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VOL. XLV

JANUARY, 1914

NO. 1

Editorial

DURING the year that has passed some plans with 1913. which we started out have failed; others have been suddenly adopted and have carried us farther than we expected to go. The sea of religious, social, and political interests has, to say the least, been choppy. Better acquaintance with actual conditions in western lands—conditions not yet fully solved by Christians—and a tendency to consider Christianity and other religions in China complementary, have raised a new crop of problems. Renewed activity on the part of China's religions shows a realization of what the Christian propaganda means. The strength of Christianity is more fully recognized, its ethical and social import better understood and, in spite of the throes of an ill-advised rebellion, Christian work in general has prospered. The outlook and call for a forward movement were never more promising. The personal hold of Christ upon Chinese hearts is increasing, yet the immediate future demands such emphasis upon the training of the Christian forces in China as to confront us with a challenge to efforts greater than before. This becomes more clear when we realize that one danger to be reckoned with lies in the large number who though interested in Christianity yet only partially comprehend it. The reaction in favour of old customs that is now making itself felt increases the importance of making Christianity fully understood. However, there is nothing so tenacious in its hold upon humanity as a living idea. Of these, many have been scattered in the literature published

under Christian auspices. The Chinese Tract Society distributed during the year 724,480 copies comprising 7,372,584 pages. The British and Foreign Bible Society reports the highest total ever reached in the number of copies issued in 1913. Of these the Bibles numbered 27,724, the New Testaments 60,923, and the Scripture Portions 2,578,789. The Christian Literature Society reports for the year ending September 30th, 1913, book sales amounting to \$17,188, and free grants amounting to the value of \$65,089. Yet this is only a partial report of the out-put of the Christian literature agencies in China. If each copy distributed is read by one person only yet Christian literature thereby exerts a tremendous influence. These new ideas are making themselves felt upon the Chinese people so powerfully that the forces of reaction can never take the country back where it was.

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The Confucian Revival.

INTEREST in the attempt to make Confucianism a State Religion is becoming more intense. The outline in our Missionary News Department of a league organized to carry the protest even into political relations, shows clearly that the opposition to this measure is not confined to Christians. The present situation is both critical and acute. Critical in that it may suddenly turn either way, and acute, in that it threatens the religious liberty which has but a short while since been granted to the Chinese people. The Constitution Drafting Committee finally decided to insert in the Constitution a clause stating that the teachings of Confucius were to be the basis of ethical teaching in the public schools. There has been also greater attention on the part of the Government to ceremonials. Furthermore, a recent Presidential order praised the doctrines of Confucius and ordered sacrifices to him. These things show that the Government is feeling the pressure being brought to bear upon it. The movement is to some extent political and might at any time become national in extent. There is reason to believe that the President and the Vice-President and some other high officials do not favour a State Religion; that, of course, does not necessarily mean that they are opposed to Confucianism. The protest, published in our November issue, against making Confucianism a State Religion has been widely scattered amongst those in authority in Peking. That the movement against making Confucianism a State Religion is

not due to opposition to Confucianism as such seems to be well understood. There is still, however, doubt as to what the nation at large desires. Definiteness on this point would affect considerably the Government. The spirit of liberty is abroad in China; whether it has gathered sufficient momentum to stand solidly against this infringement of its rights cannot yet be said. For the present there is one thing that can be done and this, if it attains sufficient volume, will be bound to affect favorably the situation. Each group of Christians can at once send in its petition against the proposed step. A multitude of such petitions would have more effect than one monster petition signed by many, which might, moreover, arrive too late. If these petitions are followed by earnest prayers, the decision might yet turn in favour of religious liberty. We suggest, therefore, immediate action along these lines.

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Growth of Christian Unity.

THE article on "The Progress of the Union Movement" by J. Leighton Stuart is an excellent summary of what has been accom-

plished during the last year. Like every great permanent movement, much time has to be spent in clearing the ground: yet much real progress has been made. The various Christian bodies in China are moving together as never before. It is true that a large number of schemes have sprung into being, flashed briefly on the retina of our thoughts, and then silently faded away. But all planning has not been negative and much practical union exists; much more indeed than is realized. We are at last beginning to learn in what direction to move. The importance of handling carefully denominational interests and the natural hesitancy to give up denominational identity have side-tracked more than one interesting development, but where actual union has been effected it has been found easy to go farther than its promoters at first imagined. The crux of the problem is that we want to get together and yet we want to be ourselves. The strengthening of the hold of Christ's personality upon our hearts and the deepening sense of the existence of heretofore unrealized unity will yet bring a solution that will give us visible and practical unity and yet leave inviolate our consciences. The economic benefits of union or coöperation seem to centre in institutional work. In evangelistic work unlimited distribution—not necessarily of foreign

funds alone—should be the ideal, but in institutional work, which is more out of reach of the strength of the Chinese constituency, concentration must govern our plans more. Here emerges a question that must be considered. Large workers at home tend to do more from motives of Christian philanthropy than by reason of denominational interest. Those institutions, therefore, which are on a union basis present a more attractive appeal to such. If educational institutions desire to maintain their denominational position they are practically restricted to their home constituency for resources. It is at least an open question whether the present plans for increase in institutional work can be met within a reasonable time by funds from the same sources from which the Home Boards usually draw. Therefore efficiency on the foreign field and an effective appeal at the Home Base for resources are both vitally linked up with the question of union.

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**Strategic Importance
of Missionary Edu-
cation.**

THE vital importance of missionary education consists in the opportunity it gives for the Christian Church in China to take a part in moulding the leaders of the new day that is dawning; leaders in Church work in particular, and social and political movements in general. Every leader, whether man or woman, who is influenced by the ideals of Christianity is an asset that increases its strength. The situation in Japan, which we are warned so often to avoid, arises from the loss of that position which puts the Christian forces where they can mould and influence the leaders. In consequence, the number of students is lessened and those who will become real leaders are in the main being trained under influences which do not make for Christianity. We have to remember that while there is no time limit to our responsibility for evangelizing China there is a time limit to our opportunity to help train the leaders in China. The realization of this may explain to some extent the apparent over-emphasis on institutional work. How shall we make mission education dominant? How shall we put mission schools where future developments cannot shake them? While government competition may not threaten us in the immediate future yet it may come sooner than expected, for government schools do not have to reach our standard of efficiency before they will satisfy the Chinese. Then, too, patriotic motives will operate

to some extent. At present the attitude of the people and the Government is favourable. Our planning, to be effective, must be quickly carried out or we may find ourselves with large plans facing a shrinking opportunity. Can our schools be dominant unless we speedily concentrate on at once building up what is necessary in a few centres? There is a tendency to emphasize the needs of higher education to the apparent overlooking of an efficient lower school system. Feeders linked vitally to the large institutions planned are also a necessity. Concentration in mission education may seem to serve a more limited constituency than we wish but that phase might only be temporary. It would, however, speedily put us where we can enlarge our influence in moulding the leaders, an achievement which will mean more than an increase in the actual number of schools.

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Renewed Emphasis on Evangelism.

THE question as to which form of missionary work is most important has much to do with the disposition of the questioner

and more to do with the problem of efficient use of all the funds in hand. Once direct evangelistic work held the field alone, but that is no longer so. Institutional work appears to have caught up to evangelistic work and there is in the minds of some a real danger that the place occupied by institutional work will soon be disproportionate to its value. There are ceaseless calls for advance in evangelistic effort. The way in which institutional work tends to draw into itself the major part of our resources is being emphasized. Shall we develop all branches of work together or shall we again put the emphasis on evangelistic work to the possible restriction of scope in other phases of missionary effort? Is the problem of an adequate evangelistic campaign for China simply one of more missionaries and of larger and more preaching halls? Some might think so, but is not the most pressing need that of training the Chinese churches to propagate themselves? Whether we shall all agree with Lord William Gascoyne-Cecil in the quotation from *The International Review of Missions* in our Missionary News Department, that 'education is the key to the whole question,' is uncertain and yet its tremendous importance cannot be overlooked. If for the missionary body the task most demanding attention is that of training Chinese Christians, then it is possible that as missions we may need

to continue to emphasize the institutional side of our work. Certainly the problem of training leaders in China who shall be able to assume the burden of evangelizing China, demands considerable strengthening of institutional work. It is not, therefore, a question as to whether we are overlooking the importance of evangelism nor does the present tendency necessarily mean that we are forgetting the main motive of Christian missions. But the fundamental problem is : Which line of approach will enable us the quicker to evangelize China? If a certain amount of restraint and the restricting of ourselves to institutional work will equip the Chinese Church quicker to prepare adequately for the problem of evangelization, then our task is plain. We cannot do it all. The influence of Christianity in China demands that we do not try to do it all. Can we, if we would, turn away from our self-imposed task of training? Where can we as missionaries do our best work? We need wisdom to answer these questions aright.

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Signs of Life. DURING the year that has passed, considerable emphasis has been laid upon the need for giving to Chinese leaders a share in the control of missionary institutions and interests. The willingness on the part of missionaries to consider this matter and the desire of Chinese leaders to realize their equality with western workers proceed together from the working of the life within. Those who hesitate are inclined to magnify the mistakes likely to result from such a move : a quiet examination, however, of one's own experience might help in this regard. The problem of the relation of the Chinese Church to Christian work already established has been approached too much from the point of view of authority and not enough from that of responsibility for the work. Dr. Gibson's report on the way in which responsibility was transferred to the Chinese Christians in connection with the Presbyterian work in Swatow is tremendously suggestive. With the transfer of responsibility went control ; but the latter was kept in its right place. Hesitancy to give to Chinese Christians a share in the control of funds raised abroad is due very largely to the fact that such control carries with it no responsibility beyond that of giving advice. The right to share in the direct control of missionary resources will not do much good unless there goes with it an actual participation in shouldering the burden. But would not a more general transferring of

responsibility, in the case of burdens within the strength of those concerned, help to develop that attitude of mind which does not rest satisfied till a solution to any present problem has been discovered? In the case of those referred to by Dr. Gibson, response to the trust shown in them was real and thorough. There may be much strength lying idle in the Chinese Church because it has not yet been called forth by actual responsibility.

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**The Recorder's
Expanding Needs.**

WE have found it necessary to announce that beginning with January 1st, 1914, the subscription rates of THE CHINESE RECORDER will be increased by a comparatively small per cent. This is a sign of growth and of expanding needs. With this issue of the RECORDER comes another improvement which will be apparent to all. The magazine has grown in size though it could still wisely be enlarged. The amount of time given to it without any tax on the finances of the RECORDER is increasing even more rapidly. In spite of this, current expenses are steadily going up. We hope that the number of subscribers will, as a result of the campaign now under way, materially increase. A number of our friends have written that they are, as far as possible, assisting us in this campaign. We appreciate this. It should not be forgotten, however, that those who give of their time, whether on the Editorial Board or not, are making a contribution to the good of the missionary body and the cause of Missions. But even if the number of subscribers should increase to half the number of the missionary body, which it ought to do, we shall still need the additional increased income from subscriptions in order to keep the magazine solvent. Since it serves the missionary body it ought to be supported by them. If all who read the RECORDER were to subscribe for it, our income would be ample. While we cannot tell the extent of the practice, yet in many cases we believe one subscription meets the need of a number of missionaries. But that leaves the RECORDER with a financial burden which must be met: the increase in the subscription rate is an attempt in this direction. Again we call upon all our friends to help us. Hearty support will render the task of those who are freely working on the magazine both more satisfactory and efficient.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."—
St. James v : 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii : 20.

A CHRISTMAS HYMN.

1. From lands that see the sun arise,
To earth's remotest boundaries,
The Virgin-born to-day we sing,
The Son of Mary, Christ the King.
2. Blest author of this earthly frame,
To take a servant's form He came,
That liberating flesh by flesh,
Whom He had made might live afresh.
3. In that chaste parent's holy womb
Celestial grace hath found its home :
And she, as earthly bride unknown,
Yet calls that offspring blest her own.
4. The mansion of the modest breast
Becomes a shrine where God shall rest :
The pure and undefiled one
Conceived in her womb the Son.
5. That Son, that Royal Son she bore,
Whom Gabriel's voice had told afore ;
Whom, in his mother yet concealed,
The infant Baptist had revealed.
6. The manger and the straw He bore,
The cradle He did not abhor :
By milk in infant portions fed,
Who gives e'en fowls their daily bread.
7. The heavenly chorus filled the sky,
The angels sang to God on high,
What time to shepherds, watching lone,
They made creation's Shepherd known.
8. All honour, praise, and glory be,
O Jesu, Virgin-born, to Thee :
All glory, as is ever meet,
To Father and to Paraclete.

Amen.

Contributed Articles

The Main Events of the Year in China as Related to Missions

A. H. SMITH.

IT has long been recognized that the relation between political conditions in China and missions is analogous to that between climate and agriculture, floriculture, and horticulture. When the mercury falls to a definite point everything is frozen, while at the other extreme it is scorched up.

The year 1913 was characterized not merely by "unrest" but by such a calculated and careful stimulation of dissatisfaction as was meant to lead to "a second revolution." The controversies over great foreign loans, which seem likely constantly to recur, evoking national feeling and racial antagonism, do not, to say the least, constitute a favorable background for a gospel of peace and goodwill. The actual area involved in the summer rebellion was large, embracing parts of nearly all the more important provinces, the north, the south, and the entire valley of the Yangtze, including remote Szechwan. For a considerable period Shanghai itself occupied the middle of the stage, and so also simultaneously or in turn did Kiukiang, Wuchang, Wuhu, Chiukiang, Canton, and important tracts of the Fukien, Hupeh, and Honan provinces. The complete suppression of the rebellion no doubt greatly strengthened the government. It has been an object lesson, and it is to be hoped a convincing one, teaching the necessity of lodging in the President the power to "see that the Republic receives no detriment." If this should prove to be the case, great as was the loss of life and the destruction of fixed capital, the rebellion will have been worth all it cost. The dangers to foreigners and especially to missionaries during this period of fighting have been serious enough. Even in the International Settlement of Shanghai, where if anywhere absolute security might have been expected, it was not found. The wonder is that far more damage was not done by reckless bullets and deadly

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

bombs, the latter having now become entirely indigenous in China. But it was in Nanking that the strain was longer and more exhaustive than elsewhere, becoming indeed a modified rehearsal of the dismal days of the Boxer madness, "terror on every side," the streets strewn with corpses, rapine and ruin rampant—a complete reversion to the barbarism of the past. The manner in which this terrible calamity was met by the missionaries left in Nanking constitutes a noble example of Christianity applied which ought to make upon the Chinese of all ranks a deep and a permanent impression.

The imprisonment of the members of the Lutheran mission in Tsaoyang, Hupeh, afforded a frightful instance of the recurrence of the days of 1900 but happily without the final catastrophe then the rule. Of an altogether different type was the experience of our friends upon the plain of Hinghua, Fukien, the detailed particulars of which even now have not come to hand sufficiently to make it clear what inferences are to be drawn from them. It may, however, be taken as certain that the establishment of "a Republic" will often mean a freedom from restraints hitherto felt, and this fact, combined with the diminishing influence of the Central Government upon the provinces, may have most injurious effects upon many aspects of foreign life in China. That lawlessness which has always been exhibited in bands of "*tu-feis*" roaming and pillaging at will, has seldom in time of nominal peace been more widely prevalent in China, or more difficult of remedy than at present. Authoritative notice to missionaries to abandon their stations on this account is of ominous significance.

The discharge of many scores of thousands of soldiers during the past year and more has thus turned loose upon the provinces armies of potential ruffians, immune to industry and inured to indolence, well equipped with the most modern weapons, to serve under any leaders whose plunder should be abundant. The suppression of this great and growing evil is one of the greatest problems which China has to face. The declaration of martial law, with its arbitrary methods and its contempt for individual and personal rights, has had a distinctly demoralizing effect upon China as a whole, resulting at its worst in social chaos. It is hoped that this period has come to an end, yet the least manifestation of brewing trouble brings back again martial law and repression, the answer to which is more bombs and shrill defiance. The friction with Russia

over Mongolia, and with Japan over the Nanking and the Changli "incidents," called forth more bitterness than any like events for many years. The abrupt declaration of "independence" on the part of several cities and some provinces, followed by the equally abrupt revocation, must have kept the minds of all classes at an unwholesome tension. The stagnation, interruption, or complete cessation of trade has contributed to unsettling the physical and moral equilibrium of the country. While no general returns are yet available it seems probable that floods, and especially drought, have been worse and more prevalent than in 1912, and the winter and spring are sure to be times of great economic and social strain. The long talked of meeting of China's first Parliament (April 8th) was welcomed by patriots with joy and by all the world with interest. Unfortunately there was at no time anything in the conduct of this body to justify the high hopes placed upon it.

For many weeks it was unable even to elect its officers. Months passed without a vote of importance. Its most energetic and harmonious action was the fixing of its own salaries at a figure. (\$5,000.00) which, whether gauged by the previous income or the value of their services, was enormous. The irrational rule requiring a majority of members of a body far too large for effective business, as a working quorum, so multiplied the obstructive opportunities of small minorities that day after day no meeting at all was possible. As each of the literally unnumbered parties supposed itself to be a gainer by this state of things, it could not be altered.

The committee set to frame the new Constitution for China completed its labors early in November. The resultant draft was critically examined by foreign experts who agreed in pronouncing it unworkable. Its leading idea was the limitation of the power of the President so as to bring him under the control of the Parliament, an incompetent body without experience and without any qualifications whatever for superintending a government, since they could not even govern themselves. The election of President Yuan and of Vice-President Li Yuan-hung (October 6th) although long expected, was a welcome relief from acute suspense. The inauguration ceremonies (October 10th) on the natal day of the republic had to be closed to the public owing to the timely discovery of a plot on the part of an important police official to assassinate the President. The sudden and totally unexpected dissolution of the peoples'

party (Kuomintang) is one of those striking acts by which history will judge Yuan Shih-k'ai. From one point of view it was arbitrary and "unconstitutional," while from the point of view of the common sense of those acquainted with existing conditions it was imperative.

The implication of Dr. Sun Yat-sen in the rebellion is regretted by his many friends in every land, and evidences that lack of balance of mind which has long been obvious except to the color-blind. The vigorous efforts of a small but active Confucianist party to secure recognition of Confucianism (whatever that may connote) as a state religion, have been antagonized by other Confucianists who are able to foresee the inevitable divisive results, as well as by Christians, Buddhists, and Mohammedans. The outcome is uncertain, but it is not unlikely that some general phrase directing that the teachings of Confucius be made the basis of instruction should become either a law or a rule. What this might amount to would depend upon the temper of each successive administrator of the law, or interpreter of the rule.

From the missionary point of view the event of the year which attracted the widest attention was the request of the Chinese Government for the observance of a day of prayer for China, which met with a hearty response not only in China but in other lands as well, and was rightly regarded as an evidence of the greatly changed attitude of both government and people.

The Medical Conference held in January at Peking marked a distinct step forward in unification of action, and in raising the medical standards for medical education in China. The meetings for students held by Dr. Mott and Mr. Eddy and others, attracted a most unprecedented attendance, and were followed by a concert of Bible study which can not fail to impress the coming generation of Chinese scholars. The sectional Conferences followed by the National Conference in Shanghai in March, all under the chairmanship of Dr. Mott, afforded a fresh and a conclusive evidence of the tendency toward union everywhere felt. The "findings" of the local conferences, in which is to be included the medical conference just mentioned, provided the material for the conclusions arrived at in the National Conference, which carries the weight of numbers and of extended experience. The most important single act of the year, and the culmination of all the conferences, may prove to have been the choice of a large and thoroughly

representative China Continuation Committee with two permanent secretaries, Chinese and foreign, whose entire time is to be devoted to the service of all the missions along the lines already marked out by the National Conference.

It is too early to estimate the missionary outcome of these twelve months of stress and strain, but it is not, perhaps, too much to expect that in future years we may look back as to a turning-point upon the year 1913.

Main Features of Mission Work in China in 1913 A Symposium

I. SWATOW.

“**T**HE main features of Mission work in China in 1913” must vary greatly in different Missions and in different sections of the country. Confining one’s attention to the limited field of personal knowledge the following at once suggest themselves:

1. A growing sense of the solidarity of the Church in its aims and interests.
2. A growing recognition of the responsibility for the furtherance of the Kingdom of God as resting primarily on Chinese Christians, not on their foreign friends and helpers.
3. A conscious effort of the Christian society to claim and to take its due part in promoting the interests of the general community of which it forms part.

These tendencies find expression in two movements of a very practical kind, which may also be noted as “features”:

4. Increased urgency on the part of the Chinese Christians themselves to develop a more liberal scale of giving for the “self-support” of the Church.
5. Happily, but too sporadically, there are instances of more urgent evangelization among non-Christians.

In illustration of No. 4 of these features some particulars may be given of a movement in the Presbyterian Church in the Swatow district about which friends have repeatedly written to ask for information.

In October 1912, the English Presbyterian Mission put before the Swatow (Chinese) Presbytery the proposition that the time appeared to have nearly arrived when the chief burden of the responsibility for the work of the Chinese (Presbyterian) Church in the Chaochow and Hweichow districts

and for its financial support should—as designed when in 1881 the Presbytery was founded—pass into the hands of the Chinese Church and its office-bearers. The Presbytery was invited to consider this proposition, and in the event of approval to undertake, at a date to be fixed, the general control, appointment, discipline, and support of all preachers, primary school teachers, and chapel-keepers, at present holding appointments from the Mission. The Presbytery received the proposal with much interest; and, with a manifest sense of its gravity and importance, resolved to postpone fuller consideration till the next meeting in May 1913. It was then re-discussed in a most friendly and hopeful spirit. Congregationalists will be interested to hear that this body of intelligent Presbyterians at once said that a matter of this kind must of course be taken at once to congregations, and put before them as one essentially for them. Accordingly, a committee of forty elders and ministers (all Chinese) was appointed to consider the whole situation and visit the congregations in order to explain it, and to secure their approval. This committee divided the whole of our field into eight districts, appointing a sub-convener for each, and in visiting the Churches called on the people to increase their givings to the “Preaching Fund,” endeavouring to reach a new stage of liberality, such as would make it possible to carry the new scheme into effect at an early date. Six months later they reported to the October Presbytery that they had met so far with an encouraging response. The first congregation visited had at once increased its contributions by 50%, and others had followed this example in varying proportions. Only a small part of the field had been visited and the promised contributions from this section were already increased by about \$1,000 (Mexican). The report to be given in May 1914 will show whether success is likely to be reached soon, but so far the indications are favourable. “The Preaching Fund” for the whole Church of 3,807 communicant members stood at \$6,718 for the year 1912, being an increase over the previous year of \$677.

In regard to special effort in evangelization (No. 5 above) there is not so much of a definite kind to report among the Presbyterians, but a good deal more has been done by the Baptist Churches. From Chinchew in Fukien comes good news of evangelistic meetings for women, at one of which

no fewer than 1,000 women, most of them non-Christians, were assembled in a large church and listened with good attention to the preaching of the Gospel, while men to the number of 700, or thereby, met night after night for a week of evangelistic meetings.

Many things concur to demand the most earnest consideration of a feature of mission work as it is at present, and which we all recognize, viz:—The enormously increased proportion of time, energy, and money, which is being devoted to educational, medical and some other forms of what is called, for want of a better name, “institutional work.” It is easy to say that all these are working together towards the one aim of advancing the Kingdom of God, hand in hand with the directly “evangelistic” work, and the pastoral Church work which grows out of it. It is true also that many diversities of operations are due to the working of the one Spirit, and that we are bound to keep our minds hospitably open to sympathy with all forms of Christian activity. We must not be too ready to draw distinctions between some forms of work as “spiritual” and others as “secular.” But when all this is said and more, the question is pressing itself on many of our minds whether we are really putting first things first, and observing the due proportion between primary and ancillary forms of mission work. Space will not permit of a discussion of this question here. It is only brought up as calling for serious consideration. There is no question of blame to be awarded. If there were, we should all have to bear our share. The present writer is fully in sympathy with educational and medical work, and to a much less degree with the provision in some circumstances of industrial training on a limited scale. But a situation has now arrived in which we need to consider afresh the aims and principles of all our work, and to make up our minds as to the proportion and relations of its parts both in theory and in practice.

We are here to do our part in making disciples of Christ of the Chinese people, and by the grace of God a Christian community has now been gathered in His name. It needs tending, teaching, guiding, leading, and its development into maturity of Christian fruitfulness is the crown of all our hopes. The visitation of the congregations, the ministry of Word and Sacraments among them, and the following out of the endless openings for the evangelistic work outside

for which each mission station or out-station gives us a basis, is surely the primary and essential work of every Mission.

It is especially so at present,

(1) When the Church is at a most critical stage in its growth.

(2) When new ideas and interests coming from within and without are crowding in upon it.

(3) When there is an inevitable tendency for the missionary and the Church (partly because of the rapid extension in which we rejoice) to grow out of acquaintance and lose touch with each other.

Are we giving now to this side of our work the greatly increased attention and care which the time demands?

From almost every Mission, the answer would have to be: "We are not; and at present we cannot." Steadily and surely our missionary staff for pastoral work is depleted, while our educational staff and our medical staff are being strengthened under the pressure of what seems to be an irresistible necessity. It has come about very naturally and no one is to blame. It was surely part of our pastoral duty to provide some measure of Christian education for our young people. Schools came into being and the church has been spiritually enriched by their fruits. But there has been a rapid increase in the number of pupils, a steady and latterly a rapid advance in the standards aimed at. There is unavoidable competition with higher standards outside, and what we do, our success and our failure, is keenly watched on two sides, by a Christian and by a non-Christian community, each far more alert than ever before. School and college curricula and timetables are easily put down on paper, but once put down they must be worked up to. The specified subjects must be taught and the specified hours must be kept. As a school advances in grade and in numbers we feel we must add to the teaching staff: if a missionary in charge goes on furlough we must provide a substitute. So in medical missions it is sometimes laid down as an axiom that a hospital must never be closed down, and "furlough doctors" are appointed to guard against this contingency.

We may have much to learn from the educationist and the medical missionary. But when we turn to evangelistic and pastoral work what is our point of view? If a clerical missionary goes on furlough what is to be done? Why, we must "just do the best we can," which is often worse than the worst that our consciences can sanction. It is supposed

that the colleagues of the furloughed clerical can redistribute his work among them, by the simple plan of each showing a little more zeal and devotion, and the Church at home is edified by the news that so-and-so is "doing the work of two men," or "three men" as the case may be! But we on the field know too well that the work is not done. We may have seen three men doing one man's work, but one man doing the work of two is a case that has never occurred.

Is it not high time for us to look facts in the face and to make up our minds how we ought to distribute our forces? Is there not imminent danger lest we should give only a secondary place to our main work, and while busy in a hundred ways should let our evangelistic and pastoral work die of neglect?

Let us, at home and on the field, make its revival, on a larger scale and in fuller spiritual force, the main feature of 1914.

J. CAMPBELL GIBSON.

II. HANKOW.

On the 19th of October there was dedicated at Shekow, a small station twenty miles north of Hankow, the Union Lutheran Theological Seminary. Any one acquainted with the Lutheran Communion knows how many nationalities it embraces. Its members use more different languages than any other Protestant Communion. Its organization, too, has taken divers forms, even in America, so that the word "Union" when only applied to various branches of the Lutheran Communion connotes a great work accomplished. Visitors at the ceremony from Hankow were pleased to meet with veterans who had worked in the back country of Honan and Hunan for many years and also to meet newcomers who declared that they represented a new awakening on the part of the Lutheran Church to a realization of the part which it should fulfil in the bringing in of the fulness of the Kingdom. At present, the Seminary is supported and staffed by the Norwegian Lutheran Mission, working in Hunan about Changsha; the Finnish Lutheran Mission, working in northwestern Hunan; the American Lutheran Mission and the Hauges Synod Mission, both working in Honan. It is expected that before long three or four other Lutheran Missions will come to the support and building up of this institution. It may be of interest to

those not in touch with this field to know that all the Lutheran Missions unite in using the term 信義 as the name for Lutheran Mission.

Hankow is rapidly changing, causing old residents constantly to renew their landmarks, one of which went when the Men's and Women's Hospitals of the London Mission disappeared from the head of Poyang Road. Another year or two will see the Union Medical School and Hospitals well situated on Ewo Road in the British Concession. Overwork has once again crippled the London Mission by causing the retirement of Mr. C. G. Sparham, whose genial presence is missed in every committee of which he was a member, especially when delicate tact is needed in getting through a tense situation.

While all are saddened by the unexpected furlough of Mr. Sparham, we are glad to welcome back Mr. Bonsey in the same Mission and Mr. G. A. Clayton of the Wesleyan Mission. The latter has been living under the sword of Damocles, through threatened disease for the past few years, but he is now assured by his physicians that he is entirely removed from any necessity to worry.

The year opened in expectation of Dr. Mott's visit. The Conference in February was most helpful and leading up to the Shanghai Conference and its unanimous acceptance of approved working methods certainly marks an epoch in missionary work. One mission, at least, was faithful in following up the evangelistic meetings and can report very gratifying results in the matter of men led to baptism and in weekly study of God's Word. The year ends in the confident expectation of the erection within a short time of a splendidly equipped Y. M. C. A. building. The Y. M. C. A. has done a good work since its organization in Hankow, but this building campaign is making its objects known as never before and its objects are winning the hearty approval of the whole Chinese community.

This year is marked in the life of the Central China Tract Society by the erection of the Arthington Press. Already thousands of tracts have been printed and with the arrival of Mr. Sanderson, a well qualified printer and a man of Christian enthusiasm, it is felt that a missionary press in Hankow will be a boon to all the missions of this centre, not only in the ordinary work of the Tract Society but also in facilitating the printing required by the various missionary agencies.

In the general life of the Church, the beginning of the year was marked by a great wave of sympathy toward the Church which was tempered and turned somewhat by the opening of the agitation concerning the Confucian Church. The Confucian Church may prove to be an obstacle set in the way, not so much of the progress of the Church as of the swamping of the Church by those who would look to it for only such things as the Confucian Church can offer. It is, however, in the women's work that the greatest advance is seen. This has been appropriately marked in the American Church Mission by the completion of the commodious Bible-women's Training School in the Russian Concession. Since the Bible-women's school does not furnish sufficient students to fill the whole building, a portion is used by the students in the Normal School, while the remaining portion allows the workers to take advantage of the large demand for a women's school to which married women can come. This school is proving a great success and, together with the large day school connected with the Normal School, is a most efficient arm in the evangelistic work of the Cathedral.

After long deliberation and careful consideration of all the factors involved, the American Baptist Mission has decided to withdraw from this centre. Rev. Jos. S. Adams, the founder of the Mission and a great worker in the Tract Society, died just before the coming in of the year and his loss was keenly felt. The Mission has had its part in the work here and it is to be regretted that shortness of funds should be one of the elements leading to withdrawal. Our prayers go with them whether at work in this field or another as needy.

A. A. GILMAN.

III. CANTON.

CHURCH AND STATE.

A number of the leading spirits in the revolution which established the Republic were Cantonese Christians. Thus during the past two years the church in Kwangtung has, for the first time in its history, enjoyed a measure of official recognition and even patronage. We began our voyage over the sea of 1913 with fair wind and flowing tide. The Governor was distinctly friendly towards Christianity and opposed to the old superstitions. When he disappointed many hopes by

filling his pockets with public money and absconding, the new Governor was no less favorable. Before setting his foot on the bottom rung of the official ladder he had been friendly with a Presbyterian pastor at Swaboe and had studied the New Testament. The director of education was exerting a strong Christian influence on everything he touched, and mission schools were receiving government recognition with liberty to teach the Scriptures under the head of "Ethics." Several other heads of departments and many minor officials were also Christians. Many others, while not ready to place their lives under the control of Christ, freely confessed the pre-eminence of the fruits of Christianity. The Superintendent of Police was a typical example. He sent his son to the Christian College. He gathered many of the little blind girls—formerly condemned to an immoral life—and put them under the care of missionaries, becoming responsible for their accommodation and support. He secured the release of hundreds of slave girls and transformed an idol temple into a school for them over which he appointed Christian teachers. He arranged for the conducting of evangelistic services in the prisons. He removed the idol shrines from the gateways and streets of the city.

The result of this official favor was that Christianity was becoming nominally popular and open opposition ceased. Many candidates were coming forward for baptism. Mission schools were in great demand.

In the middle of the year came the foolish and futile attempt to punish the President by setting up an independent Government for the Province. The struggle was between a small band of sincere but short-sighted patriots, armed with Canton paper currency, and President Yuan with his northern army and the good silver which he could borrow from foreign lands. The people were indifferent, the merchants were opposed, the army and navy would follow the party that could pay most. With the overthrow of the revolution the Christian officials and other progressive members of the Republican party were ousted and "another king arose who knew not Joseph." Popular opinion connected the revolution with the Church, and there came a distinct change in the attitude of officials and people. Even the robbers had formerly respected churches and schools, but since many of them have been robbed and the inmates held for ransom. Church members are considered an easy prey. It is more difficult to get people to listen with

respect to the Gospel. Candidates for baptism have been intimidated. In some places mission schools have had to be closed. It was popularly reported, and believed by many Christians, that a massacre of church members in Canton on the birthday of Confucius had been planned under official direction. As most missionaries expected, nothing happened, and there was probably little reason for the evident distress of the Christians, but the straw shewed that the current had turned "for the wind was contrary."

The set back is more seeming than real, for it is only temporary, and distinctly providential. The Church was in danger of rendering to Cæsar the things that are God's and of allowing itself to be swamped by nominal members unregenerate or untaught. The Church—many of whose preachers had become officials—needs to learn that "the weapons of our warfare are not carnal." There was also the temptation in some churches to resent even the brotherly co-operation of missionaries and to court shipwreck by severing too abruptly the partnership between foreign and Chinese control.

PLANNING.

This has been a great "talking" year. The first meeting of the Provincial Federation Council gathered 110 delegates—about two-thirds Chinese—representing all the churches and missionaries in the province. It was immediately followed by the sectional Continuation Committee Conference. The mere fact that so many representatives of different nationalities and denominations, from different branches of work and different parts of the field, with different views of mission polity, got together for a frank discussion of their common problems was a great step forward. To know one another leads to mutual respect and trust which is a pre-requisite to co-operative effort. Reports of annual meetings prove that the published findings of these conferences have influenced the policy of the different Missions.

EVANGELIZATION.

The keynote of the conferences was evangelization as the primary aim of all our work. Reports proved how little comparatively had been accomplished. Not even one male missionary was giving his whole time to the evangelization of Canton city. There were great districts unoccupied and large

classes unreached. Dr. Mott's evangelistic meetings showed how the students would respond to the Gospel appeal. So a series of evangelistic meetings was held in the different churches in the city. There was the most hearty co-operation between the various churches and missions. Attendance and interest were most satisfactory. But the results have been disappointing. They have been largely lost through lack of evangelistic zeal and Christian sympathy on the part of the church membership and pastoral qualifications on the part of the preachers. The spiritual standard of the present membership must be raised and the church purified before evangelistic work can be successful. To secure this end a campaign of Bible teaching in the churches is being organized. We still wait the revival for which prayer has long been made.

EDUCATIONAL.

A union theological college of high grade is to be established at Canton, and the scheme is receiving the warmer support of several of the large Missions. It purposes from the beginning to take the Chinese Church into active partnership with a view to complete ownership in the future. The aim will be to equip "workmen needing not to be ashamed" when they minister to fellow-countrymen who have enjoyed the advantages of a liberal education. While there is this insistent demand from the Chinese Church for highly trained men to take positions of leadership the wider need of general evangelism makes the work being done in the existing schools no less important. Everything possible should be done to increase the output from these of men and women "mighty in the Scriptures" and with education sufficient to secure for them the respect of the masses.

The Christian College continues its effective work. Most of the boys passing through the higher classes become Christians and do a lot of voluntary evangelistic work in the neighborhood of the school. The coördination of Christian education throughout the Province is an urgent but difficult problem. Conditions vary much in city and country and in different districts, and differing policies are pursued by different Missions and Churches. The forming of a joint Board of Education and the appointment of an expert supervisor would do much to gather together the tangled ends.

MEDICAL.

We still wait for the union medical college which should have been in existence years ago. During the year a Chinese-controlled college, the Kung Yee—to the successful founding of which Dr. P. J. Todd has greatly contributed—has asked a number of Missions to coöperate by appointing certain physicians to their Faculty. The scheme presents an immediate opportunity of influencing a large body of men and women students with a comparatively small financial outlay on the part of the Missions. The control is vested in a committee of benevolent Chinese only a small minority of whom are Christians, and for this reason the more cautious doubt a reasonable permanency for the arrangement. But the majority of our medical colleagues favor it, arguing that little will be lost if Missions are forced to withdraw their representatives, and that while we wait for the ideal scheme a great door and effectual is being gradually but certainly barred.

LITERATURE.

The year has seen the birth of two daily papers controlled by Christians—one in Hongkong and the other in Canton. It is too soon to judge results, but even the attempt to view events from the Christian standpoint is praiseworthy. The popular taste for anti-Yuan and anti-foreign news at the expense of veracity, and for articles just along the border line of immorality, will make it difficult for these to hold their own financially against less scrupulous rivals.

The Baptist Publication Society, which during the year opened a fine-up-to-date publishing house, intends to coöperate with the South China Tract Society in opening a book store on the Bund. Missions and the Religious Tract Society of England and America are being asked to supply the necessary funds. It is hoped to employ two foreign agents, several Chinese assistants, and a band of colporteurs so that the distribution of literature may be systematic and thorough.

The Bible Societies report steadily increasing sales. Two most encouraging features are the unprecedented demand for colloquial versions and the increased sale of complete Bibles in good bindings.

LANGUAGE SCHOOL.

We have hardly organized the much needed language school, but the American Presbyterian Mission has just formed

a class of its new missionaries to which it is inviting the newcomers of other Missions. The experience of this class will doubtless lead to the founding of a permanent school.

GEO. H. MCNEUR.

The Progress of the Union Movement

J. LEIGHTON STUART.

THE assignment of this topic implies that there is an increasing tendency among the China missions toward some form of organic relationship. This paper is an attempt to register the progress of such a tendency during the past year, and to interpret its significance. But in order to give a perspective it may be well to remind ourselves of both the starting-point and the goal of this progress. The point-of-view in the initial stage of mission effort was necessarily that of the parent churches. They projected missions of their own into various sections of China. Each mission usually functioned as an organism complete in itself, unrelated except to its home source. Its institutions were planned to serve its needs, and all its needs, often only its needs. As a native church came into being, it reproduced the process, functioning in its turn as an isolated entity, unrelated to other groups of Chinese Christians in the same area. Then as to the ultimate objective, there is perhaps no finer—certainly no more authoritative—expression of it than the resolution of the Centenary Conference of 1907. It was then unanimously resolved that “in planting the Church of Christ on Chinese soil, we desire only to plant one Church under the sole control of the Lord Jesus Christ, governed by the Word of the living God, and led by His guiding Spirit.” Between these two points, where do we find ourselves at the close of 1913?

The attitude of the missionary body. The union question has now become a practical issue so constantly confronting individuals and societies that the majority of us are compelled to have some sort of attitude toward it. The current is thus flinging various types into clearer view. The extremes are at once discernible. There are still those who regard themselves as the representative of some national, sectional or denominational body of believers, and as either in loyalty or from con-

viction compelled to extend that organization among the Chinese. And there are already those to whom such relationships are merely personal to the missionary, being thus meaningless to the Chinese. To them church union becomes an end in itself. Each of these positions is clear-cut and consistent. It implies also a realization of the ultimate inevitable result if the present tendency is to continue unchecked, causing in the one case a recoil, in the other rejoicing. They unite, therefore, in furnishing a very essential contribution to the issue. For perhaps nothing would help more to clarify and crystallize one's attitude to "union" than a frank attempt to answer the question, Whither? The end of the tendency can very well be the beginning of our thought regarding it. Yet among the large majority who represent varying degrees of opinion between the two opposing poles, one is struck by the absence of definite ideas regarding the ultimate consequences of what almost all of us are helping to bring about. Much of the union effort seems to be prompted by little more than a healthy Christian opportunism, or a still more healthy sense of our elemental oneness in aim. While this is a suggestive evidence that the movement forward is due to the push of *life*, the instinctive breaking into action of a strong rich creative energy rather than the artificial effects of deliberate exploitation, yet one cannot but wonder whether better progress in the future would not be secured by more comprehensive planning in the present. Even among those who are committed to the ideal of a single Christian Church, theories differ as to the method. Some argue for the gathering into national churches of closely related bodies, such as Episcopalians, Methodists, Baptists, etc. But at present the first-named group seems to be the only one showing much real vitality in this respect. Others plead for local and then provincial federations, gradually leading to organized union of the Chinese churches in the territory concerned. This plan has after years of careful study been put into effect this year in West China. The "Suggested plan for the Formation of the Christian Church in China, Szechwan Branch," and its Tentative Constitution will repay thoughtful reading. It is one of the most significant developments of the past year.

Institutional Work. There is less that is academic here, and more concern as to immediate practical efficiency, than in questions of ecclesiastical union. The progress too is almost

startling. A few centres are typical. In Peking a union university scheme of four missions has been under discussion for several years and despite several obstacles has been recently renewed with the promise of ultimate consummation. The persistent optimism of the Peking missionaries is the main point of interest to the rest of us. The Medical School is now looking toward a union of all medical work in the city, having only one Union Hospital and that at the College. In Fukien a constitution for a Union University has been drawn up, approved by all the six missions working in the province, and plans are making for opening in the autumn of the present year. The three missions in Foochow are organizing a Union Kindergarten Training School, which may become a department of their contemplated Woman's College. Two of the missions already have joined in a normal school for primary teachers. In Nanking the Union University has absorbed a Union Medical School—eight missions—as its medical department. A Woman's College is also in process, with the expectation of opening classes this autumn, and a Woman's Bible Training School is an existing achievement. In Canton, where a union medical school has been the subject of conference and controversy for the past ten years, there seems now to be a considerable unanimity in supporting the acceptance of an invitation from a Chinese institution known as the Kung Yee Hospital and Medical School, work to begin in 1915. A more comprehensive movement is being advocated in the East China Educational Union which aims at securing one university with post-graduate courses for the four provinces in the Lower Yangtse Valley, incorporating or affiliating all colleges and academies in this area, providing a unified system of day-schools, correlating lower and higher institutions according to geographical rather than denominational boundaries. The thorough-going union policy in West China of course applies to all forms of institutional work. But the developments in theological education are still more notable. In Peking, if the central university scheme carries, the already existing union seminary will unite with the school of the one remaining mission to form a theological department. In Nanking a School of Theology, maintained tentatively by five churches for the past two years, is now being organized on a permanent basis. In Foochow the greatest success is by common consent the Theological Seminary maintained by the

C. M. S., Methodists, and American Board. That West China has this feature goes without saying. But the greatest encouragement lies in Kwangtung, where the long established individualistic policies, the number of countries and communions represented, the variety of dialects, the insistent demand for evangelists with limited training for the large country fields, all combine to make such readjustments difficult. But a union seminary for higher grade work is now in process, most of the larger missions in the province joining in its support, and with the intention of opening next fall.

Chinese Influence. The growing national consciousness, and the increasingly large share they will have in ecclesiastical affairs and institutional management, make the attitude of Chinese Christians the only really important factor in attempting to measure the progress toward church union in China. All contact with them and all reading of the Chinese Christian press confirms the impression that they are becoming more and more indisposed to accept or tolerate the divisions of western Christendom so remotely related to their own life. Bishop Graves testified to this several years ago in a speech at the Pan-Anglican Congress in London in 1908: "There is a great movement among the Chinese converts for union, a desire for the essentials of Christianity as distinct from the differences started and developed in other countries. If the influence of such differences were removed, Chinese Christians would probably coalesce in one body." Perhaps one supreme result of the Continuation Committee Conferences last year was the opportunity afforded to the Chinese for self-expression, the reaction of their views on missionary thinking when in such an atmosphere, and the establishment of a precedent which will exclude the possibility of holding such gatherings hereafter for foreigners only. And the reports of those conferences breathe a passionate desire for church union from as representative groups as could possibly have been assembled. Nor are actual efforts to accomplish such union wanting. The Peking Chinese Church organized last year is carrying on an active propaganda through the country. News items constantly appearing in the Chinese press refer to similar moves elsewhere. Co-operative evangelistic work is binding Chinese preachers into closer fellowship. The ideal of a Chinese National Church is accepted among them, and will have an anti-foreign note only so far as we refuse our sympathy.

DETERRENTS.

Lest this record of progress appear too roseate, certain opposing influences should be noted. Three especially seem to stand out.

(1) *Doctrinal.* This issue is not so much denominational as concerning the so-called liberal and conservative views of biblical interpretation. But whatever effect this may have in forcing a new alignment, it has little force as an argument for continued segregation on the old lines. This divergence of view is a serious hindrance to the efficiency of united effort, it constitutes a challenge to undaunted prayer, to the exercise of much mutual sympathy, to a fearless but reverent search for the truth, and to still humbler searching of heart.

(2) *Financial.* This is a surprisingly important source of friction, not so much in the lack of funds as in difference of policy regarding the claims of union work. The missions of one great board with a splendid largeness of view in such matters have been so loyal in voting appropriations to their union enterprises that they have actually starved their own workers. Thus a doctor in Shantung, for instance, and a teacher in Hunan have each been waiting unequipped for years because all available money was drawn off year by year to the union institutions *whose claims had to be met*. The lack of this generous logic in any of the co-operating missions in a given union scheme or on the other hand its over-insistence by its advocates, may do more to impede union work than any amount of theoretical objection.

(3) *Chinese Party-feeling.* The apparent inability of the Chinese to unite with thorough mutual confidence in a large way, combined with their strong local feeling, the instinct for maintaining an accustomed order, and a lingering provincialism, will become increasingly an element to be reckoned with in proportion as they come into control. Certainly their recent political history is not altogether encouraging in this aspect. But if with their fine common-sense, their genius for organization and many virtues, they can through the Christian motive and source of power overcome this racial characteristic, and become one in Christ, it will be the more convincing evidence to their world and ours in the west as well, that God sent Him into the world that we all might be one in Him even as He and His Father are one.

The Outlook for Evangelism

C. N. LACK.

IF proof were needed of the importance of this subject at the present time in China, we have it in the findings of the various Conferences held last year under the presidency of Dr. J. R. Mott.

The South China Conference report says: "The new conditions demand a strong evangelistic effort."

The Peking Conference: "We recognize in the situation which confronts us all over North China to-day an opportunity probably unparalleled in the history of Missions. . . . This present opportunity is also a challenge to the Church at home to reap the greatest harvest she has ever been called upon to reap."

Hankow Conference: "This is a day of unprecedented opportunity in China."

The Great National Conference in Shanghai: "A great door and effectual is opened in China for the direct preaching of the Gospel. Never have all classes of the people been as accessible as they are now."

We have above and beyond all this the great Commission of our Lord himself "that repentance and remission of sins should be preached among all nations."

First and foremost then in the great work of evangelizing China during this coming year we want more time devoted to preaching, with the definite object of leading men and women to repentance and faith in Christ. This can only be done effectually if we as a body claim the power of the Holy Ghost, so freely promised, and through whom alone effective testimony for Christ can be given. Many forces have been at work preparing China for a fuller reception of the Gospel. Medical work, with its examples of self-sacrifice and love, has prepared a grateful people; educational work an intelligent people; and the events in the political world of the past two years, an awakened people. Besides all this the widespread distribution of Christian literature has had a far-reaching influence on many lives. A very encouraging and hopeful sign is the spirit of enquiry abroad amongst all classes. Recently an officer in the Imperial Army was visiting Honan. He was most interested in the Gospel, and came to our services on Sunday. We presented him with some books, and after his return home he wrote asking for more to give to his fellow-officers. He wrote a second time later on saying he had decided to be baptized and enter the Church. A General in the Sixth Division

brought all his children to be enrolled as enquirers, and when he was told that King George read a chapter of the Bible each day he immediately said he would read two every day.

The fact that schools and colleges close on Sundays should be considered in connection with evangelistic work amongst the student classes, and a very decided effort should be made to induce them to come to the Sunday services. In inland China the villages are a very fruitful field for evangelistic effort, and more attention should be given to this branch of our work if we wish to see our Church membership increased. Voluntary help in preaching at fairs, personal effort by our Christian men and women, and a yearly conference at which at least one meeting a day is evangelistic, are some of the best methods of reaching this class. The women of China are more religious than the men, and we should expect and be prepared for great numbers of them to attend our services. One of the reasons why they go in such numbers to temples and other places is that they like to get a little relaxation from their humdrum life at home. The joy and gladness of our Christian services will more and more appeal to them. The testimony of the Christians that our God answers prayer is also a reason why many come.

The efforts of the leaders in Sunday-school work, in the preparation of so much useful literature, are being felt in all the Churches. Sunday-school work is also a fine field for evangelistic effort. We must strongly combat the idea which so many of the Chinese Christians have that children are too young to intelligently yield themselves to Christ. If we are to have vigorous churches we must seek to win the young for Christ, as it is amongst these boys and girls that our future workers will be found.

To sum up then. How best can we meet this glorious opportunity that is before us?

1. Let us once again affirm our faith in the Gospel as the means used of God to save men and women, and say with the Apostle: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation."

2. Aim at making at least one service each Sunday evangelistic, when the way to Christ is made plain, and men and women are urged to instant decision. The writer has found the morning the best time for such a service.

3. Make use of the gifts God has given us in the Church. The "one by one" method is excellent. Get the Christians

to bring newcomers with them each Sunday, and to pray for them, and look after them at the close of the services.

4. By holding an Evangelistic Mission in our Churches at least once a year, with the object of leading to Christ the many who have been attending public worship.

5. In some of the big cities there is surely need for a large Central Mission Hall such as we have in the home lands, with the object of reaching the masses. This to be in charge of a missionary suited for the work, assisted by a trained band of Chinese preachers.

6. In view of the importance of the opportunity which confronts us, and in reply to this call, why should not the Christian Church in China in all its branches, unite for say one week during this New Year in a supreme effort to induce men and women to accept the offer of God's salvation as presented in the Gospel? Unprecedented opportunities demand unprecedented efforts. Could not the Continuation Committee lead us in this effort? It would be one way of proving to the Chinese the unity of the Church, and an effort that with God's blessing would lead to the conversion of many thousands.

This work cannot be deputed to the Chinese alone. May God give us missionaries a passion for souls! Our Chinese helpers and Christians will do their part when they see that we give this great work of evangelization its right place.

The Outlook for Medical Work

HAROLD BALME.

THE opportunities and prospects of medical mission work in China at the present time may be considered under three main heads:

First, *as an Evangelistic Force*. It was as a pioneering agency that medical missions first arrived in China, and it is as such that they have fought their fight and won their way. And there never was a day, perhaps, when their evangelistic opportunities were greater. The old struggle to gain the confidence of the people is rapidly becoming more and more a thing of the past, and from the most remote and untouched portions of the field patients now find their way to the nearest mission hospital. There the opportunity is afforded for the

presentation of the Gospel under the most favourable circumstances possible, and wherever a systematic effort is made to conserve and deepen the impressions so gained, along such lines as those suggested by Dr. Preston Maxwell in a recent number of the RECORDER, a glorious harvest is ensured. In numbers of villages and outlying hamlets, where as yet the face of a missionary, or even a Chinese evangelist or colporteur, has not been seen, the testimony of a grateful patient, who has already learned something of the things eternal, is preparing the way of the Kingdom of God. The new spirit of enquiry into the Christian faith, on the part of the Chinese in general, is making the evangelistic opportunities of mission hospitals all the greater, and there is a loud call to-day for fuller advantage to be taken of these openings, both in teaching the patients while in the wards and in following up those who have already returned to their homes.

Secondly, *as a contribution towards the training of the Christian Church.* The Message of Christianity is empty without its fruits. And not the least among those fruits is that spirit of self-sacrifice and sympathy which must underlie all true medical mission work, and which is inseparable from any adequate presentation of the Gospel of Jesus Christ.

With the growth of the Christian Church in China it is becoming more and more apparent how great a need exists for the cultivation and development of unselfish service on the behalf of the ignorant and suffering and needy. We want to see developing among our Church members something of that kind of altruism which makes the humble general practitioner in the homeland turn out of his bed two or three times in a single night, at the call of suffering, although he knows that the poor sufferer may not even be able to pay him for the medicine he drinks. We want to see something of that reckless spirit of self-abandonment which draws willing workers to the side of the fever-stricken, the wounded, the lepers, without hope of recognition or reward. And it is the Mission Hospital which is largely teaching that lesson, and whose example and precepts are becoming more and more appreciated and taken to heart. Red Cross work, the care of the plague-stricken, the work among the famine refugees, all these efforts testify to a new spirit that is slowly but surely coming to the front. The address of President Yuan to the members of the Medical Missionary Association at Peking last January, and the public

recognition which he gave to the work accomplished by medical missionaries all over China for the relief of suffering, mark a new step in this direction and the outlook along this road is full of promise and possibilities.

Thirdly, *as an attempt to create a Christian Medical Profession*. Up to the present time it has been impossible to speak of a medical profession in China, for one could hardly dignify by such a name the heterogeneous body of unqualified practitioners who prey upon the ills of Chinese patients, however many good men they may include in their ranks. To-day, as every one knows, there is but little glory attaching to the medical man in China, and his reputation for scholarship and learning, or even for common honesty and integrity, is none of the highest. But this also is doomed to change.

Slowly, and almost imperceptibly, a little band of well-trained medical men (yes, and women too)—Christian Chinese medical practitioners—is being established in the country. And in bringing this about, the mission hospitals and their allied medical colleges are leading the van. There have been failures from the ranks it is true,—men who have subordinated their love of medical science and their opportunities for the relief of sickness, or even, alas, their Christian profession, to a love of money-making and a lust for gain. There have been failures among our Arts and Science graduates too, many of them. And even our theological students are not free to cast the first stone.

But there have been successes too, and they are becoming more and more numerous,—men who are devoting themselves, heart and soul, to the cause of Christ and the presentation of His Gospel in all its fulness to sin-sick, suffering men and women. These are the men who, please God, will give impetus and weight, and a true ideal, to the new medical profession now being brought into being. And they will take their stand in future years, not only as leaders in efforts for the prevention of disease and the saving of life, but as men and women who are guiding the Christian Church along lines of aggressive, altruistic service, both for body and soul.

The Continuation Committee Conferences of the present year have done much to emphasize the vital importance of this phase of our medical work, and with the gradual strengthening of the eight medical colleges in China connected with the Medical Missionary Association, there is every reason to believe

that each succeeding year will see the creation of a body of men worthy to maintain the best traditions of the profession, and ready to take their place as medical missionaries to their own countrymen.

The Outlook for Mission Education

FRANK D. GAMEWELL.

RECENT information from Peking and Canton and westward to Szechwan indicates that the demand for education in mission schools continues. There is a decrease in the number of students in attendance in many, if not most, of the higher institutions of learning, due to the recent rebellion, and in some cases all phases of educational work have been affected. We believe, however, that this is temporary. While a forecast possessing any degree of certainty is practically impossible in this vast country, with its conflicting interests, it seems reasonably certain that the demand for western learning will continue unabated during the coming year, and that mission schools will continue to have an unsurpassed opportunity. This statement is based, in part, on the fact that during this period of readjustment, the educational scheme of the government is embarrassed financially, and compulsory education in the lower grades has been abandoned for the present. Primarily, however, the opportunity of the mission school is due to the earlier occupation of the field and to the enormous task that confronts the government.

The Ministry of Education has issued a national programme of education. The scheme provides for first grade elementary schools with a four years' course, beginning at the age of six, which lead up to high grade elementary or lower technical schools each with courses of three years. Then (a) the middle school, four years; (b) elementary normal, one year of preliminary work and four years' course; (c) high grade technical school with a course of three years, culminating as follows; (a) the university, with a three years' course; (b) special courses one year preliminary work, and courses of three and four years; (c) the high grade normal school.

This immense programme is impossible of early achievement. The United States is expending over four hundred million dollars annually for common school education. While

economic conditions in China are such that the proportionate expenditure will be less, a vast sum will be required in order that Young China may go to school. It is conceivable that through the development of her boundless natural resources, China may meet the financial obligations of her enormous programme sooner than seems possible now, but there is an indispensable time element in the preparation of the adequately equipped teachers that the programme demands. Over five hundred thousand teachers are necessary for the school population of eighteen million found in the United States. A million teachers will only begin to make possible the carrying out of the proposed compulsory education in China. This statement of familiar facts shows that there is no real danger of widespread competition with the government schools in the immediate future, notwithstanding some existing local conditions. Perhaps the most striking exception to this general statement is the influence that Tsing Hua College, the "Indemnity School" near Peking, has had in depleting the advanced classes in some of our mission colleges. This condition will not continue, as this college now has a course of eight years, and only students passing through this course will be eligible for further study in the United States. There is evidence that the pressure of this tremendous educational scheme inclines the government to welcome the co-operation of Christian schools, and in Szechwan the desired government recognition has already been attained in the registration of one of the mission schools. The general programme outlined by the government will undoubtedly be modified, for it is still manifestly in tentative shape, but the largest service to China will be rendered, not by a spirit of competition, but by co-operation with the government plan so far as feasible.

While government competition does not seem to threaten mission schools in the immediate future, the existing opportunity of Christian missions to develop, in a few great centers, outstanding institutions which shall help direct the higher intellectual life of the nation is threatened by the multiplication of schools attempting to do college work. One who has thought long and deeply on the problem that now confronts us, writes :

"China is sure to repeat in her educational career in the near future the history of Japan, and only a combination of all our Christian forces and of all our resources can enable us to maintain higher education of such a grade as to give us any

appreciable influence upon the higher intellectual life of the nation."

The Christian Church has abundant material upon which she can work. In China, Christian education has a dominant place now, but it will not maintain this position without intelligent, well directed effort. When the writer first visited Japan, thirty-two years ago, Christian schools were in the ascendancy. The Edinburgh Conference Report, Volume III, on Christian Education, contains the following statement :

"But while, in former days, the Christian Schools were the best in the Empire and could secure the pick of the young Japanese desirous of education, they are now inferior to the non-Christian schools in all but few respects, with the result that the most ambitious and ablest students are usually found in the non-Christian schools."

This failure in Japan has been brought about, in part, by the failure to combine resources and develop an outstanding Christian institution whose influence would touch the intellectual life of the Empire. The trained man comes to the front. Only one man in two hundred graduates from college in the United States, but seventy-two per cent. of those leading in Church and State and in the larger affairs of the nation are college-bred men. The college bred man will come to the front in Japan, and it is an appalling fact that in the recent religious census of the Imperial University at Tokyo, out of a total enrolment of 5,000 students there were found 1,000 atheists, 3,600 agnostics and only 60 Christians. Turning to India we find the Madras Christian College and other institutions thoroughly equipped, but fed by non-Christian sources to such an extent that 92 per cent. of the students in all the Christian colleges of India are Hindus and Mohammedans. From Japan we learn that we must develop dominant institutions, and in order to do this there must be co-operation of effort. From both Japan and India we learn the necessity of a system of elementary schools which shall act as feeders. The Edinburgh Conference Report, from which we have already quoted, states that in Japan, in the seven higher departments of Christian schools there were 311 pupils, while in the seven government high schools there were enrolled 4,534. In the Philippines there are 3,364 primary schools, 283 intermediate schools and 38 high schools, representing about 400,000 students of all grades leading up to a single university.

As we consider the outlook for 1914 in the light of present opportunities and the present development of mission schools, we are impressed with the need of a balanced educational system. There is no more urgent demand than the development of the elementary schools, and this involves the development of normal schools where teachers may receive the necessary training.

Conservation of Health

J. W. BASHFORD.

MISSIONARY physicians are in the best position ever occupied by a medical body to make a great contribution to China in the conservation of the nation's health.

My own attention was called to this matter and my interest awakened by Dr. John R. Taylor, of Madison, Wisconsin, who is now visiting China on a self-imposed medical mission. For the data used in this article credit is due to Lewis F. Terman—Mr. Terman's article is in the *North American Review* for September, 1913.

The leaders of the human race always have been divided into the prophets pointing out new possibilities in nature or in man and the conservators of the resources of civilization. The conservation of civilization during the early years of the twentieth century and perhaps throughout the century will take the forms of the conservation of forests and of soils, conservation from the ravages of war by its mitigation and possible abolition, conservation from the ravages of disease, and conservation from the ravages of sin. In the third field physicians are supreme and in no lands are the physicians themselves in better condition to render service up to the full measure of present hygienic knowledge than in mission lands. This advantage or possibility, as Dr. Taylor points out, is due to the fact that western physicians in all mission lands voluntarily have sacrificed the gains of private practice, and on meagre salaries have become the health officers and hygienic leaders of the teeming populations in which they live. Hence, their minds are open and they are in a position, especially in China, to lead the nation to the adoption of a great system of preventive medical care. At least they can render this service to a degree far exceeding men engrossed in a successful private practice. Ought not China now reorganizing her institutions

upon the basis of the twentieth century, and especially with the example of Germany and Great Britain in the care of the health of the working classes before her, to take the preliminary steps toward establishing western medical science and practice as a government function? The United States and Japan and, in a measure, all western governments have made the care and development of the mental faculties of the children a governmental function on the ground that mental development is essential to the maintenance of representative institutions. On the similar ground of the material and the humanitarian value of good health, might not China wisely attempt to continue the policy inaugurated by the missions and retain physicians as public health officers on salaries, transferring them to the service of the state and permitting them to devote their attention largely to preventive medicine? What advantages might be anticipated from such a policy?

Professor Irving Fisher, basing his estimates upon the statistics of mortality of ninety diseases and upon the opinions of medical experts in these various diseases as to their preventability, reckons that general obedience to a few well established hygienic principles would add fifteen years to the ordinary span of human life. Whether or not this estimate is too high, all will admit that a general observance of these principles would extend human life to a considerable extent and in most cases at its most productive stage. Mr. Terman estimates that the mere financial gain for each year of the extension of human life in the United States would be more than one billion dollars. Surely the Chinese government with four times the population of the United States may well consider the advantages of assuming the care of the health as well as of the education of the people and thus add greatly to the economic value and the happiness of her people.

But this is only one phase of the problem. For each death which might be postponed there are many cases of illness which are preventable, the total loss arising from which, counting the care of the patient and the loss of the wages, exceeds even the loss incurred by premature death. In mere dollars and cents it is estimated that the care of those suffering from the Great White Plague and their loss of wages costs the people of the United States from one-half a billion to a billion dollars annually; the loss from typhoid fever one-third of a billion, and from malaria at least one hundred million dollars.

But this financial reckoning takes no account of the suffering from diseases and from broken hopes which cannot be estimated in dollars and cents. Tuberculosis and malaria are more prevalent in China than in the United States and with her four-fold population the sufferings of the Chinese from preventable disease are simply incalculable. Again, the public school offers a rich field for preventive medicine. It is well known that tuberculosis spreads rapidly through the indoor life of young Chinese, even despite the best precautions of our mission schools. Wide investigation, according to Mr. Terman, shows that from 80 per cent. to 95 per cent. of the school children in the United States—and indeed in all lands—are suffering from decaying teeth. It is impossible to estimate the amount of ill-nature, bad conduct, and poor health due to this single cause which government health officials would easily detect and correct. Quite as strong illustrations of the need of national supervision of health and especially of the health of the young people in the schools could be drawn from well-known facts in regard to the eyes of pupils and other needs of personal hygiene. If China is soon to pass a law establishing schools at public expense and making attendance compulsory, surely it is due the children and it is economically wise for the government to provide such care of bad eyes, decaying teeth, and diseased lungs, as will prevent the schools becoming the slaughter-pens of the coming generation. Why should governments in the most advanced lands exercise the right to banish smallpox by compulsory vaccinations at public expense and not avail themselves by the same methods of the tremendous material, mental, and moral gains which the Panama experiment has demonstrated as following the medical supervision by the government of the land and water, and of the food and houses of the people?

We all know the inactivity if not the opposition of some men of money in China to currency reform because of the gains which they make out of the present lack of system. We do not think a similar opposition or even inactivity to the national supervision of health can be charged against physicians in private practice in this or in any other land. But is not the present time, when few western physicians in China are engaged in private practice, when modern medical practice in China represents the high-water mark of altruistic service, a fitting time to agitate for the introduction of the methods for the conservation of the health of the Chinese people which the

highest western nations are beginning to practise at home, an introduction which the service of missionary physicians on salaries instead of fees would make peculiarly easy in China at the present time? Personally, I thank Dr. Taylor for coming to China to help introduce this reform, and I am even more grateful for our splendid body of missionary physicians whose unselfish service furnishes a providential basis for the reform.

The Yu-kung Classic

I.

A. MORLEY.

THE introductory paragraph to the Tribute of Yu is short: "Yu regulated, 敷, the land; he followed the hills and hewed down trees; he determined the high hills and the great streams." The book immediately goes on to survey nine provinces without any intimation whether they were supposed to be Yu's provinces or those of the time when the work was written; it takes them in geographical order and describes all after one plan. First, general position is given; two prominent landmarks—in one case, three—either a mountain, a river, or the sea, between which the province lay, are named, but not usually the point of the compass. Then we have an account of the work done upon the rivers and lakes, but the waterways are not otherwise described and some large rivers such as the Han, Wei, and Chi, seem to have had no work done upon them. In these paragraphs hills are only mentioned when brought under cultivation or sacrifices offered upon them. After that, the soil is described and classified; the revenue expected from the province is also classified but is not given in figures, and the articles of produce with some of the wild tribes paying tribute are mentioned. Finally, the route is traced by which the tribute was taken to the river Ho and so presumably to the seat of government. This fills the larger part of the book and comprises the first part. Yu's name does not occur again after the opening word but it must be taken as governing the verbs descriptive of work done and sacrifices offered.

The second part is more heterogeneous. It, too, has a short introduction consisting of a resumé of two supposed journeys but it cannot be said that the routes are described, and

its purpose seems merely to have been to give a general impression of the stupendous efforts of the legendary hero, though his name is not mentioned. Then the writer describes the rivers minutely and always accurately, but in uncertain order; the tributaries are often not connected with the stream and in some places he goes over the ground a second time. Thus he follows the course of the Han from its source to its junction with the Yangtze and so on to the sea; he then takes the Yangtze from its highest known point also to the sea but carefully mentioning only fresh places and not again naming the Han. In this way we have an account of all the principal streams within the area surveyed; the description of them is more minute than the first part and this seems to have been the writer's chief aim rather than to give, as in the first part, a detailed account of work done. After the survey of the rivers he eulogizes the effect of the clearances which enabled tribute to be levied upon the nine provinces; he then makes the interesting statement that lands and surnames were distributed and goes on to describe five tenures, 服, arranged in concentric spheres around the capital. Each tenure is 500 *li* wide giving a total diameter of 5,000 *li*, with the capital in the centre. Then he concludes with another eulogy, for the first time giving Yu's name and saying that he presented a dark coloured gem and announced the completion of his work.

The possibility of a separate authorship of the two parts of the Tribute is worth considering. Although the second part begins without a subject to the verb, it has paragraphs which must be taken as a fresh introduction. Also this second part, whilst failing to attain the orderliness of the first and whilst carefully not repeating itself, has a great deal which repeats the first part; indeed, taken as a whole, the entire geographical description is little more than a repetition, though looked at from a different point of view. Again, the first part divides the empire into provinces arranged geographically whilst the second part divides it into tenures arranged academically and quite inconsistent with the provinces. In the second part the government is prefectually matured and the wild tribes are only in the outer zone; whereas in the first part partially assimilated tribes and much uncultivated land is acknowledged to be kept in the very centre, and the outlying provinces have as full government as the metropolitan. The first part keeps rigidly, as far we can tell, to

what was known, whilst the second part, as accurate as the other in the settled regions, goes beyond them to the moving sands and the southern sea and within them adopts such popular fancies as the river Chi crossing the waters of the Ho. Lastly, some textual differences may be noted. The use of 既 as a sign of the passive mood or perfect tense occurs in the first part altogether some twenty times; in the second part, which is rather more than three quarters the length of the other*, it occurs only twice. The word 惟 is very common in the Shu-ching as an initial particle, but in the first part of the Tribute it has the more unusual force of a copula; in this sense it is found four times simply equal to "and," but more often, over thirty times, it has the elsewhere still less frequent verbal force almost equal to 'to be'; many of these passages are really the same sentences repeated under the various provinces, yet there is a marked partiality for the character in other than its common initial use whilst in the second part it does not occur at all. The verbs 道 and 導 are applied to rivers: the former is used passively four times in the first part meaning "to be conducted" and implying work done, but is not used at all in the second part; the latter verb, used actively, occurs only once in the first part but nine times in the second part where it is also used twice even of mountains, meaning to go along and survey.

We must now try briefly to define the limits of the empire which is described in the Tribute of Yu. Whether the two parts of the work are of different authorship or not, they go over the same extent of territory and being equally accurate in their geographical facts we are in this respect bound to give them equal authority. If the classic is to be at all intelligible, the first thing is to discover what it actually says and to do this we must keep rigidly to the text, guided only by the known facts of geography.

In the Tribute the mountains are not described; they are simply named and we are not told whether the names apply to ranges or to peaks; nor is it certain that the peaks or ranges which were best known to plain dwellers were always the highest; in some instances those mentioned seem to be peaks from which the course of the rivers could be viewed rather than important watersheds. Probably only two of them, T'ai and Hua, can be identified with the same confidence with which we identify the Lo and the Wei.

* The first part contains about 637 characters, and the second 503.

What difficulty we have in identifying some of the rivers and lakes arises from the altered aspect of the country due chiefly to the change in the bed of the Yellow River, the making of the Grand Canal, and to drainage; thus, many of the marshes and lakes are not now to be found; indeed, the book itself intimates that some of them had already disappeared when it was written. Those rivers which cannot have changed much, and they are the greater number, are described with remarkable accuracy which gives us confidence that the description of others was also accurate at the time. It is important to notice that all the principal rivers are mentioned, whether work was done upon them or not; it seems to follow that, although one object of the writers was to glorify the great Yu, another was to give a complete survey of the empire, and that any large river which is not described really lay beyond the frontiers. The rivers then are our fixed points and it is from them that we can identify the mountains and determine the extent of the empire.

In the northeast were 兗州 between the rivers Chi, 濟, and Ho and 青州 between Mt. T'ai and the sea; that is, Yen-chou was the northernmost and had the Ho for its further boundary. The lower part of the Ho is described as flowing northwards and dividing into many channels, the 九河, but reuniting its waters before emptying itself into the sea. This is much the course of the northern part of the Grand Canal with its mouth at Ta-ku. The Chi supplies us with one of the problems of the classic, but what concerns our present purpose is that it is described as being given off by the southern Ho and after flowing eastward through several marshes turning more northward and then eastward again to the sea. In the Ch'ien-chiu times it formed the boundary between the feudal states of Ch'i and Lu*; that is, it passed near to the north of Mt. T'ai; its mouth, therefore, would be at the south of the gulf of Chihli. Ch'ing-chou, then, was not north of Mt. T'ai; it would include the Shantung promontory; the classic mentions the Lai, 萊, tribes as being within its territory and in the Ch'un-ch'iu period this people inhabited the promontory.

冀州 has no boundaries given, but it must have included all the lands on the left bank of the Yellow River which were within the Empire, none of the other provinces being on that side; thus the lower part of the western Ho between Shensi and

* Cf. Legge's "Chinese Classics," Vol. V, p. 117.

Shansi formed its western boundary; it included the great plain, 太原, with most of the ancient capitals of the early dynasties and stretched eastwards to be contiguous with Yen-chou and, as some of the tribes of the islands are connected with it, it touched the coast north of Ta-ku. Here, then, would appear to be the opportunity for the Chinese critics to include the Liaotung and Corean peninsulas; but the most accepted opinion amongst them is that those regions across the sea were connected with Ch'ing-chou and not with Chi-chou, but this is quite ruled out by the text of the classic. The argument appears to be that Shun carved his province of Ying out of the Ch'ing of Yu, that the feudal state of Ch'i was called Ying and included Liaotung and Corea, therefore these places were part of Yu's province of Ch'ing*; none of these statements have classical proof and if it could be shown from other sources that Liaotung and Corea were part of the Empire of Shun and Yu, it would be additional evidence to what we shall adduce further on, that the provinces of the Tribute are not those of the hero whose name it bears. All the rivers of this region which are mentioned in our classic can be identified with those of the present Chihli, emptying themselves near to Ta-ku, north of which only the small stretch of low land at the angle of the gulf, where Chi-chou touched the sea, can be included in the survey of the Tribute.

Southwards from the promontory of Shantung, the coast was in 徐州. This province was separated from 揚州, again to the south, by the river Huai, 淮. Yang-chou included the estuary of the Yangtsze and for its southern limit had "the sea." This has given Chinese writers another opportunity to glorify their hero by saying that the sea here meant, was the southern sea or the Gulf of Tongking. The bay of Hang-chou, however, answers adequately to the description of the classic; it is a sufficiently deep inlet to be taken for the boundary of a province; it marks the limit of the lowlands and every place mentioned in the text lies to its north nor is it too far north for the growth of pumeloes. We have then the eastern boundary of the Empire of the Tribute of Yu formed by the sea coast from about Ta-ku on the north down to the bay of Hang-chou on the south.

The southern border was formed roughly by the Yangtsze; how far it can be extended westwards depends upon the interpretation which we put upon the description of the upper part

* See Legge's "Chinese Classics," Vol. III, p. 103,

of the river. The second part of the Tribute says "from Mt. Min, he surveyed, 導, the Chiang which branching off to the east, 東別, formed the T'ò; eastward again, 又東, it reached the Li; after this it passed the Nine Chiang as far as the Tung-ling; flowing eastward and winding to the north it joined the Han with its eddying movements, 兆會于匯; from that its eastern flow was the middle Chiang as which it entered the sea."* None of these names can be identified with certainty—the name Han is not in the text. The meeting with the eddies, however, most probably refers to its junction with the Han; this appears from its northerly trend at that point and the description is appropriate to the well known eddies of this confluence. Eastward of this point are two of the three sections of the river; that is, roughly only one-third of its surveyed course was west of the Han. At some point in this upper third it divided into two streams which implies that it was there flowing through a flat country. There are only two regions above the Han where the Yangtze could have divided; one is in the present Hupeh below the Ichang gorges, and the other is the central plain of Ssü-ch'uen. It need hardly be said that the latter finds favour with Chinese critics. It is urged that the phrase 'branching off to the east' shows that it was there flowing south and that the T'ò was the eastern of the two channels into which it divided and that the Chiang here is the present Min river which to-day is looked upon by the Chinese as the main stream; the Min flows directly southwards and joins the Yangtze at almost a right angle. This view raises some serious difficulties; it only indirectly and very uncertainly notices the distinctive southerly course of the river in Ssü-ch'uen whilst its less distinctive northerly trend to the mouth of the Han is clearly described; it takes no notice of the text saying that after giving off the T'ò the course is "still" east; it also necessitates our recognizing two rivers T'ò in connection with the Yangtze, for we are told that it was by the T'ò that the tribute bearers passed from the Yangtze into the Han which cannot have been done by a river in Ssü-ch'uen. All these objections disappear if the division was in Hupeh; the expression 東別 is then taken that the river was flowing eastward when it divided and the word "still" lower down has force; we are bound to place much stress upon the fact that the text describes the river as flowing only east and northeast, never

* Legge's translation; Chinese Classics Vol. III, p. 137,

south. We do not find therefore that the Tribute of Yu knows anything of the Yangtsze above the Ichang gorges.

Coming down from the T'ò there is the Li: the name is preserved in a stream in the northwest corner of Hunan emptying into the Tungting lake; but the Li of the classic is evidently a direct tributary of the Yangtsze itself and, being in Hupeh above the Han, is best identified with this mouth of the Tungting; otherwise this considerable accession to the Yangtsze goes unmentioned.

Between the Li and the Han are the Nine Chiang, not literally nine, but, analogous with 'Nine Ho' the phrase means all the channels of the Chiang; nor is it necessary to confine them between the Tungting and the Han; the whole district was probably ramified with channels of which the T'ò was the first to be given off. In this neighbourhood some lands to the south of the Yangtsze were within the Empire. In one of the introductory itineraries of the second part of the Tribute, it is said "From the south of Mt. Min we went to Mt. Hêng 衡, crossed the Nine Chiang to the plain of Fu-ch'ien." It is clear that the mountain and the plain were on different sides of the river and as the journey undoubtedly began in the north it would at first sight appear that Hêng was reached before the river was crossed, but he must have crossed the river twice and it is not said whether the crossing here mentioned was in going or coming; as, however, 荊州 lay between Mt. Ching and "the south of Hêng" it is probable the Hêng and not Fu-ch'ien was across the river, but it cannot be absolutely proved from the classic. The waters of the Li and probably Mt. Hêng are the only places mentioned in the Tribute of Yu as being south of the Yangtsze and both are connected with the Nine Chiang in Hupeh. There was then a tract of country on that side of the river somewhere about the Tungting lake and it is possible that the lake should be identified with either the Yun 雲 or the Mêng 蒙 marsh, both also in that neighbourhood, but only the northern part of the lake; the country south of it immediately rises into hills whilst the very considerable and very distinctive water system of the present Hunan draining into the Tungting is wholly unmentioned. It seems to be quite impossible then to identify the Mt. Hêng of the Tribute with the mountain of that name in the South of Hunan, though it may perhaps be sought for in one of the peaks to the northwest of the province, close to the Yangtsze; this would allow

for Ching-chou extending somewhat over the flat country to its mouth.

Another passage of the second part describes the river below the Han thus, "Whirling 匯 eastward, its marshes formed the P'êng-li; eastward (again) it became the Northern Chiang and entered the sea." This will be recognized as an accurate description of the general course of the Yangtze to its estuary. The P'êng-li is usually identified with the Poyang lake, but P'êng-li was formed, 爲, by the Yangtze and would seem therefore to have been in the direct stream; moreover, the first part says that either by drainage or embankments it was confined to its proper limits, 既 豬; whereas the northern portion of the Poyang is closely hemmed in by hills and can never have been larger than it is now. P'êng-li then is to be found on the left bank of the present channel in the lowlands of An-hui which is still studded with lakes filling up the bend of the river: the mouth of the Poyang would be to its south; hidden as it were beyond the marshes and not being within the frontiers it was not mentioned in the survey.

The southern frontier then was formed by the Yangtze east of the Ichang gorges with tracts of lowlands to its south in Hupeh and Kiangsu.

(To be Continued.)

Our Book Table

A MISSION TO HEAVEN TO SOLVE THE PROBLEMS OF EARTH. *Being a Chinese Epic and Allegory* by CHIU CHANG-CH'UN. *Translated from the Chinese* by TIMOTHY RICHARD, LITT. D. Shanghai: Published at the Christian Literature Society Dépôt. Price \$6.00 Mex.

One wonders whether the distinguished translator of this well known Chinese work took counsel with Christian friends who were also acquainted with Chinese literature or with literary Chinese of high standing, before commencing its translation, and whether the views set forth in the Introduction have met with the approval of any considerable company of qualified judges; for, with the reader of logical mind, he signally fails to establish his theory that Chinese "Higher Buddhism" is Christianity, and that this book is an early Christian "allegory" by a Chinese author.

The translator considers the book an allegory and an epic, and has at the expense of much time and pains and literary skill produced a translation in a book of 360 pages, adorned also with 30 illustrations selected for the most part from the 146 prepared for the Chinese edition of the book, entitled 西遊記.

The translator thinks that since "the author is considered by all Chinese scholars as the greatest Taoist saint of his day, he must have been, like Paul, a converted Christian when he wrote this book, not a disciple of Gamaliel but a very Gamaliel himself converted." He thinks also, that "here we have one of the most romantic histories of the rise of Christianity in the midst of the Buddhists" and that "by proper approach to these sheep of the other flock we are persuaded that Conversion by the Million is perfectly feasible."*

The writer also thinks that the Epic "assumes most clearly some of the early fundamentals of the great religion (Mahayana Christianity) in pre-Nestorian and post-Nestorian times, such as:

"(1) God as man's perfect model, *Chen Ju*.

"(2) Christ as God incarnate, putting an end to death and transgression, and opening the way direct to immortality and Heaven, without a series of incarnations.

"(3) The Holy Spirit as the chief agent in repentance and the new birth, inspiring men to follow God in works of mercy."

The translator does not notice the omission of all reference to the *Cross* of the Incarnate God throughout the book, which omission alone is fatal to his whole contention.

The translator further tells us that "the chief teaching of this great Epic and Allegory may be summed up in two grand ideas:—

"a. The highest Creed of Asia, viz., Man's Refuge or Belief in God, *Namo Fo*; in the Laws of God, *Namo Fa*; in the Teachers of those Laws, *Namo Seng*.

"b. The highest Ideal of man to be God-like, copying the True Model, as did the Incarnate One."

The translator also states that "in this Allegory we have at last a *most momentous discovery*. Though the question of the origin of the Mahayana Religion is not discussed, it unmistakably says in Chap. 88, that the Mahayana Religion, which these pilgrims believed in as from Heaven, is the same as the Nestorian, therefore the Christian religion!"

He believes that "by these two discoveries, of Higher Buddhism being the same as early Christianity, and, that in Higher Buddhism the author included Nestorianism, we are within reach of means of winning over more than two hundred millions of Higher Buddhists and Taoists to co-operate in the salvation of the whole world."

He also tells us that "both *Shangti* and *Tien* are Confucian names for God"; that "*Yu Ti* is the name given by Taoists to the Supreme God of the universe"; that "*Tai Shang* is regarded by the Taoists as the highest of the Heavenly Princes and *Lao Kun*, as the oldest of the Heavenly Princes." "Therefore the nearest word in English to convey the same idea seems to be the Ancient of Days." Thus the translator identifies *Tai Shang Lao Kun* with the "Ancient of Days"!

Shi Wang Mu is the Queen of Heaven. The translator does not explain to us what relation she bears to the Supreme God of the universe, *Yu Ti*.

Fo (佛) is "the Supreme God of the Buddhists is also called the true model (*Chen Ju* 眞如), Creator and Ideal." The

* See the Translator's book, 'Conversion by the Million.'

translator tells us that "The Chinese character (*Fo* 佛) is composed of two others, meaning—'not' and 'Man', *i.e.*, God, whose acceptable religion is godliness (Godlikeness)." He admits that the "Buddhist authors and translators made the mistake of using the same character *Fo* for God and for Prince Gautama Buddha, the Founder of the Indian Primitive Buddhism," and informs us that this mistake "is only now being disentangled by advanced students." He explains that, "Whether the word *Fo* is to be translated God or Gautama has always to be decided by the context."

The translator does not seem to realize that the character *Fo* (佛), being composed of the characters "not" and "man", might signify "Baal" as well as "God," and this type of reasoning characterizes generally the 39 pages of introduction which contain the author's interpretation of this readable book.

We are told that "*Julai* (如來, The Model Come)" is "the Buddha (God) Incarnate, the actual ideal on earth, often used wrongly as synonymous with Buddha, just as Christ is often wrongly used for God."

We are also told that "Kwanyin, the Inspirer to good works of mercy, is the Buddhist equivalent to the Holy Spirit, to whom is attributed the work of conversion. She is always represented on the left of Amitabha when one of the Trinity, but alone and behind the Trinity screen when saving some one from a sea of trouble."

We have also "Sun Wu Kung—a monkey who personates the irrepressible human mind, the discoverer, the inventive genius, full of resource, who begins with monkey inquisitiveness to study the reason of things, a man of science, who independently becomes a mighty chief, is unruly in heaven and is imprisoned for 500 years. Later he is converted by Kwanyin, and follows the religious master as his chief disciple and escort."

In this monkey, though the ordinary reader would not be able to discern it, the translator finds the doctrine of evolution promulgated.

The title of the book (西遊記) *Hsi Yiu Chi*, which, literally translated, means Records of Itinerations in the West or "Saunterings in the West" is rendered by the translator "A Mission to Heaven," and the Chinese author does picture himself toward the close of the book, as visiting the celestial world.

The original Chinese book which we have purchased, and, as a piece of vigorous and entertaining literature, have enjoyed, can be purchased for Mex. \$1.20, and we would advise readers generally to read in the Chinese work first, and form their own conclusions, which we fear will not be those of its present translator.

J. W. L.

MEMOIRS OF LI HUNG CHANG. Edited by WILLIAM FRANCIS MANNIX. With an Introduction by HON. JOHN W. FOSTER (ex-Secretary of State, U. S. A.) Boston and New York, Houghton Mifflin Company.

This is a book which every student of the Chinese people will probably purchase at the earliest opportunity. Arranged in twenty chapters are extracts from the diary of the great Viceroy Li Hung

Chang. The reader stands, as it were, at an open window and gazes upon the inmost reflections of one of the greatest practical minds that this great nation has produced. In this diary of the Viceroy Li from his youth to old age the reader obtains an acquaintance with the thinking of the superior men of China during the past generation—and, indeed, the preceding ones—regarding the western world and many other subjects of great interest. It is a book that every Mission Station should get for its library and that every one interested in China should read; it will well repay the time spent in this pleasurable occupation.

The Editor says:—"Over one hundred and seventy thousand words of the Viceroy's memoirs were translated and diligently compared; and from this large mass, these notes—comprising the only writings of the Grand Secretary that have ever been rendered into English—are for the first time offered to the public of England and America."

Hon. John W. Foster adds:—"Li Hung Chang was not only the greatest man the Chinese race has produced in modern times, but, in a combination of qualities, the most unique personality of the past century among all the nations of the world. He was distinguished as a man of letters; as a soldier in important campaigns he rendered valuable services to his country; as a statesman for thirty years he maintained a recognized preëminence over his countrymen in the oldest and most populous nation of the earth; and as a diplomat his achievements entitle him to a front rank in the international relations of all history.

"The last one hundred years have produced many men of scholarship, several great generals, a number of statesmen of distinguished ability and success, and a few diplomats of high rank; but no one of these can be singled out as having combined in his person all these attainments in such an eminent degree as Li Hung Chang. Because of his distinction in all these fields of human activity, we should welcome these memoirs, extracted from his voluminous diary, as a valuable contribution for the better understanding of his character and services."

There are those who think that these 'Memoirs' are fictitious. If this should prove to be the case, the well known publishing house which issues the book, and the distinguished statesman who writes the Introduction to it, have alike been duped, which is highly improbable.

If, by any means, it is nevertheless a fiction, it is the work of one so well informed about China's recent history and so intimately acquainted with the attitude and operation of the Chinese mind with reference to the outside world, as to well repay the reader for its perusal.

[We hope to give a more extended notice of this book in an early number of the RECORDER.—Ed. Book Table.]

LI HUNG CHANG'S SCRAP BOOK *by* SIR HIRAM MAXIM.

This book, larger than the preceding, which is a book of 300 pages, is a hoax. Its only reference to Li Hung Chang is inscribed upon its covers, which also contain a portrait of that eminent statesman. The book itself is not a scrap book prepared by Li Hung Chang, but prepared for him by the compiler, Sir Hiram Maxim, who has gathered into this work many of the arguments against Christianity from the days of Celsus onward. The reader who has been induced to buy the book by its attractive title will be tempted to use strong language towards Sir Hiram for inveigling him into wasting money.

THE LADY ELECT, By NORMAN H. PITMAN. *Fleming H. Revell Co.*

There is no escape from the fascination of this story of a Chinese girl who rebelled against an arranged marriage, and fell in love with an ordinary farmer's son, who proved to be the husband arranged for after all. She faced fearful odds in saving her sweetheart from the machinations of a vile priest. The book is full of exciting adventures, and thrills with a vivid portraiture of people and events. The tone is healthy, and the aim commendable. But, to one who has spent some decades in North China—and the book deals with North China—and knows the country intimately, some of the statements made are much exaggerated, and the descriptions of everyday life among the peasant class are not always true to the facts. When the able author has spent a few more years in China, and delved more deeply into the details of life among the people, he will write a more permanent book than this novel, and will avoid errors to which he has unwittingly fallen in this readable book.

R.

THE PRINCE OF PEACE. By S. B. MACY, with 21 illustrations. London: Longmans, Green, & Co., pp. xvi. + 548, 3/6 net.

Mrs. Macy, already well-known by her books on the Old Testament, the Acts of the Apostles and Early Church History, has here retold for children the story of Jesus. It is beautifully done, and a very large part of the story is given in the very words of the Gospels. A translation of this book into Chinese would, we think, add a much needed work to the scanty libraries of our schools.

CALENDRIER-ANNUAIRE pour 1914. Shanghai: The Catholic Mission Press, Zikawei, price \$1.50.

We have pleasure in calling attention to this most useful annual. As usual the Zikawei Observatory is up to date, and the calendar is packed full of information which can be found nowhere else in so convenient a form. We once more commend this little book to the principals and librarians of all our schools and colleges. No teacher of science can afford to be without it, and every college or school library should have a copy on its shelves.

THE UNION WORK OF THE LUTHERAN MISSIONS IN CHINA.

We have received an Illustrated Report describing the dedication of the Central China Union Lutheran Theological Seminary. This Institution, of which an excellent photograph is given, is situated at Shekow, Hupeh, about 10 miles from Hankow. In the work that is carried on four Missions have united, viz:—The Norwegian Missionary Society, The United Norwegian Lutheran Church of America, The Hauge Evangelical Lutheran Synod of America, and the Finland Missionary Society. The first session opened with twenty-six students. Further reference to this promising development will be found on another page. The Report

itself is an admirable one and full of information. We offer our hearty congratulations to our Lutheran friends and wish them every success in their union work.

THE STUDENT CHRISTIAN MOVEMENT LITERATURE.—*Science and Christianity*, By P. V. BEVAN, D.Sc., 6d. *Studies in Christian Truth*. By Rev. CANON B. K. CUNNINGHAM, 8d. *The Hope of the Redemption of Society*. By MALCOLM SPENCER, 1/- *The Missionary Motive*. By VARIOUS AUTHORS, 1/6.

These books are issued by the Student Christian Movement, 93 Chancery Lane, London, and we presume may be obtained through the Y. M. C. A. organization, but nowhere do the publishers indicate that the books are to be obtained in China—which is a pity; for, however good they may be, very few missionaries or Chinese students are likely to send to London direct or to take the trouble to place orders for them with local booksellers. The books are both timely and scholarly, and every teacher or missionary whose work brings him into contact with the young men of China, could get no little help and inspiration from them.

We have read these books with great pleasure and can commend them heartily.

TRANSACTIONS OF THE ASIATIC SOCIETY OF JAPAN, Vol XLI. Parts I and II. Tokyo: Asiatic Society of Japan. Shanghai: Kelly and Walsh. Price Yen 2.50 each part.

Part I consists of a lengthy and instructive treatise on "Japanese Literature" by Mr. Walter Dening. In surveying the literature of Japan, the writer naturally deals with current art and poetry, the drama, journalism, politics, religion, and kindred subjects. No better guide to Japanese present-day life and thought could be found. Part II contains translations of Dazai Jun's Economic Essays: of sermons on the Ten Buddhistic virtues, and a study in Japanese agriculture.

BRIEF NOTICES.

THE LONDON MISSIONARY SOCIETY. *Report 1912-1913*. Price 1/6.

THE GARDEN OF GOD: *The Popular Report of the London Missionary Society, 1912-1913*. Price 6d.

The Report is admirably done and shows marked improvement in arrangement and style. The China section we have read with much interest. In the eight fields in which the L. M. S. works, there are now just 300 missionaries; of these, 101 are in China. The Church members and adherents in China are given as 10,661 and 3,884 respectively, whilst the contributions from the Chinese Churches amounted to over £2,900, or nearly \$3.00 per head if communicants only are reckoned.

The Popular Report is a fascinating volume of 82 pages. There are eight illustrations, each of which is a work of art. The idea of the title is worked out with a rare felicity of phrase:—

"In the quiet of a garden, with all its brooding restfulness, the feeling that simply takes one's breath is, by a curious paradox, the sense of Life—Life abundant, Power exhaustless, 'unhasting, unresting'; silently, irresistibly, beautifully active in every sprouting bud and riotous bloom,

There is an inevitable analogy between this little garden of ours and that great world-garden of God which to-day is beginning, in every continent and island, to produce the fruits of His Spirit.

The Garden of God in the world is equally a miracle of His hidden power."

"FRANCESCO PETRARCA AND THE REVOLUTION OF COLA DI RIENZO." By M. E. COSENZA, Ph.D., *Instructor in Latin in the College of the City of New York. The University of Chicago Press, \$1.50 (Mex. \$3.45), pp. xiv. 330.*

The stirring history of the Revolution of 1347 in Rome, by which the famous plebeian (the hero of Lyttou's "Rienzi") obtained the command of the distracted city, forms the background of these vivid and moving letters of Petrarch. The "Father of Humanism," "born five centuries ahead of the times," whose Canzoni, "Italia mia" has been the inspiration of generations of his countrymen in their long struggle for unity, is here shewn as the enemy of the noble ruling families of Rome and a convinced believer in the rights of the people. The fervour of Petrarch's patriotism makes these pages sometimes burn.

For the scholar the work is enriched with an ample historical and literary commentary, while the pleasing style of the translation of the letters should appeal to all.

Report of the Korean Tract Society for 1913.

The report states that in China there are 700,000 Christians or 1 to 571 of the population; in Japan there are 85,000 Christians or 1 to 512 of the population; in Korea there are 245,000 Christians or 1 to 59 of the population. It is through the Christian church that the non-Christian population is reached and the fact that a larger proportion of the population of Korea are Christians than in the kindred states of China and Japan accounts, doubtless, for the inspiring report of the year's work which the society sets forth.

The statistics show an increase in every department of the work. Distribution increased 45%; publishing 25%; income from sales 46%; total income 45%; the only decrease recorded was in liabilities which were down 92%. No wonder the workers in the K. R. T. S. wore rather a jaunty air at their annual meeting which, I can bear testimony, was a very business-like as well as enthusiastic function.

But the society had a fly in its ointment. The R. T. S. of London and the A. T. S. of New York, which up to date had borne the cost of the Agent's support, had separately, but decisively, announced that the funds they contributed to the Tract Societies in the east were for the production of evangelistic literature and that they must withdraw the funds given for the Agent's salary.

This placed the K. R. T. S. in an awkward predicament, but the Agent was able to justify his existence in a most convincing manner. When he was appointed to the control of the society four years ago it was trembling on the verge of bankruptcy. To-day it is well on the way towards the goal of self-support. The missionaries in Korea are unanimously of the opinion that the work being done by the tract society is essential to the progress of the church, and have stood by it nobly in its time of trial.

The executive committee of the Korean Tract Society presented an appeal to each mission represented in their field asking for a yearly contribution to the society's working expenses, the amount to be in proportion to the size of the mission and therefore relative to the assistance it received in its work from the society. This appeal was heartily endorsed by the missionary representatives present at the annual meeting and, if approved by the home Boards, will be a most satisfactory solution of the society's difficulty.

This arrangement is somewhat similar to that initiated in Japan. There a Christian Literature Society has been founded which commences its existence with capital subscribed by the missionary societies in the proportion of \$10, given to the new Japanese C. L. S., for every missionary working in connection with the contributing society.

These precedents seem to point the way to a more intimate connection between the book and tract producing societies in China and the whole missionary body. These societies should weld themselves into a corporate unity and then seek a more intimate union than now exists with the various missions at work in China.

J. D.

THE CHILDREN'S ANTHOLOGY OF VERSE. *Part I, Junior; Part II, Intermediate; Part III, Senior. With illustrations, portraits, and biographies. Macmillan and Co., Ltd. Price 4d each part.*

Excellent books for English schools, but we think there can scarcely be a demand for such books in Chinese schools.

CONFERENCE ON MISSIONS IN LATIN AMERICA, 20 cts G.

The volume of 192 pages is the report of a conference held in New York in the spring of 1913 under the auspices of the Committee of Reference and Counsel of the Foreign Missions Conference of North America. Delegates from all the American and Canadian Agencies carrying on work in Latin America were present. A vast amount of information is given and a comprehensive "statement" adopted by the conference sets forth its need and recommends method of advance.

THE INTERNATIONAL REVIEW OF MISSIONS. *Vol II. No. 8, October, 1913. London: Henry Frowde, 2/6*

This number of the *Review*, which has now won for itself a foremost place amongst religious magazines, has a capital programme. There are two articles on China: the first by Pastor Wilhelm on the Influence of the Revolution on Religion in China and the second by Rev W. A. Cornaby on Christian Literature in China.

C. L. S. Books.

Of the Home University Series, the Society now publishes the following:—

PEOPLES AND PROBLEMS OF INDIA, 印度古今事蹟考略. *By SIR T. W. HOLDERNES.*

HISTORY OF OUR TIME, 環球新史. *By G. P. GOOCH, M.A., Translated by LOO HENG-SHENG.*

THE DAWN OF HISTORY, 史源. *By J. L. MAYERS, M.A., Translated by YIN PAO-LO.*

The above are noble volumes well printed and well bound. We should like to give a special word of praise to the work done by Mr. Loo Heng-sheng whose ability as a translator is of a high order. In the book for which he is responsible, he appears to have caught the spirit and intention of the author with wonderful accuracy, and those competent to judge describe his style as flexible and attractive. The C. L. S. in providing the Chinese with so much of the Home University Library literature is doing a real service to the thoughtful section of the nation. We shall welcome more books of the same class as being highly calculated to stimulate the mind and inform the intellect of Young China.

THE SACRIFICE OF CHRIST, 基督捐己利人. *By HENRY WACE, D.D. Translated by M. C. MACKENZIE and LIU PO-NYEN.*

This most important volume will be deservedly welcomed by those engaged in the teaching of theology in the various Divinity Schools in the land. It is almost sure to become a standard text book for reference and instruction.

EVOLUTION AS RELATED TO PHILOSOPHY AND THE CREATION STORY IN THE BOOK OF GENESIS, 天演辨證. *From the proceedings of the Victoria Institute. Part I Translated by the REV. A. P. PARKER, D.D. Part II Translated by LIU YUNG-SHENG, and edited by A. P. PARKER, D.D.*

It would be impertinent to criticise the translation of any work bearing the imprimatur of so thorough a scholar as Dr. Parker. In this volume he reveals once more his accuracy and skill as a sinologue. The topic handled is one of increasing interest to many thoughtful men in China, and is certain to become more alluring as education advances and the deeper meaning of evolutionary science in its intimate bearing upon human life and conduct is realized. We are glad that this book, which may well become a preliminary text book in colleges, has been translated by so safe a teacher as Dr. Parker.

THE WORLD OF LIFE, 生命世界. By A. R. WALLACE. *Translated by EVAN MORGAN and HSÜ CHIA-SHING.*

Little need be said about this famous book save that it has been translated by Mr. Morgan and his writer. It is a volume that demands close attention on the part of the reader if it is to be properly and beneficially understood. Certainly it is a stiff book, and so lucid a translation reflects the highest credit upon those who undertook so successfully the arduous task. No real student will on account of its stiffness pass the volume by. Dealing as it does with so great a subject as the origin of life and kindred themes, careful perusal will bring its own lasting rewards.

Throughout these volumes where foreign names are given we fail to observe anything like uniformity in their transliteration. Has the C. L. S. no further use for the Alphabetic Syllabary which it published some two years ago? Or has it in practice found the Syllabary inadequate? Clearly we are not yet at the end of the transliteration difficulty—which is a pity!

J. W. W.

BIBLE STORIES FROM THE OLD TESTAMENT. Vol. 1. 舊約史記讀本 BY PROFESSOR TONG TSING-EN, of the Shanghai Baptist College. *Methodist Publishing House, and Presbyterian Mission Press. 22 leaves, 5cts.*

This is another of Professor Tong's successful "Seven Hundred Character Series." The stories cover the first books of the Old Testament, and we again have pleasure in calling attention to the value of this series for the instruction of enquirers and the more illiterate members of the churches.

HINDRANCES TO GOOD CITIZENSHIP AND THEIR REMOVAL, 民德論. C. L. S. *Price 20cts.*

In this well printed volume we have the gist of a series of lectures delivered at Yale University, U. S. A., by the Right Hon. James Bryce, recently the British Ambassador at Washington. The translation by Dr. W. Hopkyn Rees is admirably done. We should like to see this book in the hands of all our pastors and school teachers; a knowledge of the principles here set forth would help them to correct a lot of immature thoughts and wild talk about popular government.

CHILDREN'S CHRISTMAS IN MANY LANDS, 聖誕新劇各國童談. C. L. S. *Price 5 cts.*

THE CHILDREN'S FEAST, ADAPTED FROM THE BIRDS' CHRISTMAS CAROL, 聖誕餐宴兒. C. L. S. *Price 5 cts.*

Both books are by Miss Laura M. White. The first is a revised and enlarged edition of a book that has already won a place for itself; the second will be equally popular when it gets to be known. We hope Miss White will give us many more books of this kind, for they will help to enlarge the minds of Chinese children and add a new interest to the observance of the great Christian festival.

BOOKS AND REPORTS RECEIVED.

Two papers on current religious literature in Japan issued by the Department of the Christian Literature Society of Japan conducted by Rev. S. H. Wainwright, D.D.

China's Young Men for November, 1913, from the National Committee, Y. M. C. A., Shanghai.

The Reminder (No. 15), of the Emmanuel Medical Mission, West River, Kwangsi.

The China Medical Journal for November, 1913, published by the Medical Missionary Association of China.

A Short Sketch of the Hospital for the Insane, Canton, China. A paper read at the Annual Mission Meeting of the South China Presbyterian Mission held in Canton, July, 1912.

The China Sunday School Journal, December, 1913; China Sunday School Union, Shanghai.

From Morgan & Scott, London.

Life Story of Madame Ryall: 8 illustrations, 1/6 net; *Herald of Mercy Annual*: Illustrated, 1/-; *Life of Henry Moorhouse*: New edition, 1/6; *On the Banks of the Besor*: 75th thousand, 1d. net; *God's Fellow Workers*: 1/- net.

From the National Committee of the Y. M. C. A., Shanghai.

Freedom: The Necessity of a Margin, 自由界, by R. E. Speer, translated by Y. K. Woo, 5 cts.

Higher Ideals of Christian Stewardship, 獻財論, by D. D. Shelter, translated by H. L. Zia, 5 cts.

Prayer Cycle for student Y. M. C. A.'s, 連環祈禱單, prepared by Dr. J. R. Mott and D. W. Lyon, revised by H. L. Zia, 5 cts.

The Administrative Control of Smallpox. How to prevent or stop an outbreak, by W. Mc. Wanklyn, M. R. C. S., London, Longmans, Green & Co., 3/6 net.

BOOK TABLE NOTES.

We learn with regret that the Rev. A. C. Moule does not intend to publish his book "Christians in China," which we believe has been ready for the press for some time. But the valuable material will not be lost, for the MS. has been handed to Professor Pelliot to be used in a book which will shortly be in the hands of the Publishers.

In the last number of the RECORDER we published a review of the *Dictionary of Philosophical Terms* recently issued by the C. L. S. An interesting criticism from a technical point of view has since been received from Dr. P. B. Cousland, Editorial Secretary of the Publication Committee of the China Medical Missionary Association. "As it affects our medical terminology," writes Dr. Cousland, "I should like to refer to a few points.

"It would have been better to indicate terms taken from our Medical Lexicon; for instance,—'bioplasm,' 'bacteria,' 'massage,' 'nervous force,' 'serum,' etc. Otherwise the preface will lead readers to think that these also are Japanese terms.

"The nervous system is composed of the brain, spinal cord and nerves, and its structure consists of nerve cells and nerve fibers. These we name as follows:—central nervous system,—that is to say, brain and spinal cord 腦 or 腦部, the brain being 盧腦, and the spinal cord 脊腦; nerves 腦線, or 系 for short (which is an old Chinese anatomical term); nerve cells 腦脉; nerve fibers 腦線. (Cells used to be called 珠, but the flesh radical is more appropriate.) This forms a very good set of terms. When we have a good Chinese character like 腦, which can be easily and appropriately used, it seems a thousand pities that the Japanese 神經 is coming into use. When 'nerve' is referred to in non-medical books it seldom means 'the nerves;' these are but the telegraph wires of the body. It is the nervous centers that are meant, and 'nao' is the appropriate name,—e.g., see 'Nervous Force' in this dictionary. Let editors and makers of books take note of this point.

"As to 精神 for 'mind,' I still prefer 靈心 (modified from the Rev. Yen's term), and find this preference shared by some of the best Chinese students studying here in Edinburgh. (Compare 'mind,' 'soul,' and the other psychological and nerve terms in this dictionary.) Is the number of appropriate terms for use in theology so ample that we can afford to have 神 given over to a material substance like 'nerve'? If 'nerve' be named from its functions this term is still more inappropriate, for the chief functions of nerve are those of motion, digestion, etc., and they hold good right through almost the whole animal kingdom. To call the nervous system of a worm its 經神 hardly commends itself! The Japanese term for 'muscle' 筋, is one of a number that seem quite erroneous in China.

"I should have been glad if 'hypochondriasis' and 'obsession' had been included. A distinguished Chinese student here suggests for the former 病憂, and for the latter 呆迷, the 病 in the former covering the pathological or morbid significance. Neither of these suggestions is quite satisfactory, but 'hypochondriasis' is so difficult a word to find a Chinese term for, that recourse to transliteration may be necessary. The probable adoption of a phonetic system of writing in China, similar to Japanese Kana, will remove some of the objections to transliteration."

Dr. Cousland also calls attention once more to the urgent need for some "official" terminology, and surely the time has come when a determined effort should be made along the lines suggested in the following note:—

"The Educational Association in conjunction with the Medical Terminology Committee issued a good set of chemical terms some ten years ago, which have given good satisfaction in such books as Luff's Chemistry, so well translated by Dr. Gillison. It is disconcerting to find that recent chemistries issued by the Commercial Press use quite a different terminology, a terminology that is said by that Press to be the official one. Does anyone know anything about this so-called official terminology? It seems a good deal more clumsy than ours. School boys using these books and then proceeding to take a college or medical course in Gillison's Chemistry, will be sadly handicapped.

"The same is true of Physiology. The only school Physiology I know of which uses our Medical Committee's terms is Porter's, and it is very advisable that it be used in our schools. Otherwise advanced students will have to learn new terms when they take a college or medical physiology course.

"Can the Educational Association not get in touch with the Board of Education and get at least the terms in chemistry and physics settled, for the sake of the unfortunate students and teachers? I doubt very much if our terms and books are at all well known or have had adequate consideration. A personal explanation is needed. Our medical terms are often objected to at first, but after a little explanation and use the great majority commend themselves to the students. The new edition of our Medical Lexicon is being submitted to the Chinese Medical Association for suggestions and criticisms."

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The Call of China. Right Rev. W. W. Cassels. *The Church Missionary Review*. Pages 588-593. October, 1913.

A Students' Campaign in Foochow. Rev. H. McC. E. Price. *The Church Missionary Review*. Pages 490-491. August, 1913.

Western Influences on Mohammedan Law. "Jurist" *The Moslem World*. Pages 350-366. October, 1913.

Moslems of China and the Republic. Rev. H. F. Ridley. *The Moslem World*. Pages 386-390. October, 1913.

Correspondence

GOD'S NAME IN CHINESE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the issue for January, 1913, Rev. F. S. Norris appealed for the shortening of the syllables used for God's Name in the Scriptures, two syllables instead of three. Exodus iii: 14, 15 *Ahiih* = 我活, I live or exist, *Ego*, *εμ*, so *lxx*.

Isaiah xxxviii: 11, *Ihiih* = 伊活, he lives or exists, *ὁ ων*, (*lxx* gives substitute).

I suggest 活者; and in colloquial: For *Elohim*, *Eloah*, *El*, 能者, 力者, 有力量的.

Yours truly,

G. PARKER.

KINGTSEKWAN, S. HONAN.

COURSE FOR TEACHER
TRAINING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: The School of Normal Training of the University of Nanking is announcing a full course for teachers, beginning with the spring term of 1914. This course will cover a period of four years and will prepare men for teaching in either the elementary or secondary schools. There is a very large body of the younger teacher-class, well educated in their own language, who lack means to obtain an extensive education. For the sake of these men the school is also announcing a two year course which will prepare them to teach all of the work of the new curriculum of the elementary schools. Matriculation will

be granted to any who can prove a training equivalent to full eight years in the newer schools, or who have a mature grasp of Chinese literature and language.

The school is housed in a large new building of sixteen rooms and has its own campus and athletic field. A regular staff of at least six teachers will give their full time to this work; four of these men have received training abroad. The manual training side of the work has developed very much during the past year until now it occupies all of the first floor. The Practice School is full and overflowing and provides for a most needed side of every prospective teacher's training.

Thanking you,

I remain,

A. A. BULLOCK.

CHRISTMAS SONGS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: It appears that some celebration of Christmas is pretty general in China in connection with our mission work. My own observation has led me to wonder how far Christmas songs and recitations in English are used at these celebrations. In the district with which I am most familiar, more or less time is given to the singing of hymns in English and the recitation of suitable selections in the same language. This, of course, is interesting and possibly flattering to the boys and girls who take part and satisfactory to such of their parents or friends

who are interested in their acquisition of English, but as a means of conveying the Christmas message, it strikes me as a rather flat failure, for most of those who attend these celebrations get very little out of those parts of it which are not in Chinese. So far as the practice of using English obtains it represents the mistaken attitude which leads us to attempt to establish in China those phases of Christianity which are distinctively Occidental. It is possible that in the interior these celebrations are confined more or less to the Chinese language, but I would like to ask through your columns whether anybody is preparing programs in Chinese for these Christmas entertainments. If any have been prepared I wish that before the next year they might be made available to the general missionary body. It is possible that the histrionic ability of the Chinese might be linked up in simple tableaux with this particular need. In any event it would do us all good to know if anyone has solved the problem concerned.

Yours sincerely,

"INTERESTED."

A QUERY.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In the article, "The Work of the Catholic Church in China," reprinted in your October issue from the *Oxford and Cambridge Review*, it is stated that the increase in Roman Catholic Christians in China, 1889-1909, has been

657,390—an average of 33,000 per annum. The writer also says (on the fourth page) that they receive and save annually nearly one million Chinese infants, *i. e.*, foundlings abandoned by their parents. What, one may ask, becomes of the 970,000 infants who disappear from their ranks annually?

Moreover, the writer states further on that "the real progress of that church is in the main part due to the conversion of adults." This being so, the leakage must be still greater than indicated.

I note further that on the fifth page of the article he says that a missionary writing in 1908 says "the number of Chinese Christians, 240,000 in 1848, had not doubled in 50 years. There were still only 472,000."

Now either he means 60 years or else his statistics are 10 years old. If, as he seems to imply, the number was 472,000 at the time of writing (1908) then a comparison with the statistics of the following year (1909)—in the schedule—shows a discrepancy, as for 1909 the number given is 1,200,054; for, allowing 50,000 increase per year, the number should only have been 522,000.

Interested as I am in all that affects the spread of Christianity in whatever form in China, I should feel obliged if you, or any of your readers, could suggest an answer to the above questions.

I am,

Yours faithfully,

A. R. CRAWFORD.

MOUNT RANDAL,
BELFAST, IRELAND.

Missionary News

We have been asked to inform our readers that a new Presbyterian Supplement to the C. I. M. Code Book has been issued, with the names of new missionaries, brought down to December, 1913, which can be had on application to the office at 18 Peking Road.

Two Suggestive Quotations from The International Review of Missions.

AN INDIGENOUS MINISTRY.

"And while many workers feel education is necessary to save the infant Churches from these dangers, they hold it is even more needed to guard them against a lowering of the standard of morals. The danger lies not so much in the fall of one or two, however important in the organization of the Church, but in the general lowering of the moral tone and the acceptance of such institutions as polygamy. The only guarantee that the Church has against such a fall is that a proper historical foundation will convince a student that Christian ethics are an historic fact which no individual nation has a right to deny or the power to ignore. The untrained native Christian may quote the example of Abraham and of David to justify polygamy, but your educated Christian will realize how the universal Church has consistently interpreted our Lord's command 'that they two shall be one flesh' to forbid following the letter of the Old Testament. Without a knowledge of history the indigenous ministry has a terrible temptation to make lax

decisions, and full of the fear of the ruin that such decisions may bring upon the Church the western missionary hesitates before he will give independence to his converts. Thus the thing hangs like a chain; without education there can be no independent indigenous ministry; without such a ministry there can be no self-propagating Church. Till it becomes self-propagating the mission question is not solved and all the efforts that have been made and the money that has been spent may prove of no avail. Education therefore remains the key to the whole question; once Christianity has conquered this strategic standpoint the fortress of paganism and immorality must fall, but till the hill of education is occupied it will be of little use training more guns on the fortress of sin, for though the guns thunder and the shells howl, they fall wide of the mark, and we still remain in the same position—the home base and the foreign field and white Christianity knocking at the door of the oriental mind and not obtaining admittance."

WILLIAM GASCOYNE-CECIL.

Training of Missionaries.

"In the midst of divergent opinion this seems to be generally granted. Missionary conditions and opportunities demand to-day candidates who are definitely prepared for their exacting and manifold task; this training should be done partly at home and partly on the mission field; training institutions on the mission fields have already by limited ex-

periments proved their value, and also the necessity that they should be placed upon an interdenominational, international basis, with well equipped plant and the best possible native and foreign staffs; there should be the fullest discussion, by home boards and also by experts on the field, of missionary preparation, and of the best possible distribution of training so that there shall be as little overlapping between schools at home and on the field as possible; the sending societies should insist upon some special training of their candidates, advise as to its character and place, and aid financially those who need such assistance; training should not cease with the first two years on the field, but provision should be made there or at home for occasional periods of later study in order to perfect the missionary and equip him for the new demands; and all this matter should be made one of major importance and immediacy."

HARLAN P. BEACH.

Federation of Lutheran Churches in China.

On October 21st, the last day of the meetings following the dedication of the Central China Union Lutheran Theological Seminary at Shekow, Hupeh, Dr. P. E. Nilsen of Changsha, Hunan, read a paper bearing on church federation. There were present missionaries from eight of the nine Lutheran missions of Central China. After the reading of the paper, considerable time was given to discussing the question whether we ought immediately to seek to gather all the Lutheran bodies of China into one large federation or only

provisionally to federate those of Central China. It is significant that the discussion resulted in the adoption of a resolution having the following import:

It seems that the time is opportune for the federating of all the Lutheran churches in China. It is therefore recommended that the committee appointed for that purpose at the Centenary Conference in Shanghai take immediate steps toward this end.

CHRISTIAN STOKSTAD.

Dedication.

THE CENTRAL CHINA UNION LUTHERAN THEOLOGICAL SEMINARY.

A double event of historical importance in the progress of Christianity in China took place at Shekow, near Hankow, on October 19th. On the morning of that day, at 9:30, Rev. K. Stokke of the American Lutheran Mission laid the cornerstone of the completed building of the Central China Union Lutheran Theological Seminary. Half an hour later Rev. C. W. Landahl of the Hauge Synod Mission dedicated the institution to the Triune God. An assembly of 200 Chinese and 60 foreigners was present, representing missions in Honan, Hupeh, and Hunan. Two men had come from abroad to join in the celebration. Rev. Saterlie came as the representative of the United Norwegian Lutheran Church of America. He will before returning home make a study of missions in China as well as of the work his church is doing in Madagascar. Mr. Peer Stromme, the author and

journalist of Madison, Wis., had come specially for this occasion.

Four missions: The Norwegian Missionary Society and the Finland Missionary Society (both of Hunan), the American Lutheran Mission of Honan, and the Hauge Synod Mission of Hupeh have united in establishing the institution. It is confidently expected that two other missions will soon join in the undertaking, while it is hoped that the remaining Lutheran missions of Central China will eventually do the same. Such a union of forces in an institution for the training of future leaders for the Church can not but give a great impetus to the movement aiming at the federating and uniting of the Christian bodies of China. It is probably this aspect of the matter which prompted Mr. Mott to say in the conference at Hankow last March, that nothing reported at that meeting gave him greater encouragement than the founding of the Central China Union Lutheran Theological Seminary.

The seminary has one native and four foreign teachers, and a student enrolment of twenty-nine. It offers courses of study of three and five years.

The seminary is located on an elevation outside of Shekow, a village on the Peking-Hankow railway, 10 miles from Hankow. The plant costs Tls. 40,000.00 and consists of the school building and residences for the foreign teachers. The former is two stories high and has a frontage of 128 ft. 4 in., while the wings are 46 ft. long. It contains chapel, lecture room, two class rooms, library, office, guest room, dining room, besides rooms for 40 students.

CHRISTIAN STOKSTAD.

The Meeting of the Kiangsu Federation Council.

The annual meeting of the Kiangsu Federation Council convened for the fourth time in Chinkiang, in the Methodist Episcopal Church, on November 18th, 1913. The meeting was well attended from the start. The foreign delegates present represented six Missions. The Chinese delegates composed two-thirds of the total number present. The meeting was a live one throughout and was in charge of the Chinese delegates who both showed considerable interest and wisdom in their methods of conducting the meeting. The Church was filled at most of the sessions with visitors from Chinkiang. The following officers were elected for the ensuing year:—

Rev. R. A. Haden, President; Mr. Ch'en Ch'uen Sheng was re-elected Chinese secretary and the Rev. F. Rawlinson was re-elected foreign secretary.

It was decided to hold the next meeting in Soochow in the third week of November, 1914.

We can only mention a few of the points on which special emphasis was laid. Considerable interest was shown in the question of Bible Schools. It was felt that more of these are urgently needed both in the form of Bible Institutes and of regularly established Bible Schools. Emphasis was laid also upon the need of increasing the use of reading rooms. The reason that these have not grown as rapidly as desired was given to be in part at least the lack of funds. It was felt, too, that much good would be accomplished by having the workers get together and help one another in evangelistic work.

The Chinese secretary reported growth in the establishment of Chinese independent churches. Altogether in seven or eight centres Chinese Christians have come together and established an independent church. The growth of this movement if cautiously carried out promises much for the future of Christianity in China.

The question of the relation of the China Continuation Committee to the Provincial Federation Councils, of which eleven are now reported, caused considerable interesting discussion. It was pointed out that the China Continuation Committee was already in the place expected to be filled by the National Federation Council when it should have been organized, and it seemed to be the feeling that the functions of the National Federation Council could be carried out by the China Continuation Committee. It was also strongly realized, however, that the relation between the National Federation Council and the China Continuation Committee could be very much strengthened, and so resolutions were passed recommending the various Provincial Federations to appoint representatives on the China Continuation Committee, and recommending to the China Continuation Committee that such representatives be accepted. Inasmuch as the Federation Councils are mainly where they ought to be, in the hands of Chinese leaders, it was felt that in the future these bodies might appoint the Chinese representatives on the China Continuation Committee so that in the near future the relative number of Chinese and foreign representatives would be better balanced than it is at present. While not

all the Federation Councils are as active as the one herein reported, yet nevertheless there is promise of their becoming more so and consequently of attaining to a greater position of influence than they at present have. One value of such meetings is the proof it gives of the increasing number of Chinese leaders that are making themselves felt.

FRANK RAWLINSON,
Secretary.

West China Christian Educational Union.

The sixth Annual Meeting of this Union, comprising representatives of the six missionary societies working in Szechwan, was held in Chengtu from October 23rd to 28th, under exceptionally favourable conditions. The recent rebellion had flickered out and business was reviving; Chengtu was en fête, celebrating the re-election of President Yuan and the recognition of the Republic by the Powers. The Executive of the Educational Union wisely planned to take some part in the congratulations, so that the Conference developed into something more than a merely educational conference. It afforded an opportunity of drawing closer to our Chinese helpers on the one hand and to the provincial educational authorities on the other. The presence of the Tutuh and other prominent officials, together with the British, French, and German consuls at a congratulatory meeting held at the Christian University, and the entertainment of the mission delegates by the International Educational Association of Chengtu added a significance to

this year's meetings which former gatherings had not possessed.

Hitherto the Annual Conference has been confined to foreign missionaries, but this year for the first time Chinese representatives were admitted as full voting members. Meeting after an interval of three years, during which no conference could be held, we could scarcely fail to appreciate the great changes that have come in the meanwhile, changes mainly in the attitude of the Chinese, but also perhaps in ourselves. The authorities are now well-disposed towards us and our efforts, and are ready to recognize our work as of great importance to the welfare of the country. In the churches there is a firm confidence that God is working out His purpose in China to-day, and we find ourselves taking a broader and more hopeful outlook, and expecting greater things than we could have dared to hope for in former years.

In preparation for this Conference, excellent work had been done by the newly appointed secretary of the Union, Mr. Wallace of Chengtu. An outline of the subjects to be discussed and of the suggested changes had been in the hands of the delegates more than two months before the meetings, so that local teachers' associations could meet and discuss them, and thus become familiar with the matters to be dealt with.

The meetings opened with devotion. All the papers and discussions, whether in Chinese or English, were interpreted, an arrangement greatly appreciated by the Chinese delegates who were unacquainted with English and by recently arrived missionaries, though it added con-

siderably to the length of the sessions.

During the first two days the attention of the conference was directed mainly towards the qualities and training of the successful teacher and the general principles which were to form the basis of the proposed reforms in the curriculum.

Stress was laid by the Chairman, Mr. R. J. Davidson, in his opening remarks, upon the superlative need that the teacher be filled with the Spirit of God, in order that he may educate his scholars in the highest sense by bringing them into contact with God. Mr. Wallace in his paper on "The Ideal Teacher" said that such a teacher must possess a contagious Christian character and a contagious love of knowledge; he must have crystal-clear sincerity and must maintain throughout all his life the attitude of a learner. Mr. Sen, the ex-commissioner of Education for Szechwan, in speaking to this subject, laid stress on the need for a devoted life in the teacher, a life consecrated to his profession; his motive must be the sense of duty and not monetary gain; recognizing that his work is universal he will be independent of his environment and above discouragement. Miss Esterbrook of Chengtu, in a paper entitled "How to secure efficient teaching," urged that in our normal schools great stress should be laid on the application of the principles of psychology to the practical problems of the schoolroom.

In view of the radical changes which have already been wrought in the government courses of study and are now proposed in our own, the subject of the curriculum received a large

share of attention. Two papers were read on "General principles determining the curriculum." The first, by Miss Brackbill of Chengtu, warned us of the danger that too much may be done *for* the pupils and not enough *by* them. The Bible must continue to hold the highest place in the curriculum, and the memorizing of Scripture, especially by the younger children, should by all means be continued. The classics should not be entirely discarded, but extracts made by competent editors should be taught in all grades. The second paper on this subject, by Mr. Sawdon of Chungking, said that the aim of the teacher should not be solely to impart information, nor should it be solely the training of the mind of the pupil, the subjects studied for this purpose being considered immaterial, but his aim must embrace both these ends; in other words, he will train the mind through the acquirement of useful knowledge. In framing the curriculum, sufficient latitude should be allowed to give scope for originality in the teacher.

In the discussion which followed these papers, the real issue before the conference became manifest. Dr. Kilborn asked "Are we to adopt the government curriculum and so secure the state recognition of our schools, or are we to continue the rôle of pioneers and go our own way?" The unofficial information had already been obtained that if we adopt the government curriculum, still reserving for ourselves full liberty to continue the teaching of the Scriptures and to maintain the Christian character of our schools, we might expect official recognition. The government

curriculum was then explained in detail by Mr. Simkin. There was a divergence of opinion upon the proposal to teach the Chinese "ethics" parallel with the Bible, but apart from this, the Conference was practically unanimous in deciding to base the curriculum of the mission schools upon that of the government.

Mr. Yost, in his paper entitled "How can we keep our students longer at school?" urged that we make our schools more attractive. Our curriculum and our methods of teaching must have a vital connection with the everyday life and circumstances of the child. Mr. Feng, a Chinese head-teacher, said we must bring our regulations into line with those of the Government, and strive for a better understanding and fuller sympathy between masters and pupils.

The Conference was followed by the meetings of the Committee on Primary and Secondary Education, under the chairmanship of Mr. J. L. Stewart. Encouraging reports were read by the secretary and registrar. A large increase in the number of scholars in the registered schools was recorded. Two days were occupied in considering details of the curriculum, teacher training, etc., and sectional committees are now at work along the lines laid down.

Finally the Board of Education met, and after receiving the report of the University committee, ratified the resolutions of the preceding days.

Responding to an invitation from the International Teachers' Association of Chengtu, the delegates assembled at the headquarters of the association and spent a pleasant afternoon discussing educational matters with

the government school teachers. Speeches were delivered by both the present commissioner, and the ex-commissioner of Education, and also by Messrs. R. J. Davidson and J. Sinton.

A gathering to celebrate the election of the President and the recognition of the Republic by the powers was held at the Christian University outside the city, when the Tutuh and other officials, the British, French and German Consuls, and the mission delegates, were welcomed by the students and Senate of the University.

A visit was paid to the government junior and senior primary model school, and very favourable opinions were formed of the general discipline of the boys and the teaching methods of the masters. An evening lecture was given by Mr. Davidson on the use of the lantern in the school and suggestions were made concerning the formation of a lantern-slide exchange between the mission schools. A concert held in the gymnasium of the C. M. M. girls' school was attended by nearly all the visitors and foreign residents of Chengtu and a number of Chinese officials, and greatly enjoyed.

F. J. WATT.

The Weihsien Women's Conference.

On looking down into the faces of the large audience of between four and five hundred women, gathered at Weihsien, Shantung, for a week's conference, I could not but contrast it with an audience of several hundred women, which I saw not long since, kneeling at a temple in a neighboring city.

The former sat alert with bright faces and ready to applaud what was approved and as ready to manifest disapproval if they did not

sanction the speakers' words. The latter with faces showing no special interest in the unintelligible prayers uttered rapidly by their chosen leader; indeed the only part taken by the kneeling mass was to send more money up the line when the monotonous repetition was suddenly stopped by the priest for that purpose.

The above Conference, held in the early part of May, consisted of three hundred accredited delegates; an average of two from each chapel of the Weihsien field. The Bible Institute women, those of the Girls' High School, and some uninvited guests made an audience of about four hundred and fifty women. Many wondered how such a large number of women could be housed, fed, and kept in order with apparently so little trouble. Only those who knew of the energetic work and continual vigilance of the committees in charge could understand and appreciate. The vast difference between Chinese and Western women, in their willingness to submit to inconvenience in order to get the benefit of such a meeting, was a matter of constant remark.

The Reception Committee of Bible-women held themselves responsible for the guests when not in meeting, each member having charge of a company housed in a particular yard, seeing that they went to meeting on time, were not late to meals, etc.

The Red Cross Committee was organized somewhat as a joke but the long distances that many of these women had to walk resulted in not a little attention needed during the meetings. Twenty-five women travelled an average of twenty-seven English miles, nine of these over seventy years old. The committees on food, on program, on entertainment, all contributed to the success of the Conference.

The subjects discussed—twenty-six in number—bore upon a Christian woman's duties and privileges: such as: "Bearing testimony to the Gospel Truth," "Right relation of husband and wife," "Education of woman," "Woman's part in the religion of the home," "Care of children," "The unbinding of feet," "Mutual relation of daughter-in-law and mother-in-law," "The proper personal adornment under the New Republic." These and others were handled with ability and earnestness both by the men and women. Though some foreign men and women added much to the success of the program, in the



Twenty-five old ladies who walked on an average twenty-seven English miles to attend the Weihsien Women's Conference. Nine of them are over seventy years old.



Speakers at the Weihsien Women's Conference.

main both the papers and discussions were by the Chinese.

A Chinese pastor presided at each meeting with efficiency, keeping those introducing each subject within the time limit of twenty minutes, and seeing that the speaking was prompt and orderly. It is marvelous that with the great dearth of reading matter and other helps, our Chinese friends are able to make such sensible and telling speeches.

The day was opened by a sunrise prayer meeting led by a Chinese woman. The large voluntary attendance at this early morning prayer service showed that they felt it a necessary preparation for the meetings of the day. The hour was spent in prayer for special objects and many were the touching testimonies of help received, when on the last morning their hearts were poured out in thanksgiving to God for His great goodness in making it possible for them to attend these meetings.

The evenings were spent in their respective rooms, under the conduct of a member of the Reception Committee, gathering up the important points in the day's discussion and emphasizing the same. This was varied by magic lantern and other entertainment.

The old but ever necessary subject, that of footbinding, was ably presented by an elder. This needed not the persuasive arguments of former years to bring one hundred and twenty-five women, almost the entire number of those with bound feet, to sign the pledge to unbind this summer. The proposition by one woman that she would give all her small shoes to a friend, brought down the severe reproaches of those near her who said: "No; if you had a bottle of poison which you did not dare to take yourself, would you be doing a favor to your neighbor by giving it to her because you did not like to throw it away?" One speaker said a woman told him she was not going to unbind because the Bible said nothing to that effect. "Neither does it tell you to bind;" he replied, "God made your feet all right and if he thought they would be improved by binding, He would have left instructions to that effect." One young woman from the city said she would certainly unbind; that her husband, who is not a Christian, told her as he was leaving for Peking to study medicine, that if she had small feet on his return he would disown her.

In the discussion of "The influence of our daily life," the following ideas were heard: "Do not allow the petty quarrels of children to lead to quarrels with your neighbor." "When selling to the poor give a little over the weight or measure required by law." "In lending money do not ask more interest than is just." "In borrowing grain return more rather than less." "In borrowing utensils return a new one rather than one you have broken." "If your neighbor has a sorrow, stop all levity." "Do not talk about neighbors to ruin their reputation." "Remember the good; forget the bad."

The duty of every woman to preach and the great joy in that service brought forth many interesting and touching stories of experiences. One old woman, who was asked how many there were in her family, replied: "Before I became a Christian there was one, now there are two, Christ and I." Another old woman was reported to have great success at preaching because she was both blind and deaf, so she could neither see nor hear the cross dogs. This meeting has since proved a great stimulus to the women in their preaching among the villages and in various other ways in taking the lead in the activities of the church.

Very helpful suggestions came from the women as to how they could keep the Sabbath. Never before did we foreigners realize how difficult it is for many of our Christian women to keep the Sabbath. Many spoke of the large number of guests they were obliged to cook for on that day. Frequently these guests were those who came from a distance to attend church, and often friends of the husband whom they could not offend. I am sure the women went home with a better idea of their duty as to the Sabbath day and many helpful suggestions for the future.

Not the least in interest to the women were the Commencement Exercises of our Girls' High School on the last day of the Conference when eleven of their number graduated. They were much impressed by the splendid company of young women who sat on the platform under beautiful floral decorations in the blue and yellow colors of the school, also by the orations on popular subjects and by the singing and instrumental music given by the girls.—*Woman's Work*.

Mrs. R. M. MATEER, A. P. M., Weihien.

The Month

THE GOVERNMENT.

President Yuan was not satisfied with the presidential powers as defined in the Constitution. There was considerable agitation again in connection with the eight imprisoned members of Parliament.

Financial affairs are in a strained condition. There were many rumours of loans; many schemes were promulgated looking to a relief of the situation. On November 4th, three Presidential Mandates were issued strongly denouncing the Kuomintang. The certificates of four hundred and ninety-nine members were reported cancelled by reason of the relation of their holders to the denounced political party. C. T. Wang was singled out and for a while very closely watched. President Yuan again swore to adhere to the policy stated in his inauguration speech. The deposing of the Kuomintang members of Parliament was recognized as in its nature unconstitutional: the feeling seemed to be general, however, that it was a necessary step. Parliament, in consequence, was left without a quorum. Six Kuomintang newspapers in Canton were suppressed. Later a central administrative council was appointed with advisory powers only. It was feared by some of those appointed and others that this conference would interfere with the legislative functions of Parliament. Somewhat similar bodies were ordered to be organized in the Kwangsu, Kwangsi, Honan, and Hunan provinces for the purpose of reorganizing the provincial assemblies in these provinces. Both houses of parliament sent to the Government an interpellation signed by three hundred members, asking in courteous language for an explanation of the violation of Parliamentary rights involved in the cancelling of the certificates of the deposed Kuomintang members. The Government replied that inasmuch as there was no quorum in either house such a communication was irregular. On December 10th, Vice-President Li moved to Peking, apparently to reside there permanently. It was proposed by the Russians that the time had come for the withdrawal of foreign troops from North China. This proposal caused a measure of excitement.

A STATE RELIGION.

A committee in Peking representing all the Christian Churches asked for full religious liberty in accordance with the Constitution. The interest in Confucianism appears to be on the increase in the South, though it is to a certain extent a patriotic movement. The Szechwan provincial assembly voted to make Confucianism a state religion. Some protest was later registered in Chengtu. The following interesting outline of a movement to offset the attempt to make Confucianism a state religion of China is quoted from *The National Review*:—

Liberty of Worship.

Negotiations have been and are going on amongst various religions to form an association of all religions to preserve the liberty of worship stipulated in the Provisional Constitution of the Chinese Republic. The following are the regulations proposed:

Article 1.—The association shall be styled "The association of various religions for the expression of their desires."

Article 2.—The object of this association shall be to petition for liberty of worship, to object to fixing any State Religion, and to prevent the passage of laws tending to impair the equality of various religions.

Article 3.—Sectaries of all religions shall be admitted as members of this association.

Article 4.—This association shall have neither chairman nor vice-chairman, but a committee shall be organized, composed of the representatives elected by various religions, to consult on the question of sending in the petition.

Article 5.—A statistical committee shall be organized by each religion to investigate into the number of the sectaries of the various provinces, carefully recording addresses, names, ages, occupations, trades. A detailed list shall be compiled and a special list shall be prepared containing the sectaries who have the qualifications of M.P.'s ready for election.

Article 6.—Each religion shall organize a social committee, to culti-

vate the feelings of the members of its own and other religions. During the time of election this committee shall delegate officers to various districts to give lectures, persuading religionists to elect their own co-religionists as M.P.'s. (If the number of votes is more than the required number of M.P.'s elected, votes shall be cast for sectaries of other religions.)

Article 7.—All religions shall combine together to petition the National Assembly during the time of the discussion of the combined session for passing the National Constitution, to keep carefully to the provision made in the Provisional Constitution for religious liberty, so that all religions shall be equal, not allowing any particular religion to have any preference in the Constitution. They will also petition the Government not to show any difference amongst the religions in the administration and the judiciary.

Article 8.—After the organization of this association, each religion shall appoint lecturers to every place to give lectures, and to write articles for publication in various places to arouse the same opinion amongst the citizens of this country.

Article 9.—This association shall confine itself within the law, and no violent measures will be adopted.

Article 10.—The organ for communication of this association shall be temporarily established in the house of the Rev. Cheng Ching Yi, No. 42 Shih Ta Jen Hutung, East City, Peking.

The following steps will be taken if any State Religion be fixed in the Constitution.

1 Should liberty of worship be violated by the Constitution as one of its provisions, a Great People's Conference shall be opened, composed of the representatives elected by the various religions from every district, hsien, and province, with the object of making the following demands:

(a) To request the President to return the decision to the National Assembly for re-consideration.

(b) To request the National Assembly to amend the provision which does not suit the Constitution.

2. If no result be obtained from the above demands, that is if any one particular religion has the preference in the Constitution, all other reli-

gions shall unanimously observe the following obligations:

(a) Not to elect members of that religion to be representatives.

(b) Not to elect members of that religion to be President or Vice-President.

(c) Not to employ members of that religion to be professors in schools or colleges.

(d) Not to use the text books which favour that religion in the schools and colleges.

3. Should the Government show special favour to any one particular religion in its administration in conflict with the principle of religious liberty, or instruct the Government schools to observe any particular religion in preference to others, etc., all religions shall observe the following obligations:

(a) Not to allow children to study in official schools.

(b) To demand subsidies from the Government for the schools of various religions.

(c) To demand from the Government similar privileges for the students of the schools of all religions.

MONGOLIA AND TIBET.

Russia's rights have been emphasized in Mongolia. The principles of the Urga Convention, whereby China's Suzerainty is acknowledged by Russia and Mongolian autonomy is agreed to by China, were accepted. The Chinese furthermore agreed to refrain from colonization and military occupation of Mongolia. The rights of Chinese residents, however, have yet to be arranged. The Tibetans in the Conference at Simla presented some propositions which did not appear to be very agreeable to the Chinese Government. These were, first, complete autonomy; second, no Chinese officials in Tibet; third, that the Chinese should pay indemnities for damage done to monasteries.

THE CONDITION OF THE COUNTRY.

There are many rumours of plots of a projected revolution. These seem to centre in a probable attempt from Mongolia on Peking. The Government, however, is constantly increasing in strength. The White Wolf in Honan has created considerable disturbance. He seized and held ransom some American missionaries.

His ravages are causing great uneasiness. An attempt was made to assassinate President Yuan; British sailors were assaulted near Canton; missionaries were asked to withdraw from the district disturbed by the ravages of White Wolf. The troops

of Kiangyan revolted and looted the city. A succession of assassinations in Shanghai has brought that city into the limelight of notoriety. Nanking is still quiet though uneasy. Considerable suffering has been caused there through drought.

Missionary Journal

BIRTHS.

At Chaochowfu, November 28th, to Rev. and Mrs. BEN. L. BAKER (née Alice Walter Smith), a daughter (Bessie Louise).

At Glasgow, Scotland, November 30th, to Rev. and Mrs. THOMAS R. KEARNEY, Church of Scotland Mission, Ichang, a son.

At Soochow, December 4th, to Mr. and Mrs. C. FRED. HANCOCK, A. P. M. (South), a daughter (Mary Louise).

At Shanghai, December 17th, to Mr. and Mrs. WILLIAM MOORE, (née Esther H. Morton) a son (Walter Whiting).

At Kaifengfu, Honan, December 23rd, to Dr. and Mrs. A. L. GRINNELL, A. F. M. M., a son (Delbert Wesley).

DEATHS.

At Nanchang, December 18th, ROBERT KEITH TRINDLE, age 8 years and 10 months.

ARRIVALS.

December 5th, Rev. and Mrs. C. H. YERKES and child, A. P. M., (ret.); Misses J. JENKINS and E. WARD, both A. P. M., (ret.); Mr. and Mrs. S. WILSON and child, Yale Miss. Soc.,

(ret.); Mr. E. G. FREYER, and Miss FREYER, A. P. M.

December 6th, Mr. and Mrs. J. E. SAVAGE and Mr. F. J. T. SAVAGE, Misses G. CARPENTER and G. HOLMS, all N. W. Kiangsi Miss.

December 10th, Miss SHEWRING, Christians Miss., (ret.).

December 13th, Rev. and Mrs. L. L. MORFETT and family, A. P. M. South, (ret.); Mr. and Mrs. H. C. RAMSAY and family, A. P. M. North, (ret.).

December 15th, Messrs A. J. HOWITT, J. J. HEADY, P. E. BEALE, IVAN D. ROSS, A. WESLEY HILL, all W. M. M. S.

December 19th, Miss N. BRATH, M. D., Eng. Pres. Miss., (ret.).

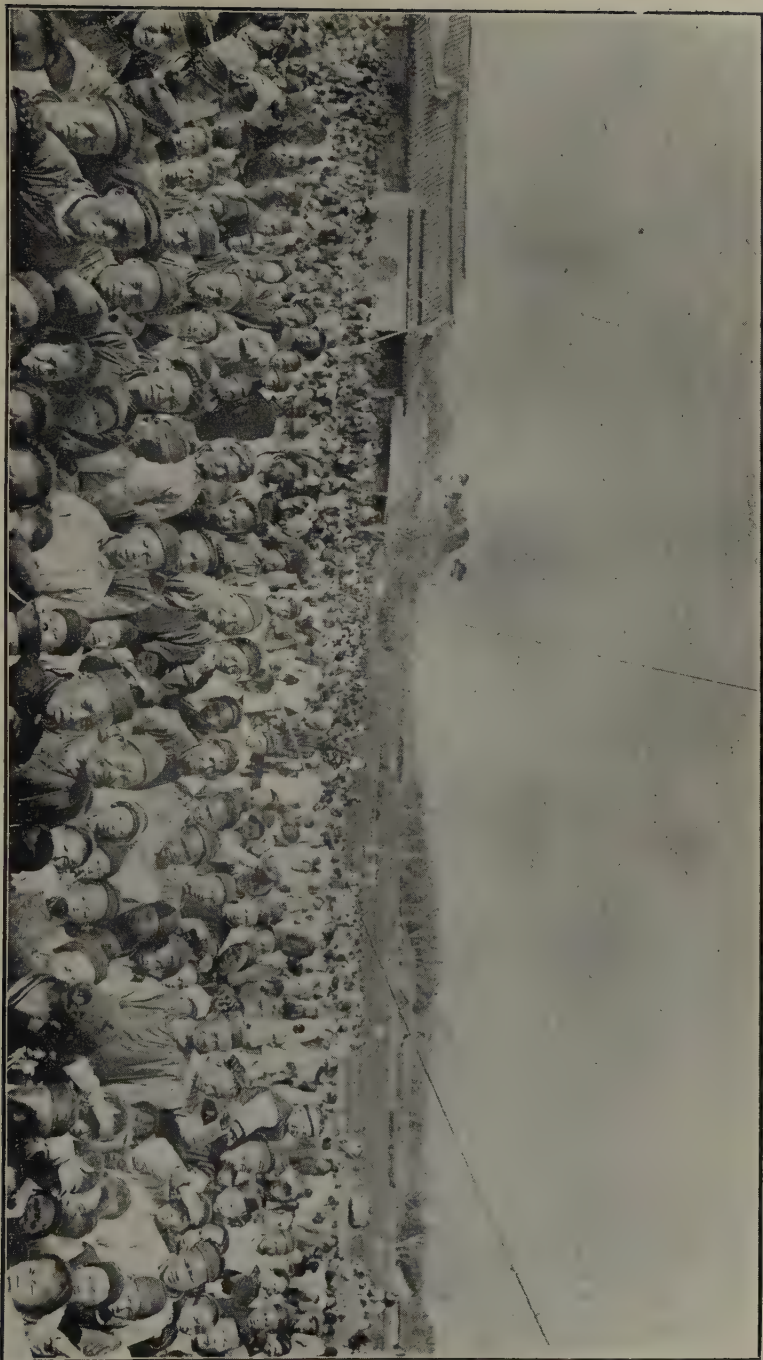
December , Rev. and Mrs. C. J. NELSON, and three children, Swe. Am. Miss. Cov., (ret.).

December 25th, Mr. and Mrs. G. E. TAYLOR and family, Mr. A. N. CAMERON, (ret.); Miss H. A. GARDNER, all Hunan Faith Mission.

DEPARTURES.

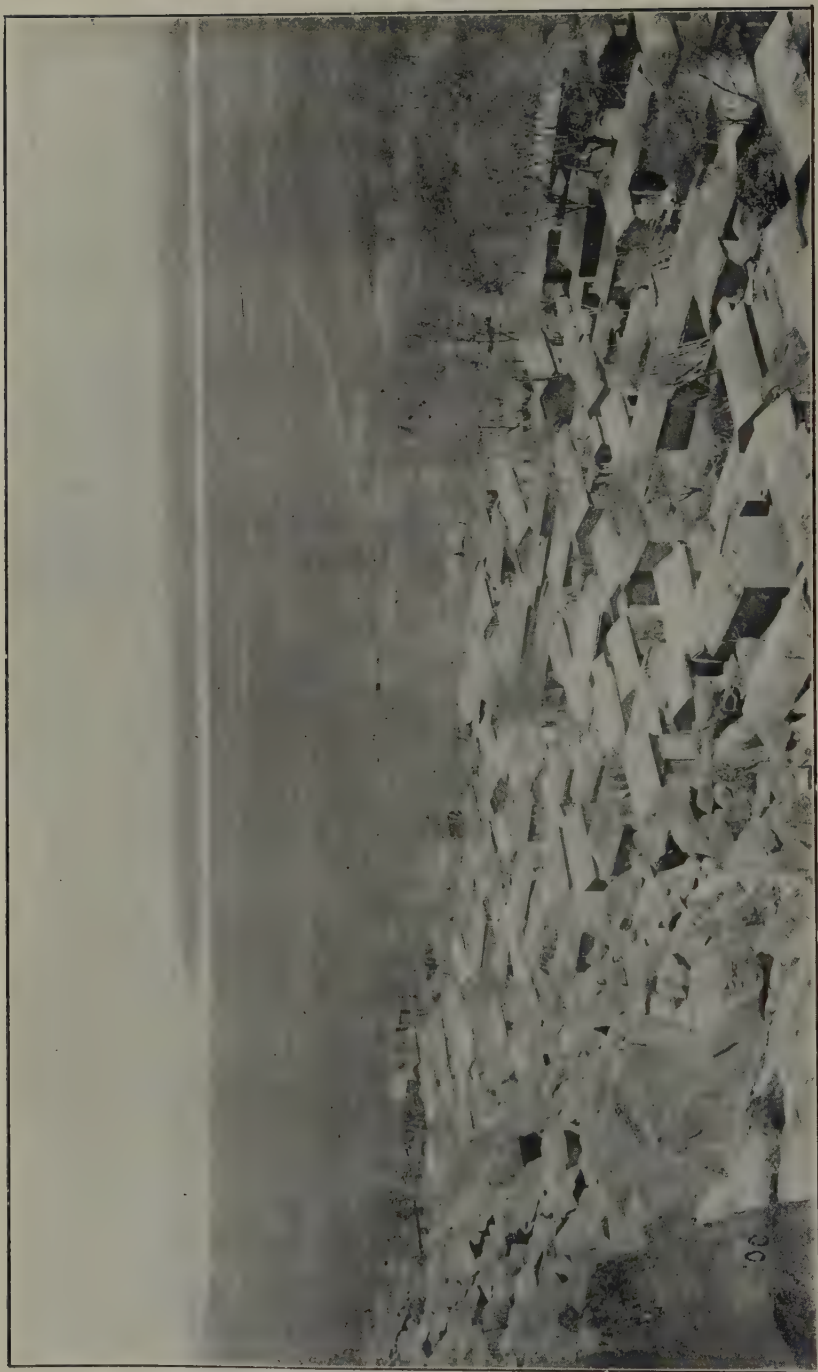
December 7th, Rev. and Mrs. F. C. GALE and family, M. E. M., for U. S. A.

December 19th, Rev. and Mrs. H. G. WHITCHER and family, Eng. Bapt. Miss., for England.



A MISSIONARY SCIENTIST IN THE FIELD

OBSERVING THE OBSERVER.



A MISSIONARY SCIENTIST IN THE FIELD

THE YELLOW RIVER NEAR LOKOU.

THE CHINESE RECORDER

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NO. 2

Editorial

The Retiring Editor.

IN view of his retirement from the editorship owing to departure on furlough, we desire to record our appreciation of the long and valuable services which Dr. G. F. Fitch has rendered the RECORDER, and through it to the whole missionary body and the Kingdom of Christ in China. For upwards of twenty years Dr. Fitch has been editor and manager, and during his editorship the magazine has grown to its present position as the organ of the missionary body in China. By his wise direction, his fair-minded attitude towards mission problems, and his genial and courteous manner of dealing with the correspondence of his colleagues, he secured the confidence and support of the RECORDER's present constituency, and won for it its present influential position.

In retiring from the editorship, he takes with him the affection of all who have worked with him, and leaves in many volumes of the RECORDER a lasting monument of his zeal and his capacity as a missionary leader.

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An Appreciation.

ON January 10th, in a crowded street in Shanghai, Mr. C. F. How, Managing Director of "The Commercial Press", was mortally wounded by an assassin, dying a short while afterwards. This tragedy appears to be part of the aftermath of last summer's rebellion. Mr. How has been said to be one of the few men who have successfully linked up a Western enterprise with Oriental

methods. The magnificent printing and publishing establishment which has grown up under his careful management is a tribute to the genius of Mr. How, and none the less to the capability of modern Chinese for achievement in commercial enterprises. His monument remains in the modern buildings which make up the plant, and the many and various publications which have come from what has been called the largest and most up-to-date printing establishment in Asia. As a Christian and philanthropist, also, Mr. How made himself felt; he was of the type that can fuse the best of the East and of the West. We sympathize deeply with his bereaved family, his friends, his Church, and all his colleagues in the establishment of which he was the able head.

We grieve, too, for the social and political situation in China which can cause to be struck down one who was a true patriot and the personal and practical friend of a large number of his countrymen. We can only pray that the misguided sentiment which led up to such a useless deed will soon be blown away by the breezes of clear thinking.

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**The Passing of
a Missionary
Leader.**

WHILE on a tour of the East in the interest of missions and the cause of the uplift of humanity, on January 29th, in a hospital at Shanghai, the Honourable Samuel B. Capen passed away after an illness of a few days only. During his brief stay in Shanghai he delivered two stimulating addresses which will not be forgotten by those who heard them.

Dr. Capen was a Christian philanthropist of the highest type; he has been both a successful business man and a liberal supporter of all the interests that work for the good of humanity. He passed away at the honoured age of 71. In his unexpected death the American Board of Commissioners for Foreign Missions loses its honoured President; the Executive Committee of the Laymen's Missionary Movement its active Chairman, and the Board of Trustees of Wellesley College its esteemed President. Business was his avocation, but the service of humanity was his real vocation. He strove with all diligence to lay hold on that for which he was laid hold on by Jesus Christ. While death many thousand miles from home and from his countless friends is sad, nevertheless the members of his family have as compensation the stimulating fact that, at a time when he might

properly have been enjoying the comforts of his home, he fell upon a distant field while pushing forward the battle for the redemption of the race.

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The Development of China.

THE task of developing China's vast natural resources is one of which an increasing number of modern-trained Chinese are beginning to dream and towards which foreign enterprise is turning more and more each year. The articles on "A Mission Scientist in the Field" and "The Amur Region" present different phases of the problem; the one suggesting the chaotic condition of China's acquaintance with her own resources, and the other pointing out the almost unlimited opportunities which are opening for wise co-operation on the part of Chinese and foreigners, both those engaged in commercial enterprise and those carrying on mission work. In his conclusion, Dr. Edmunds says that the missionary body has a part in the responsibility for removing the condition which keeps locked up the material resources able to meet the economic needs apparent on every hand. That responsibility consists in the fact that only those who are well-trained can solve rightly the problem and in this training the forces of Christianity are in a position to take part. Only Christian men can develop China so as to serve the best earthly interests of men and yet lift them nearer God. Only Christian influence can ward off the ushering in of a hard material age worse than any China has yet passed through. Here is where we can lend a hand in practical affairs in addition to holding up spiritual ideals; here is one form of spiritual service that can embody itself in practical social aims. Mr. Little's remarks suggest further that it would be a good move if political differences could be allowed time to joggle together and more attention given to making available for China the transportation, mining, and manufacturing facilities that will both help the Government and increase the prosperity of the people. The comparatively few foreigners in China are nothing to the nine millions of Chinese reported in The Month as being exiles in other lands. Yet this scattering of races is a proof that all need the help of the rest. We repeat, therefore, that in the development of China Westerners can wisely render much help—help that in the end will be most beneficial to China.

**The Bible and
Modern Life.**

HUMAN nature has not changed; and sin, the root of all human sorrow, is as deadly as ever. Yet we live under new economic conditions, think under the influence of new scientific conceptions, and express ourselves in new ways. Until this is recognized and acted upon, our ancient message, which is vital to the best interests of men, will fail of its intent because presented in terms rapidly growing obsolete and delivered as though the original utterances were being heard under the original conditions which surrounded them. The excellent article by J. L. Stuart on "The Revelation of Jesus Christ" shows how an old book, usually considered obscure, can be made to glow with meaning if looked at from the right perspective. In this exposition we see the value of a sane use of the historical method of Bible study; a method that enables us to understand what features are local in relation to the age in which the book was written and so clears the ground for us to see its universal message. Under such treatment even this apocryphal climax to the Bible has a message for to-day. It contains among other things something of the "social message of Christianity." The unveiling of the future has an alluring charm that has led many earnest seekers to endeavour to open the door of the future by using as a key the figurative utterances of this book. But the test of any religion is its result when applied to the problems of the present life. We cannot live over again the experiences of those who lived when this or any other book was written. To attempt to do so is what helps so often to make this book obscure. But under the stimulus of this exposition a fresh study can be made of this old book which should enable us to see whether the experiences of those for whom it was written touch ours and so realize what elements in it are as true for us as for them. Above all we are reminded of the old unceasing struggle between right and wrong; this being seen, however, in the light of the Christian's hope—a vital impulse which gains momentum with every age—loses the sombre hue of hopelessness. Any treatment of the Bible which links it up with life to-day is what the world needs. Such articles as these will help to do it.

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**The Mission School
and Chinese Needs.**

THE Mission School in China will of necessity differ from its prototype in the West. This point in social evolution is, however, sometimes overlooked. Mr. Kunkle in "The School of the

New Era" summarizes in a suggestive manner some of the features of mission schools that need attention, for while it is not clearly stated we take it that mission schools are the main subject of the article. It is one thing to transfer a Western system of education to China and support it from funds from the same source. It is a different matter to establish schools where the idea of character making, which is the basis of our educational work, is steadily held up and yet meet the social needs of the Chinese whom the school is to serve, and so fit it into its environment that it will become the avenue through which new and vitalizing ideas may come and yet be a part of the life of the people.

It is frequently said that the graduates from mission schools do not readily fit into their old environment, and it appears sometimes as though with the new training has to be provided a new field of service. For a comparatively small number this is unavoidable and probably necessary, but after all schools in China must prepare for life in China and Mission Schools no less than others. China is entering upon a new day, is coming under the influence of new ideas, and is being confronted by new needs, but the masses of the Chinese will actually change but slowly. Students in mission schools, therefore, must not be trained so far in advance of their environment that they are unwilling to return to their kindred and old surroundings to seek to apply their new visions and ideals.

We do not think that the mission schools are making "aliens"—at least not in any appreciable numbers—but the atmosphere which surrounds these schools certainly tends to alienate the pupil from the conditions under which he must live if he has to return to the place from which he came. Such a condition may produce a lot of semi-denationalized agitators such as are stated to exist in India, who having cut the cord of sympathy with their environment fail to make their new ideas of practical utility to those most in need of them.

We hope that one or two more educators will discuss further the suggestions made by Mr. Kunkle. The lines along which mission schools must develop cannot be determined by the needs of a few port cities where life tends to take on a hectic flush, but by the needs of China's vast population so much of which is yet almost unmoved by the reform movements which have stirred up so much mud in the more shallow parts of the country.

Practical Policies. IN the midst of a lot of somewhat hazy discussions of Christian unity it is encouraging to come across practical suggestions. In the December, 1913, issue of *The Constructive Quarterly* there is an article on "Love in the Churches" by Percy Dearmer, M.A., D.D., a prominent Anglican. Those who wish may read for themselves the article, which is in the main a discussion of the application of the principle of Christian love. It is an echo of that suggestive book by Herbert Kelly, "The Church and Christian Unity." The two points which we wish to emphasize are found in the conclusion.

In the words of the writer, "Two practical lines of policy seem to me urgent, in addition to prayer and love which must be the source of all that is to be rightly done. The first is that we must work for a general abandonment of proselytism—shall I call it a general disarmament? I am quite sure that the principal remaining cause of disunion and uncharity, now that persecution is gone, is the spirit of proselytism.....The fact of many Churches remains. It is a fact of the present day. It is no use blaming people for it. It is also no use (and this we are just beginning to learn) trying to remove it by attempts at proselytization. Proselytizing churches do not increase. We are just learning this from that modern department of knowledge—statistics. And we find our breath taken away by the discovery. Whether we have tried to proselytize or not in the past, the discovery must profoundly affect our view of the problem.

"It may indeed be that some Churches will disappear, but that will never be due to efforts at their destruction from the outside; such efforts will give them a new lease of life. It may also well be that some Churches will grow much larger; but such growth will not be due to any hunting for converts from other Churches, but to their winning a general love through their very lack of the proselytizing spirit, and through the quiet concentration of their members on worship and good works. This may well be the reason why proselytism fails. It is at least a law of God that it does always fail ultimately. Here, too, we have our Lord's own words to guide us: there was that in the proselytizing habit which excited His deep scorn, which roused Him to one of his most biting ironies, when he denounced the Pharisees who compassed sea and land to make one proselyte.

"We have then to resist the very human temptation of the natural man (who is a hunting man) to make captures. We then find that we begin to make friends.....

"The other line of practical policy that I would suggest is that we should all increase the occasions of worshipping together, and of interdenominational sermons and addresses. Many acts of this kind are prevented by actual laws or rules; but so far we have done far less than these rules allow.....We could occasionally attend the worship of other Churches, and thus learn something of them. This has commonly been stigmatized as schismatic; but we have to recognize that, with the removal of the geographical idea, and with the growth of the frank and friendly recognition of other Churches, it is the reverse of schismatic—it is charitable."

These policies are simply the logical outcome of the principle of Christian comity. The first practical step in visible Christian unity will come along these lines. Two attempts, far removed geographically from one another, which are being made to work along these lines have lately come to our notice. The first is embodied in "A Proposed Scheme of Federation" adopted tentatively, in June 1913, by a conference of sixty missionaries representing different societies working in British East Africa. The second is contained in "A Suggested Plan for the Formation of the Christian Church in China, Szechwan Branch." Both these schemes are tentative, and will undoubtedly be modified before they are finally put into operation. In British East Africa the scheme proposed appears to be one mainly of practical comity—about which we hear so much talk and show so much fear—and the recognition of the right to Christian fellowship of all those in the federated bodies. In Szechwan the plan suggested involves even closer relationship under district and annual conferences. There is in these schemes, as well as in the two practical policies quoted above, a common attempt to recognize as Christians entitled to Christian privileges, and to bring together in Christian worship all who are in the Churches concerned. Yet there is left to each denominational unit the right to practise those forms of Church polity which are deemed essential by the consciences of the members thereof. In other words, here we have an attempt to live up to the standard of Christian love and yet recognize the importance of conscientious convictions; two things which have appeared hard to fit into one another.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."—St. James v: 16.

"For where two or three are gathered together in my Name, there am I in the midst of them."—St. Matthew xviii: 20.

PRAY.

That China may realize the importance of the problems of a physical nature that she faces to-day, and meet them in such a way as to bring well-being to her people. (P. 79.)

That Christianity may be so given to the Chinese as to avoid any repetition of the unwarranted conflict between science and religion. (P. 80.)

That all Christian missionaries should show their desire for China's welfare by accepting every opportunity that offers to lend a hand in practical as well as in spiritual affairs. (P. 80.)

That the Christianity presented to China to-day shall not only be embodied in a spoken spiritual message but shall be also the expression of that message in effective and transforming contact with the life of the nation and of the individual in all its aspects, physical as well as spiritual. (P. 86.)

That the Chinese may adopt such a policy as will save from irretrievable loss and conserve to their own use not only the region of the Amur but all other portions of their empire that are now in danger of being lost. (P. 90.)

That the Christian schools in China may adopt such a method as will enable them to permeate the whole nation with their influence. (P. 90.)

That children shall not, as a result of attending our schools, be made aliens in their own homes, or at odds with their own kindred and people. (P. 90.)

That our schools shall give to the pupils the things that China needs,

and not develop pride, love of ease, and habits of luxury. (P. 91.)

That our schools may provide that religious teaching that Chinese schools do not give, and so develop the moral and religious nature of the children. (P. 91.)

That the schools may be social, industrial and religious, and so meet the greatest existing needs. (P. 91.)

That emphasis may be on the practice rather than on the profession of religion. (P. 92.)

That missionary educators may realize the coming of the new era—that the walls are gone and the freedom of the Republic is before them. (P. 92.)

That Christian people every where may read a message from the Book of Revelation, and in seeing be warned against the same decadent tendencies, the same paralyzing and polluting forces that were detected by our Lord in His first century congregations. (P. 97.)

That the veil may indeed be lifted from before your eyes, and that you may see so as to know the extent of the change wrought by the Resurrection and Ascension. (P. 100.)

That as our bodies are safe, so may our souls be saved from the forces of evil that go on as ever. (P. 101.)

That our eyes may be opened to see the hatefulness and mighty power of evil and our hearts made to yearn for its overthrow and so help our blessed Lord and Savior, the Son of God Himself, to establish in absolute supremacy and perfection a reconstructed human society, a veritable Kingdom of Heaven among men. (P. 101.)

O Jesu! Ego amo Te.



STATION ON NORTH-EAST PROMONTORY, SHANTUNG.



OBSERVER'S PARTY TRAVERSING THE LOESS REGION.

A MISSIONARY SCIENTIST IN THE FIELD



A LOI HUT IN HAINAN.



HANCHWANG ON THE GRAND CANAL.

Showing dilapidated condition of the locks between the Lake and the Canal.

A MISSIONARY SCIENTIST IN THE FIELD

Contributed Articles

A Missionary Scientist in the Field

CHARLES K. EDMUNDS

President of the Canton Christian College and Observer in charge of the Magnetic Survey of China, under the Auspices of the Carnegie Institution of Washington.

COMING to China just ten years ago, after several years of experience as a physicist in the field as well as in the laboratory and the classroom, I naturally desired to exercise the same dual functions in China. Urged by the editor of the RECORDER, I presume to recite some aspects of such field work as the interims in my increasing scholastic duties and long absences in America have allowed.

Limits of space do not permit a report of the various geographical, geological, and more general physical features, the opportunity to observe which has formed one of the chief attractions of my several trips across the provinces. Perhaps when all the provinces have been traversed I shall be able to publish a special volume presenting all the data gathered on the physical features of China. Nor can I here record my impressions of general missionary and especially of educational work throughout fifteen provinces as I have seen it. I must confine myself to a suggestive rather than a complete treatment of the field work together with the primary reasons for undertaking it.

Among the many problems which China faces to-day, some of the most pressing are of a physical nature, such as reforestation, control of rivers and canals to prevent floods, construction of railways, development of mines, and many others of a similar sort. In connection with the surveys which are necessary in any comprehensive or co-ordinated development along these lines, it is highly desirable that the magnetic field of the earth be known as accurately as possible throughout the country. For it is with the aid of the compass that the most rapid and economical surveys can be made. Hence the proper corrections to apply to compass and dip needle pointings on land are of value to surveyors

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

and railroad and mining engineers, just as they are to the mariner for sea areas.

As the reputed inventors of the compass for use on both land and sea, it is quite appropriate that the Chinese, after a long period of arrested development along such lines, should have the assistance of scientists from the West in securing as soon as possible an accurate knowledge of the magnetic elements throughout their territory in which these physical developments are being inaugurated and throughout the adjacent seas on which so many Chinese risk their lives.

Besides these practical applications, a detailed knowledge of the earth's magnetic field is essential for any adequate conception of the cause or causes of such magnetism, and for the solution of this large problem data must be had for all parts of the globe both on land and sea.

Believing that all truth is but the expression of God's thought for his children and that the discoveries of the deep secrets of nature have their place in the full revelation of God to man, I have been anxious that in presenting Christianity to the Chinese we should be careful to avoid any repetition of the unwarranted "conflict" between science and religion; anxious that the Christian educator should, without detracting from his main message, show an active interest in so-called scientific truth as commonly distinguished, in order that by his own example his students might come to appreciate the essential unity and mutual helpfulness of all departments of knowledge.

Believing, therefore, that the Christian missionary should as opportunity offers lend a hand in practical as well as spiritual affairs, I was glad, when in 1904 "The Department of Research in Terrestrial Magnetism" was created by the Carnegie Institution of Washington with the special object of securing magnetic data in the regions of the globe where most needed and where no organizations are prepared to undertake this work, to offer my services to the Director, Dr. L. A. Bauer, for such work in China as he might authorize and support.

Already some observations had been made by the Observatories at Hongkong and Zikawei, by various naval officers at coast and river ports, and by an occasional party of travellers from abroad; but nothing like an adequate or comprehensive survey had been thought of.

Proposals for a preliminary magnetic survey of the China Coast in connection with the survey of the North Pacific which the Department had already undertaken with the non-magnetic vessel "The Galilee," were approved by Dr. Bauer in November 1905, and the work was inaugurated in January and February 1906 by a reconnaissance of Hainan which was till then, magnetically speaking, unknown land. Through the good offices of the American and British Consulates at Canton and Hoihow the assistance as well as the approval of the Chinese Provincial Government was secured. The Hongkong Observatory generously co-operated by the loan of instruments for the field work and by affording every facility for comparisons with the observatory standards.

During the summer of 1906, through the hearty co-operation of the Zikawei Observatory and of the Chinese Imperial Maritime Customs, the survey was extended northward from Hongkong to Shanghai, including the lower valley of the Yangtze. The Zikawei Observatory provided needed field instruments and participated in comparison observations, while the Coast Inspector, acting under instructions from Sir Robert Hart, provided transportation on the cruiser "Liushing" throughout the Chusan Archipelago, thus giving access to many points that would otherwise have been out of reach.

In January and February 1907, the friendly company of Rev. Chas E. Patton, then of Yeungkong, made it possible to make observations in Southwest Kwangtung. In the summer of 1907 a special set of instruments was provided by the Institution and since then all observations have been made with the Institution's own equipment. The further co-operation of the Chinese Customs Service provided transportation on the cruiser "Pingching" on its round of the northern lighthouses between Shanghai and Newchwang and from the latter place a line of stations was established overland to Canton by way of Peking, Taiyuanfu, Hankow, Changsha, Yungchow, Kweilin, and Wuchow. August to December inclusive was devoted to the whole round trip, in the last third of which I had the good company of Dr. Amos P. Wilder, then American Consul-General at Hongkong and of Mr. Edward Osborne, also of Hongkong.

During the last quarter of 1908 observations were made westward across Shantung from Tsingtau to Tsining and southward along the Grand Canal to the Yangtze.

Owing to absence in America during 1909-10 I made no observations in those years, but Mr. D. C. Sowers of the Department of Terrestrial Magnetism of the Carnegie Institution of Washington, accompanied by Mr. C. G. Fuson of the Canton Christian College, made a remarkable overland journey from Peking across northwest China and Chinese Turkestan into India, from February to October 1909, during which he secured magnetic observations at 75 stations.

While I was in America extensive comparisons were made between the instruments to be used on return to China and the international standards of the Department.

During the summer of 1911 a series of stations was established from Canton over the Mei Ling to Kiukiang and then at various points in Anwei and Kiangsu. The actual travelling time from Canton to Kiukiang, not counting the stops made to occupy stations, was nineteen days. During this journey I was accompanied by Mr. A. R. Knipp of the Canton Christian College.

In October 1911 I started to establish a line of stations from Canton westward into Burma, but got only as far as Yunnanfu when the Revolution put an end to further field work in China for the time being and I descended into Indo-China and observed throughout Tonking, Annam, Laos, Cambodia, Cochin China and Siam, returning to Canton, March 1912. In both Siam and French Indo-China the full co-operation of the governments was accorded.

Every journey has been greatly facilitated by the friendly advice and assistance of the missionaries encountered en route, especially in securing locations where one could observe undisturbed, in arranging for the best means of transport, and in determining the detail of the route. To each one of the very many who have placed the observer and the Institution under obligation for such invaluable service as well as for the generous hospitality offered to our parties I again express my gratitude, and trust that the results secured will be deemed worthy of the help they gave.

The approval and assistance of the Chinese Government has been readily secured through the American Minister at Peking, and various American and British Consuls have from time to time obtained the co-operation of local authorities. From the first, care has been taken to avoid giving the Chinese any impression that we are intending to invade their field,

but only to encourage and assist them in the accomplishment of the preliminary stages of a work which, when their government is sufficiently organized to maintain a scientific service on its own account, will properly fall under their meteorological department. With this end in view I have always included in my party a Chinese student to act as recorder and assistant observer. There should be among the students of physics in the more advanced schools throughout China several who are suited to such work. I shall be glad to hear of qualified men known to any reader of the RECORDER.

The Department of Terrestrial Magnetism of the Carnegie Institution of Washington has throughout had general direction of the work and has borne all the expenses of the field work (except for the transportation and subsistence afforded by the Chinese Government on certain trips), of the office revision in Washington, of the field computations, and of the publication of results.

The Canton Christian College has not only approved my devoting both summer and winter vacations to this work, irrespective of the absences of other members of the staff, but has granted several special furloughs without pay in order that the more extended journeys might be accomplished. Both the Trustees in New York and the Council on the field have thus shown their sincere desire to promote in any feasible way the enlightenment and betterment of the Chinese.

Not counting 36 points in Indo-China nor 44 in Chinese Turkestan, thus far observations have been made at 103 distinct stations distributed over 17 provinces. Several of these stations have been occupied more than once.

The results secured prior to 1911 have already been communicated to the chief cartographic offices of the world as well as to the Chinese Customs Service, and have been published by the Institution with similar observations in other parts of Asia and of the globe under the title "Land Magnetic Observations 1905-1910" by L. A. Bauer, Director of the Department of Terrestrial Magnetism, Washington, 1912. This publication may be purchased from the Institution in Washington.

In order, however, to make the results for China more readily available, a special pamphlet—inasmuch as the pages of the RECORDER are not suited to such a presentation—is now in press and will shortly be on sale at the bookstore of the Canton Christian College. This will contain the methods and

results for all China in full up to 1910 inclusive. The observations made since 1910 will also be available in due time.

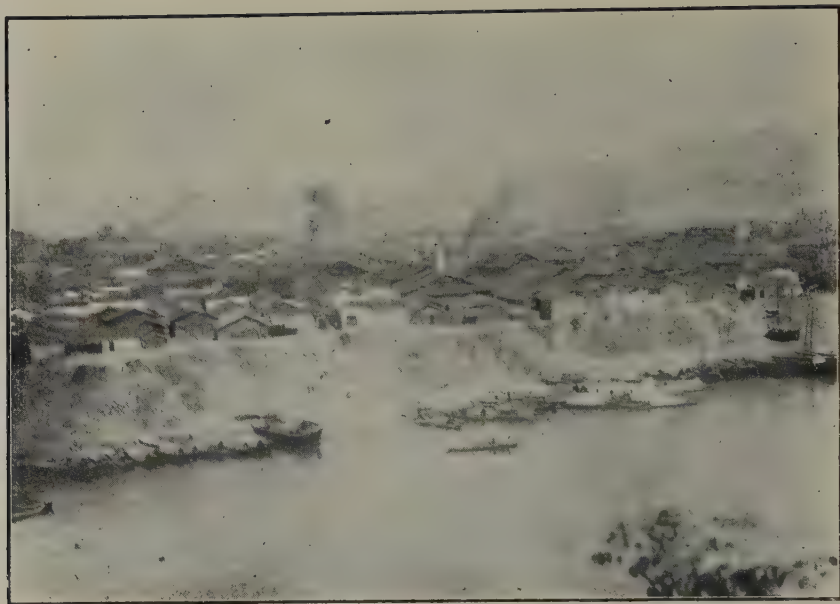
We have still to make observations in the provinces of Kweichow and Szechwan and to secure further observations in several others in order that a fairly good preliminary survey of the whole of China proper may be available. The Institution has authorized a continuance of the work, and as opportunity offers I hope within the next few years to cover these outstanding areas. The co-operation of the missionaries in these districts as well as of the Chinese authorities will be needed to make a success of this undertaking.

At each station astronomical observations of the sun, usually by means of a theodolite, are made so as to determine the latitude and longitude of the station, and the azimuth or true bearing of some distant fixed mark as seen from the station. With a magnetometer the magnetic declination or deviation of the compass from the true or astronomic north is determined and also the intensity of the earth's magnetic force at that place, while with a dip-circle the dip or inclination of the magnetic needle in the vertical plane is observed. These three elements—declination, dip, and intensity—give a full knowledge of the earth's magnetic force at that place both as to its magnitude and its direction for the time when the observations were made. But the case is greatly complicated by the fact that both the direction and the magnitude of the earth's force at a given place undergo cyclical changes throughout the day, with monthly and secular variations superposed. It becomes then a difficult task to ascertain the precise correction to apply to any given compass reading in order to ascertain the true bearing at the time of observation. Continuous records of these changes in the earth's field must be secured at as many permanent stations as possible while at a large number of well distributed points throughout the intervening territory detailed observations must be made and repeated from time to time, so that both the absolute values and the rate of change may be determined. The only station in China where continuous records are being secured is at Lukiapang, under the Zikawei Observatory, itself an integral part of the missionary establishment of the French Catholic Church.

The extensive observations already made throughout the world, both on land and sea, under the auspices of the Institu-



THE PINNACLES OF THE FU RIVER, KWANGSI.



"The Porcelain City" of China.



Interior of the Imperial Pottery Works.

KINGTEHCHEN, KIANGSI.

tion—together with those that will be secured within the next few years—will, when combined with the results of surveys maintained by the various governments, give the first comprehensive magnetic survey of the globe and thus afford the basis of a much more intelligent solution of the problems of terrestrial magnetism than has hitherto been possible. Any more detailed reference would be out of place here; but it is a cause for congratulation that China has been included in the areas studied even ahead of the time when her own government will be able to undertake such work and thus contribute her just share as a full-fledged modern nation to the solution of a world problem.

It is to be hoped that in connection with the physics departments of the various mission colleges as well as in the government institutions throughout China, men will be trained who can hereafter make the magnetic and other meteorological observations of value in their respective regions and thus promote that knowledge of nature which is so fundamental to the physical well-being of mankind and as such contributory to spiritual development as well.

The poverty of the people is one of the most striking aspects of life in China, just as the scarcity of forests is the outstanding physical feature of the country. Just as Jesus, before preaching to the famished multitude, fed them, so it behooves the Christian missionary in China to-day to assist in every feasible way in the permanent relief of those conditions that lead to poverty and famine. Hence it is that the reforestation of China's hillsides, the control of her rivers, the introduction of improved methods of extensive farming, the opening of mines, the development of industries, and the extension of ways of communication and transportation should share the general interest of every missionary and should receive the special attention of not a few so that they may have a hand in training among the rising generation of Chinese those who will be qualified to lead in the solution of all such problems and who will, because of their training under such auspices, carry to their work the impress of Christian thought and discipline. Surely the mission colleges must address themselves to the preparation of Christian men qualified to lead along these lines as well as to the preparation of others qualified to heal the sick and to guide the sinning into the Way of Life.

The Christianity that we present to China to-day must not only be embodied in a spoken spiritual message, but must be also the expression of that message in effective and transforming contact with the life of the nation and of the individual in all its aspects, physical as well as spiritual.

The Amur Region

EDWARD S. LITTLE.

FOR the most part ordinary people are aware in a general sense that there is a river called the Amur and that presumably there is land on both sides of it. They are also under the impression that it is somewhere in the frozen North of Asia and that it of very little interest to anybody and that they are certain it is of no interest at all to themselves. This hazy impression in their minds discourages them from any sort of investigation and they have no further interest in the region.

I must confess that my own knowledge and interest in the region was very much of this character until I personally explored it. The revelation of the country and its possibilities came to me as a shock. I was in no sense of the term prepared for what I saw.

The River Amur is known by the Chinese as the 黑龍江, Hoh Lung Kiang, or the River of the Black Dragon. It has given its name to one of the three large provinces into which Manchuria is divided. The bulk of the Chinese have probably never heard of the province at all. The better class of Chinese who do know of it have views just as hazy as those described above.

The whole country is of importance to all of us whose lot is cast in the Far East, and ought to be of absorbing interest politically and commercially to the Chinese.

A quarter of a century ago Manchuria was little known and at any rate was considered a howling wilderness with a hostile climate and a country that presented few, if any, attractions.

Two wars and the railways have opened the eyes of the world to the importance of the southern and central portions of Manchuria. They are no longer a *terra incognita*. These lands are now recognized, by Chinese and foreigners alike, to

be rich lands with a good climate and very great commercial prosperity awaiting them.

From 500 to 1,000 miles and more north of these regions lie the lands which may be included in the Amur region. A vast area—2,000 miles long, by from 1,500 to 2,000 miles wide—lies almost altogether undeveloped. Here is a great territory of continental area awaiting human development.

A great river, the Amur, navigable for more than 2,000 miles from the sea, presents a great natural highway for the commerce and traffic that will be developed. Great numbers of rivers of a smaller area and navigable for small steamers and sailing boats and rafts run into the central artery.

One authority on this region informed me that he estimated such navigable highways through this Amur region at a total length of 42,000 miles.

Fifty years ago the whole of this vast region belonged to China, but through the weakness of the Chinese Government, most of it has been lost to China.

Looking at it from a Chinese standpoint, the loss is irreparable and complete. A glance at the map will show that the whole of the Asiatic coast-line down to the Gulf of Pechili has been lost. The whole of the country which is now called by the Russians the Primoski Province, comes down to the middle of the River Tumen. From that point to the South of Korea and practically round to Port Arthur the whole of the coast is controlled by Japanese. The only exception is the small portion north of Dalny adjoining the mouth of the Yalu River, consequently the whole of the commerce of that part of Manchuria which is still left to China is excluded from direct access to the sea and has to come by long distances over railways which are beyond the control of China.

The whole of this great country is filled with immense possibilities. The great plains are covered with a rich grass three or more feet high which can be made to support millions of cattle. The winter, it is true, is a long and rigorous one, but is in no sense worse than the winters in European Russia or in North America. There are no insuperable difficulties in keeping cattle alive and well during the winter season.

These great plains can produce cereals in abundance. The rivers should be filled with craft carrying away the grain which ought to be grown here. Instead of this, however, the steamer upon which I travelled was landing at all the little

settlements bags of flour for the use of colonists. In addition to the agricultural possibilities there are rich deposits of all kinds of metals and minerals. At Blagowetschensk and Helampo, Russian and Chinese cities on opposite sides of the Amur, one sees in various languages most frequently a small notice that gold dust and gold are received here. Great quantities of gold mined in the region are brought into these cities; a little of it finds its way down to Shanghai, but the bulk of it goes west into Russia. The mineral wealth of the country, however, is as yet virgin and untouched. Vast forests cover extensive areas, both hill and plain land, so great are they that one expert stated to me that 8,000,000 or 10,000,000 fine trees could be cut every year for hundreds of years without in any way destroying the existence or the usefulness of these forests. The rivers, especially when they come down towards the sea, are filled with great quantities of most excellent fish. At Nikolaievsk I saw thousands of tons of fish—beautiful salmon could be purchased for a few cents a pound. The Russian and Chinese Governments are not doing their duty by this country. The Russians are playing at the development but their efforts cannot be considered in any sense a serious attempt to open up the country. They are building a railway north of the Amur River which will enter Khabarovsk next year. This will open up a great stretch of country and, if it is properly administered, be of great assistance to the development of the areas through which it passes.

An exhibition which is now in progress in Khabarovsk and which is being visited by Russians of all classes throughout the country and to which the Government is sending students from all its schools is an illustration of the possibilities of the country. The Russians are making efforts to bring out colonists to settle and open up the country. Russian commercial methods, however, are very much handicapped by the military and police regulations and by the short-sighted policies of the Government. Nevertheless, the Russians are doing something. Amongst other things they are taking very strong measures to prevent any Chinese going over the boundaries and settling or trading within their territory.

If the Russians are doing little to develop their territory, the Chinese are doing far and away less and what little they are doing, they are doing very badly. For a decade and a half I have incessantly urged upon my Chinese friends

of all ranks, not only the advisability, but the absolute necessity of encouraging foreign enterprise in these regions. If they had done this twenty years ago the present Manchurian problems would never have arisen. I am not sure that it is yet too late. I do most earnestly and strenuously urge the Chinese Government to at once throw the whole country open from one end to the other to foreign enterprise and capital. The Government should draw up some broad general regulations based upon commercial practice and invite foreigners of all nations to participate therein and should grant them, on the easiest possible terms, areas for forestry, cultivation, and mining. Subjects of certain nations should be granted this privilege only sparingly, pending a general settlement of all outstanding questions. The Government should press forward the opening up of communications throughout the length and breadth of the country and should encourage all foreign companies operating in any of these departments to recruit in China proper and bring into the country all the Chinese labour that can possibly be procured. Chinese labourers should be encouraged to bring with them their families and to settle down.

Two objections to the opening up of Manchuria have been urged. One has been that the Government cannot with all its other financial obligations find the money for these enterprises. The reply to that objection is that the Government does not need to find any money. The development of the country will proceed on sounder lines and more rapidly if the Government as such keeps its hands off the development altogether, confining itself to passing broad and easy terms of settlement, opening up communications, and maintaining order.

The second objection which is constantly heard is that the Chinese will not permit foreigners to embark in any of these enterprises until the abolition of extraterritoriality has been granted. With all earnestness I submit that this is entirely the wrong way to view the problem. The best friends of China will tell the Government that it is quite useless to expect foreigners on any conditions whatever to agree to place themselves under Chinese laws and administration until the country is properly organized on Western civilized methods and particularly until they have developed a judicature which commands respect and confidence in the same way as do Western Courts.

The Chinese Government would be well advised to immediately inaugurate a policy such as I have outlined for Manchuria and could perfectly well protect her sovereign rights by well drawn-up regulations which all Concessionaires would be required to observe as a condition of their continuance in the enjoyment of the benefits of each Concession. By this means the Government could utilize the country and would obtain great and immediate advantages from the revenues which would accrue.

If this or some similar policy is not carried out the Chinese people may make up their minds that the country will be irretrievably lost to them.

The School of the New Era in China

STEWART KUNKLE.

MODERN education since its inception has been largely revolutionary in spirit and method. As such it has accomplished a great work in China. It has broken down superstition and despotism. The more difficult task of building up a commonwealth and a church remains. To accomplish this a change of method is necessary. Hitherto education has worked from without; now it must work from within. The school of the new era must make the Chinese environment its own and work from existing conditions to better ones. It must, in a word, sink itself in the evolution of a people.

From the standpoint of a new era there are certain fatal objections to the present type of school. In the first place it is anti-social. Its history goes back to the monastery and it still retains some of the old ideas and spirit. The present school sets up a little world of its own, quite distinct from the real world to which the pupils must return. As it has worked out in China, it has made the pupil an alien in his own home and community, at odds with his kindred and people. A revolution has, indeed, resulted, but the mass of the people remain much as before. To permeate the whole nation with its influence the new school must adopt a different method.

The second objection to the present school is that it is anti-industrial. It goes back to a time when only gentlemen were educated and only for the polite arts. It has not changed in this respect as much as it would seem. It admits indeed all classes, but holds out an ideal and a system quite apart from

the needs and possibilities of the ordinary child. All but a few drop out before the completion of the course, and are compelled to find work for which they are in many ways unfitted. The natural delight in activity and work, the creative spirit, is allowed to die out in years of idleness. Instead, we have too often developed pride, love of ease, and habits of luxury. Is it for this the people are to be educated? China needs something very different from this in the schools of the new era.

The third objection to the present school is that it has shown itself anti-religious; in the world it made for itself God was left out. The religious side of the child is neglected, with serious injury to morals. In China, ideas and sentiments learned in the home have been ruthlessly swept away, regardless of the injury to the child's moral and religious nature. Religion has been robbed of its temples, and the people of their gods. Old customs and standards and safeguards have been cast aside, and nothing was given in their place. To develop religion and moral vigor, without which there is only disaster to the nations and people, a change of method is necessary.

The new school must be all the old is not. It must be social. There must be one environment for the school, the home, and the community. The new school will connect up with the pupil's past efforts to master his environment and enlarge his world. That world is his own, he has been busy working at it since he lay almost helpless in his mother's lap. She was his teacher then, and with her help he has made the greatest achievements of life by the time he reaches the door of the school. With the new school there will be no break here. It will take up the work of the home and enable the child to further enlarge his world and to master it. Nature will be all around about as before, with the flowers and fields and mountains that he has already learned to know somewhat, and to love. The school will be kept open on all sides to the world of men. In daily intercourse and in study the pupil will be kept in touch with living men and women. He will busy himself with their problems and prepare himself to take his place among them and play the man. When he steps out of the school it will not be with trembling into a strange world, but as a conqueror into a world with which he is already familiar.

It follows that the new school will be industrial. It will keep the student in touch with the work of the home, the farm,

the shop. All the industry and activity of the community will be reflected in the school of the new era. The student will learn to know work, its nature and meaning, its resources and methods, its possibilities and achievements. The student will be given some work to do, something that counts, something by which he can earn bread. He will not become preacher, doctor, lawyer, through ambition or pride, but because of special talents, call, and training, all of which have given him wider visions, and have taken him farther on the road that all alike travel. In any case he will be fitted for the work of life and those early years will prove the most valued discipline of life—the years that make for vigor, self-reliance, and manliness.

The school of the new era will likewise be religious. Here, from the fact that much in the prevalent religions of the people is false, the task is admittedly difficult. Were there nothing better to work up to, the effort would be hopeless. Where Christianity is recognized the task is simplified. But the transition is difficult. Through nature and conscience the pupil will be taught to know the Lord of both. Religion will be taught not so much as a separate subject but as being contained in all subjects, and dominating all activity. The emphasis, however, will be on the practice rather than on the profession of religion. And thus taught, religion will secure the social and industrial results of the school, keeping the pupils to their work throughout life and making that work count for the good of all, to the fulfilling of the purpose of the new school, the building up of the nation.

Do missionary educators realize that they are living in a new era? Those who all their lives have been hemmed in by hard walls of prejudice and opposition, do they realize that the walls are gone now and they have the freedom of the republic? And was there ever such a demand for education, such a scope of influence, such possibilities of development? Will the opportunity not make the man? Will it not make us all do our best?

What then of the mission school in the new era? How about those much neglected day schools? Do we realize that they are the most vital part of all our educational system? Shall we allow them to die out before the rising Government schools? Shall we not rather put our best into them, and make them each a power and influence in its own community, a centre of enlightenment and social progress, and religious uplift?

How about our boarding schools? Do we feel the unsuitableness of the ordinary dormitory to the needs of the school?

of the new era in China? By reason of its segregation and its abnormal environment it is the citadel of the evils of present schools. Why not build homes instead, with yards and gardens, and make of the school a model village? Life would then be under more nearly normal conditions. The introduction of needed reforms would then be simplified. Work would seem natural in the school village where each group would have its own home and yard and garden and food to look after. The village might have workshops and fields that would give additional training and employment. Teaching would not need to be so 'bookish.' What a laboratory the village store would make for the arithmetic class! What opportunities there would be for training, in the local center, in all that makes for sanitation, good citizenship, and social progress! It would be a place to which father and mother and neighbor might come betimes and be welcomed and enter into the spirit and share the uplift of the school. Why not then make of the boarding schools a model village?

These few suggestions have been written in order to provoke discussion on the part of those of longer experience and better training. We cannot do without discussion and thought and hard work, if we are to succeed in bringing our schools up to the opportunities and the demand of the new era in China.

The Revelation of Jesus Christ

J. LEIGHTON STUART.

I WISH to treat of two outstanding impressions which a recent reading of the Book of Revelation has left with me—not by way of attempting to teach the message of the Book, so much as of testifying in a simple way to the reality of the unique promise with which it opens.*

Despite the explicit assurance of its value, we must all admit that the Book is very little read, and generally regarded as quite hopelessly inscrutable and obscure. This is not altogether surprising when we remember how stupidly literalistic or else how grotesquely fanciful most of the popular theories of its interpretation have been, whereas the Book is full of human interest; it is intimately related to the scenes and

*For the historical and literary setting I have drawn freely—sometimes even as to language—upon *The Apocalypse of St. John*, by H. B. Swete.—J. L. S.

experiences of our daily human life. Perhaps no book in the New Testament, unless it be the Gospel of Luke, has more of the social message of Christianity. Its perplexities, the impression it gives of being incomprehensibly mysterious, can be largely reduced by recognizing two facts.

(1) As to its style. The age was teeming with Jewish apocalyptic literature and John was using a literary method which had been current since the publication of the Book of Daniel. But apart from all this, the writer was simply saturated with Old Testament phraseology and imagery. A sympathetic study of the prophets would be an excellent preliminary to its reading. Instead of abstract ideas it uses a glowing, graphic symbolism, practically all of which finds its suggestion in the prophetic books or at least in the habits of Hebrew thought. And finally, the style was of necessity cryptic because of the danger in mentioning contemporary rulers and policies in plain words.

(2) This last remark leads to the second fact to be recognized if we are to succeed in reducing the Book to the terms of ordinary thought. This is that the Apocalypse grew out of a definite local and historical situation, and was written primarily to meet an immediate need. The churches in the little Roman Province of Asia had been passing through troublous times and were on the eve of an encounter with the greatest power the world had ever known. By the exercise of the historical imagination much that would otherwise baffle us becomes clear enough; by visualizing the conditions in the Roman Empire toward the close of the first century, by throwing ourselves back into the attitude of mind with which the Christians of that time would look out upon the world in which they lived, we can enter into the spirit and catch the point of view of the writer and his readers in the Seven Churches of Asia. "As the first century advanced, two topics filled the field of Christian thought whenever it turned its gaze on the unseen and the future. Behind the veil of phenomena the human life of Jesus was believed to be enshrined in the glory of God. To reveal this hidden life, to represent to the imagination the splendor of the Divine Presence in which it exists, to translate into human words or symbols the worship of Heaven, to exhibit the ascended Christ in His relation to these unknown surroundings—this would be the first business of the Christian seer. But a second great theme is inseparable

from it—with the life of the glorified Lord the life of His body, the Church, was identified in Christian belief. In the last years of the first century the Church, which had begun her course with the promise of a rapid success, was reeling under the blows dealt her by the World." The two Empires—the Kingdom of God represented by the Church, and the World power, represented by Rome—were already at open war. Men were asking what the end would be, which of the two forces would prevail. A Christian in those days who was conscious of possessing the spirit of revelation could not but endeavor to read the signs of the times, and so far as it was given him, to disclose the cause and outcome of the conflict which had already broken out between the Roman Empire and the Church of Christ. The churches of Asia felt themselves to be on the brink of an encounter with the greatest power the world had seen. In no part of the Empire was paganism more strenuous and resourceful, in no part was the Caesar-cult, the worship of the genius of Rome personified in the Emperor, more heartily welcomed. The cities of Asia already abounded in religious rites and magical arts, and when these united their lying wonders with the civil power of Rome for promoting the worship of the Emperor, and stamping out all who refused obedience, you have the two great enemies—one civil, the other religious—symbolized in the two monstrous beasts which the Great Red Dragon employed to wreak his wrath on the Christian Church—the three constituting a Trinity of Evil, the counterpart or travesty of the Holy Trinity whom they blasphemed. No wonder the Asian Christians were intimidated. This book is in effect an answer to their forebodings. Their already exiled pastor, in the light of the revelation vouchsafed to him, sees clearly that an age of persecution is beginning, and that it will affect not only the churches of Asia, but the Church throughout the Roman world. It is no local or passing storm, but one which will spread over the whole Empire, and run a long course, ending only with the fall of paganism and of Rome. How long it will last he does not say. In the later visions great reaches of time are seen to intervene between the fall of the pagan power and the end of the existing order. The light grows as the seer gazes. The issue becomes more and more distinct. The coming of the Lord is no longer connected with the fall of Jerusalem, which is apparently viewed as an event in past history. A new

Jerusalem has taken the place of the old city of God. The final outcome of the struggle between the Church and the World, the Christ and the Anti-Christ, is postponed to the last two chapters, but there are anticipations of it all along. Meanwhile the mystic Babylon must fall, and after Babylon the Beast, or the World-Spirit, and the False Prophet. Even then the triumph is not final, for the Dragon, or the ultimate source of all Evil, remains to be overcome. So the coming is indefinitely postponed, though the old watchword, "Behold, I come quickly," still rings in our ears. The whole standpoint is that of the closing years of the first century when the Church knew herself to be entering on a struggle of which she could not foresee the end, although of the victorious issue she need entertain no doubt. The entire book is a *sursum corda*, inviting the Churches of Asia, despite the malignant ferocity of their foes, to seek strength in the faith of a triumphant and returning Christ.

The Book aims not so much to teach Christian doctrine as to inspire Christian hope. It concerns itself not so much with the distant future, the end of the world and the life beyond, as with the present, the Asian Christians, their fears and their foes, the certainty of the ultimate triumph of their cause, even though it meant martyrdom for many of them, the dethronement and destruction of evil in its visible manifestations and its unseen source, and then in the far-away future the erection in all its splendor and beauty of the Kingdom of God on earth. But more than all else the Book is what it claims to be—the unveiling of Jesus Christ, busy among His Churches, dominant in all the affairs of the universe, enthroned in the heart of Heaven, regnant and resplendent beyond all dreams of greatness, the Prince of the kings of the earth, the Founder of the reign of Heaven among men.

I had hoped that we might be able to run rapidly through what seems to be the main thought and movement of the book. But there is now only time to speak of the two impressions to which I referred at the outset.

I. The book leaves one with an oppressive, almost haunting impression of the tremendous power of Evil, its blighting influence on Nature and on human life, its cruel tenacity and intense energy, its hideous, subtle fascination, its ability to deceive and corrupt even the saints of God. We see this even in the series of Letters to the Seven Churches which in their

lights and shadows are so typical of the entire church in all places and times. The strenuous commercial life and the material prosperity of the Asian cities, combined with their profligate morals and pagan ceremonies, have had their natural effect on the Christian minorities. Already that tendency to deteriorate, that law of death of which modern science speaks so much, was at work in Ephesus and Sardis and Laodicea. And if we could look out upon our twentieth century Christianity with the eyes of Christ, can we avoid the conviction that we would see the same decadent tendencies, the same paralyzing and polluting forces at work which our Lord detected in these first century congregations? There is a message here of immense present-day value to every one who has an ear to hear what the Spirit is still saying to the Churches. Then as the seven seals of Destiny are broken one by one we have a realistic concept of the war and famine and disease and death which then and now have not ceased to mar human life. How hideous it all is; how much misery it entails. We think this is a fair and lovely world, and so it is in many ways. But we need an unveiling of the ruin and slaughter, the economic distress and physical suffering typified by those gory or ghastly horsemen who rode in turn before John's vision. We need to reflect upon the unnaturalness of all this in God's world, to trace the cause of the havoc, to yearn more passionately for the destruction of these destructive forces of evil. But these are only the more obvious and superficial causes and consequences of human misery. Passing on to the Seven Trumpets, the unveiling of evil strikes a deeper note. The world is not merely suffering from occasional disasters, but the ravage of evil is shown to be inherent in all nature. One-third of all trees and grass; one-third of the sea and all its varied forms of life and the ships which pass over its surface; one-third of all inland waters and, in short, to leave figures behind, a large part of Nature, the vegetable and animal kingdoms, and all the environment in which men live has felt the blight.

Then come the moral agonies, the horribly fantastic locusts, which seem to typify the moral temptations that swarm everywhere and lash their victims in the end with the sting in their tails. They remind one of Kipling's

"And the merry play that drops you when you're done
To the thoughts that burn like irons if you think."

And notice the relentless grip of evil, ix. 20, 21.

Then, strangest of all, the little book which tasted sweet in John's mouth, but then became so bitter, the startling revelation that even the Christian Church was to be corroded and perverted with apostasy, joining with the world in hating and slaying the witnesses who in every age and race have dared to testify against moral corruption in Church and State, the John Husses and Savonarolas and loyal witness-bearers of all time. Here there is a clear break.

With Chapter xii. the movement becomes more highly abstract. The Churches of Asia vanish and in their stead we see the Church personified as a radiant woman arrayed in light. She bears her son, and the Great Red Dragon is waiting to swallow the infant Jesus. One thinks at once of Bethlehem and Herod, but the lesson goes far deeper. It is a battle between two irreconcilably antagonistic principles, and the next scenes describe their warfare.

Then we see the two great forces upon which the Dragon relies for conquering the Church and all for which the Church contends. These huge, horrible, leering beasts suggest primeval monster shapes as they rise one from the stormy sea where the Gentile nations raged, the other from the land where one might have expected better things. One typifies that potent world power which in John's day was incarnate in the Roman Empire, the other the usually allied power of superstition and priestcraft, each strengthening the other's hands, the Pilates and Caiaphases of all the ages. Imagine yourself a Christian living in the reign of Domitian when the ascription of divine honors to the Emperor was current everywhere and demanded of all citizens on pain of injury to business, loss of social standing and even death. Then read the 13th Chapter of Revelation and note how transparent the figures which at first seem so inscrutable. Rome, the mystic Babylon of the Apocalypse, has long since fallen, as John foresaw she must. But that attitude of pride and rebellion, and brazen blasphemous vice, and surfeit with luxury and display, and contempt of all that is holy and pure, continues. So does the spell of the other beast who latterly becomes known as the False Prophet.

Think rapidly through the history of Europe for illustrations—better still, look out upon our contemporary life in the places where you know it best, with the light which the

Apocalypse gives, and you can use language not unlike his to describe the strong, malignant, determined forces of evil in our American life ; the liquor interests, the white slave traffic, such vile conditions as make possible the police and gambling disclosures in New York City. Then again, take our modern American religious fads.

But Babylon, the existing world power, would not exhaust the resources of the enemy. John foresaw a recrudescence of these same hateful forces, struggling with ferocious power until their final overthrow. Meanwhile, the seven last plagues poured out from the seven bowls were warning men of God's wrath, but—(see xvi. 9-11).

Not to speak alone of the past, think of recent disasters ; the volcanic eruption which wiped out St. Pierre in Martinique eight years ago, the one which devastated Messina five years later, the tragedy of the *Titanic*, and scores of lesser calamities. Did you ever puzzle in disappointment at the moral impotence of these visitations to turn men's thoughts to God and repentance and the demands of the Spirit-world ? All this of which we have been thinking is not some literal prediction of the future : it is human life unveiled and looked at from the divine point of view, in contrast with what it should be and might be. Not only so but there are frequent visions of the Church as it is in actuality now on earth, in her safety and purity and gladsome spirit of praise ; here again not so much idealized as viewed in the light of God's conception of things. It makes the wretchedness and hideous wickedness without more vivid. And this unveiling of the terrific power of evil is one that we of to-day need to have. For the drift is rather toward a smug satisfaction with things and a careless confidence in God's goodness. The Apocalypse is an unveiling of God's wrath as manifest now and always in human life until the evil is exterminated ; His hate of what is hateful. It thus becomes of more living human interest than if it really were some weird eschatological drama of the future.

II. But there is a second and even more vivid impression which the book leaves upon one—an impression of the majestic power of the Son of God. This is what the book claims to be, the unveiling of Jesus Christ ; and the more it is read the more it is seen to justify that claim. In the first chapter we have an ineffably sublime vision of Him, so winsomely human and yet showing Him in all the fulness and the

functions of His divine glory. This vision is introductory. It gives the atmosphere in which the book is to be read. The remaining chapters merely reveal Him in the exercise of His imperial functions. The impression is that He has the situation absolutely in hand, calm, self-reliant, with all nature in His control, with all the omnipotence of God at His service, gentle and loving as ever and crystal pure, but with the added note of lordly activity, of regnant might. The Christ of the Apocalypse is the Christ of the Gospels, but a change has passed over Him which is beyond words. He is still like unto a Son of Man but the weaknesses and limitations of His humanity have finally passed away. All this had been taught by Peter and Paul and the writer to the Hebrews, but it was left to the Apocalyptist to *describe* the now glorified Jesus. The veil is lifted and we see the extent of the change wrought by the Resurrection and Ascension. Even the Lord's human form is idealized : the eyes flash like a flaming fire, the hair is white as snow, the feet glow like burnished metal, the face is as the sun creating day, flashing light, bathing all the landscape with beauty. Other appearances are not less majestic : whether He sits on the white cloud, crowned, and carrying the sharp sickle with which He will presently reap the harvest of the world, or comes forth from the open heavens as the Warrior-King, followed by troops of angels, His head encircled by the diadems of many empires, His ensigns inscribed with the title "King of kings and Lord of lords," all is transcendental and on a scale which surpasses human imagination.

But these symbolical visions do not exhaust the wealth of John's conception of the ascended Christ. He depicts with great fulness and beauty His relations to the Church and to the world. To the members of His Church Christ is all in all. He loves them, He redeemed them, and He has made them what they are, a new Israel, a kingdom of priests, a white-robed festal throng, a conquering host. He is as of old in their midst, regulating all their affairs, removing, punishing, guarding, giving victory as He sees fit, bestowing all spiritual gifts and helps, all final rewards. His martyrs are His witnesses, the saints His servants.

Then in creation Jesus Christ holds the supreme place ; He is its beginning and its goal ; He employs all nature for His purposes, and receives its praise as symbolized by those four living creatures.

In human history again He is foremost. He alone is able to open the seals of the Book of Destiny. He is the ruler of the kings of the earth, a phrase which must be interpreted from the viewpoint of those persecuted Roman Christians to feel the full thrill and force of its meaning. The day will come when the Caesar on his throne and the meanest slave in the Empire will tremble alike before the wrath of the once slaughtered Lamb. There is to be established an Empire more truly universal than even that of Rome, in which Christ will reign with God. Everything in the book accentuates this impression of the lordship and surpassing loveliness of Christ. Even the vision of evil is distinct because He has come into our view. Our consciousness of the sin and suffering and sadness of life is vivid in proportion as our vision of Him is clear and strong. The light from His face reveals the murky darkness in which we live. Think of what this vision must have meant to those sorely tested Christians of Domitian's day. Nor do we need the vision less. Our bodies are safe enough, perhaps, but the fight against the forces of evil goes on as ever. In proportion as our eyes are opened to see the hatefulness and mighty power of evil and our hearts are made to yearn for its overthrow, do we need this reassuring vision of the superb greatness, the imperial power of the Son of God and of His unswerving purpose to establish in absolute supremacy and perfection a reconstructed human society, a veritable Kingdom of Heaven among men.

The Yu-kung Classic

II.

A. MORLEY.

(Continued from January Number, Page 47.)

ON the western frontier our difficulties are chiefly textual. The boundaries of 梁州 are given as 華陽黑水. The phrase is usually taken to mean that Mt. Hua was the northern limit and the Blackwater the southern; but in that case the word 陽 is superfluous if not misleading; it should be taken as in the analogous expression in Ching-chou already referred to: Mt. Hua and the country south of it, that is a line drawn south from the mountain, as one boundary, and the Blackwater, not in the same direction but

opposite to it, that is on the west, for the other. This rendering enables us to take the Blackwater here as being the same with the Blackwater which formed the western boundary of 雍州 instead of having to suppose two rivers of the same name, and no good suggestion has been made of a large river to the south of Mt. Hua for the boundary of Liang-chou. The Blackwater then formed part of the western boundary of both Liang-chou and Yung-chou, that is, was on the western frontier of the empire. What was the Blackwater? Yung-chou, we are told, lay between the western Ho and the Blackwater: the western Ho is that part of the Yellow River which flows south between the present Shensi and Shansi: the name prepares us to find that this was the most western and highest part of the Yellow River then known and we shall see further on for how short a distance into the wild country of the north the Yellow River was brought under Chinese influence at the time of the Tribute. The Mongolian part of the river appears to have been wholly unknown and the part in Kansu was not identified with the Ho: the two flowing in precisely opposite directions would not suggest a connection. The Kansu Yellow River then is the Blackwater of the classic.* It forms a natural boundary; to the east of it the land though high is comparatively level and easily overrun, but to the west it immediately becomes wild and impracticable. The K'un-lun 崑崙, from which the tribes brought hair cloth and skins, need not be sought further off than the mountains on the left bank of the river: that they were outside the proper boundary of the empire would appear from other tribes having been already mentioned in the usual place, whilst these, with the western Tung, are given in a sort of appendix after the route of the tribute bearers which in all the other provinces closes the account. Finally, if the Blackwater be one of the rivers amongst the mountains on the east of the Kansu Yellow River this important stream is not mentioned in the Tribute. Against this view it must be admitted that there is a serious difficulty with the Weakwater, 弱水, described in the first part as being conducted westward 既西, and in the second part as flowing into the moving sands: such a description certainly applies best to one of the rivers in the

* One of the passages of the second part which speaks of the regions beyond mentions a Blackwater as flowing into the Southern Sea. However taken, this river can hardly be the Blackwater of the first part and does not affect our identification of the latter with the Kansu Yellow River. It is possibly an echo of the Tibetan sources of the Yangtze, Mekong, and Salween.

extreme west of Kansu; but, judging from the map, the westward course may perhaps be satisfactorily accounted for by the stream which passes the present city of Kuyuenchou and after a northerly course turns northwest for about fifty miles before emptying itself on the right bank of the Yellow River; this westerly bend, though slight, is sufficiently peculiar amongst the rivers of China to be noted; as to emptying in the moving sands—well, we can only say that when in difficulties the critics are apt to resort to two rivers of the same name and we have not been told where these moving sands are.

So far we have only enquired into the northern half of the western frontier: there is left the long stretch from the Ichang gorges to the Yellow River. The whole basin of the Han is described in the classic. Ssū-ch'uen drains into the Yangtsze and we have been compelled to reject the theory that that river is described further west than the gorges, but attempts have been made to include the northern part of Ssū-ch'uen in the province of Liang-chou; it is with this purpose that the Blackwater which formed one of the boundaries of Liang-chou is placed south of Mt. Hua instead of west. Another passage in connection with Liang-chou has also been treated somewhat violently in order to include Ssū-ch'uen. After the usual description of the products and articles of tribute we read 西傾因桓是來浮于潛逾于沔入于渭亂于河. This is taken as one sentence descriptive of the route followed by the tribute bearers, and Dr. Legge, whilst noticing its difficulties, has been overborne by the consensus of Chinese critics to adopt this rendering: the reason for it is that if they came from Ssū-ch'uen their route must be taken over two watersheds, and so the River Huan from Shi-ch'ing is made part of it. Now, the description of the tribute routes of all the other provinces is after one formula; they begin with a water journey the verb being 浮, once it is 沿, which is the first word, the precise place of departure never being mentioned: all the rivers traversed are named; the constant word for crossing a watershed is 逾. According to the rendering now under discussion of this passage, a point of departure, Shi-ch'ing, is given; the crossing of the first watershed into the Ch'ien is clumsily expressed by 是來 placed in juxtaposition with 浮: the River Han is not mentioned and the character 浮 has an unusual position in the middle of the sentence. It is textually preferable to place a full stop after 來 and to take the

former of the two sentences as referring to the intercourse between the tribes of the Shi-ch'ing mountains and China proper for which 是來 is a usual expression. The account of the journey of the tribute bearers then begins, as in all analogous passages, with the word 浮, and only one watershed is crossed into the basin of the Wei. They did not come from Ssü-ch'uen. The absence of gold from the list of the products of Liang-chou is further evidence that it did not include Ssü-ch'uen. In this region, then, the southern watershed of the Han formed the boundary.

The northern boundary is the least distinct. The highest point on the western Ho where the works are said to have begun is the Hu-k'ou which, with much probability, is identified with a place on the river in latitude $36^{\circ} 15' N^*$: this is above the mouth of the Fên but as that river is not alluded to in the classic we have to exclude the greater part of Shansi as we have excluded the northern part of Shensi from the empire described: probably the river was known further than the adjacent country was subjugated. The other tributaries flowing eastwards into the lower part of the Yellow River are mentioned but even here it would be rash to include the whole of their valleys: and so the line is brought again to Ta-ku.

Was all of this large area settled land, or were any considerable parts of it merely described geographically but lying outside the borders of civilization as then known? To enumerate all the places which are specially said to have been brought under cultivation would burden the reader with a list of unfamiliar names. The first part of the classic, whilst acknowledging that partially subdued tribes still occupied the hilly regions, says that in his time extensive reclamation works, implying a settled civilization, had been done all around the borders, by the sea, along the Yangtze Valley and in the west. It appears safe to conclude that the whole territory surveyed was really within the empire.

We have now to enquire at what historical period such an empire as we have found described in the Tribute of Yu really existed. In the first place, when was China divided into nine provinces? Outside of the Tribute of Yu the Shu-ching speaks categorically of only the twelve provinces of Shun. Allusions to nine have, however, been found in the Yih-tseih where it is said that Yu opened passages for the nine streams,

* See Dr. Legge's Chinese Classics, Vol. III, p. 95: cf. p. 127 on 積石.

which is taken to mean the streams of his nine provinces; also in the "Both possessed pure virtue" of the Shang dynasty, the empire is spoken of as 九有. But when Yu cleared the rivers he was minister to Shun under whom the provinces were twelve in number. The expression 九有 of the Shang might refer to nine provinces if the fact of such a division could be otherwise established but of itself it is too slender a proof, because 'nine' is very frequent in the early books for 'all' and is applied to many things where there is no question of geographical distribution; so in the Tribute itself it is used in this sense of rivers and we have the nine Ho and the nine Chiang which cannot be supposed to have been scattered over the nine provinces. Nor does the Shu-ching say clearly that Yu divided the land at all. In his Counsels, a book which confesses itself not to be an original document, and in the Odes of Shang¹ we have expressions which are taken to refer to division of the land by him; the verb in both is 敷, the same which we have found in the opening paragraph of the Tribute where the context suggests clearing and opening rather than dividing. The use of the same verb in all of these passages points to one source which is likely to have been the Odes; there, the context still more plainly than in the Tribute, refers to his work upon the flood².

Our authorities, then, including the Tribute, are silent about Yu's division of the land and as far down as the Shang dynasty we have only Shun's twelve provinces; what then were the nine which are described in the Tribute? The Chou li, a work, however, not of the early years of the Chou, says that the dynasty had that number and there is some confirmation of the statement in the Shu-ching which tells us that in Hing Ch'eng's time there were nine 'Pastors' amongst the royal officers³; the context shows that the number is to be taken literally and the title 牧 is the one which we should expect to be given to the governor of a province.

The fact, then, that the Tribute of Yu divides the empire into nine provinces without saying that they were his, is some evidence that it was written under the Chou.

It is almost absurd to discuss the possibility of an empire reaching to the sea and the Yangtsze having existed in the

¹ Legge's Chinese Classics; Vol. IV, p. 638.

² Mencius has the same word coupled with 治 which brings out the meaning of regulating more clearly; he applies it to Shun controlling the floods.

³ Legge's Chinese Classics; Vol. III, p. 530.

early Hsia times. Yu's grandson could not cross the Lo without losing his throne; a stray ruler might send expeditions far beyond where a weak ruler could safely go; the claim of the Tribute, however, is not merely of a temporary expedition but of permanent occupation which brought civilization and cultivated lands. The Sung of the Five Sons, perhaps the earliest book of the Shu-ching with any flavour of originality, claims only one of the provinces, Chi, what may be called the metropolitan province of the Tribute, for the inheritance of the Hsia, and it would be begging the question to suppose that it was of the same area as the Chi-chou of the Tribute.

The Shu-ching brings us well into the Chou dynasty, but all through it we hear of no expedition either to the coast or to the Han. In King Ch'êng's time we have an expedition into the east against 奄; we are left to the usual late authorities for the location of this place in Shantung. In the same reign, the feudal state of Lu operated against the Hsü 徐 tribes¹. These two expeditions may have brought the armies near to the coast but probably they never saw the sea. It is not contended that the coast was unknown in King Ch'êng's time; indeed the capital of Lu was only some 150 miles inland, but for several centuries later the intervening country was inhabited by rude and warlike tribes and there is no evidence in the Shu-ching to show that in those early times the coast was familiarly known or navigated to the extent which is implied by the Tribute. Nor does the Shu-ching use the sea in simile; unlike Confucius, it does not compare a dangerous enterprise to a voyage at sea, but to the crossing of a great river²; the sea was spoken of as something remote and the end of all things; Yu is said, in a book composed long after his time, to have exclaimed "O! emperor, shine to all below Heaven and to the grassy 蒼生 shores of the sea"³. The writer, a dweller inland, imagined the sea coast to be like the banks of his river.

Extension southwards was still slower. The same expedition from Lu under King Ch'êng involved the tribes on the Huai, but it need not have crossed the river. And nowhere else, except in the Tribute of Yu, does the Shu-ching mention the Huai or even the Han, much less the Chiang.

¹ Legge's Chinese Classics, Vol. III, pp. 461, 621.

² Ditto, Vol. III, p. 364.

³ Ditto, Vol. III, p. 83.

The Annals of the Bamboo Books, a late authority for the times before the break up of the feudal state of Chiu, mentions no expedition to the coast in the centuries immediately preceding its compilation; the only two which it records are dated as far back as the Hsia dynasty; one was led by the Emperor Ch'u and the other by the Emperor Wang; the result of the first was to catch a fox with nine tails and of the second 'a great fish.' This authority also says that King Wu of the Chou punished the tribes of Yüeh 越; as Yüeh lay south of the Yangtze beyond Wu 吳 of which no mention is made and rose into fame after the fall of Wu, reference to it in the time of King Wu must be an anachronism.

Turning to the southern border, the Bamboo Annals have some equally interesting statements. They say that as early as King K'ang's time a royal progress was made to the nine Chiang and to the Lü mountains 廬山; it was not even war but a progress through peaceable country, and is almost as wonderful as the next allusion to the nine Chiang when we are told that King Mu crossed over, again peaceably, by a bridge of tortoises and iguanodons. The unhistorical character of these records is convincingly shown by their placing the nine Chiang as far east as the Lü mountains of Kiangsi.

In the west, the statements of the Annals are more credible. They reduce the famous journey of King Wu to moderate dimensions; according to them, he went on a punitive expedition to the K'un-lun mountains and saw Shi-wang-mu, 西王母, but the journey and the return visit were both accomplished before the autumn of the same year. The particulars of King Wu's western journey as given by the Bamboo Annals and Ssü-ma Ch'ien are contradictory in three or four important particulars which we need not point out here.

(To be Continued.)



In Memoriam.—Rev. John Linton Stuart, D.D.

ON November 24th, 1913, in Hangchow, China, John Linton Stuart gently fell asleep in Jesus. Had he lived a few days longer he would have been seventy-three years old. He was born, the son of a Presbyterian minister, in Shelbyville, Kentucky, December 2nd, 1840. He was a student in Jefferson College, Pennsylvania, till his senior year which he spent at Centre College, Danville, Kentucky, where, in 1861, he was graduated: being then twenty-one years of age. For four years he taught school in Kentucky and then went to Princeton Theological Seminary where he completed his course in 1868. A missionary address by Dr. John L. Nevius of the China Mission directed his thoughts to the Chinese field.

On September 1st, 1868, he left his home in Shelbyville, Kentucky, and started to China. Sailing from New York, he went to the Isthmus of Panama. Crossing this by rail he again took ship and crossed the Pacific and arrived at Shanghai, November 4th, 1868. His companions were Rev. Ben Helm and Rev. M. H. Houston. These three unmarried men were sent out as reinforcements to aid Rev. E. B. Inslee, up to that time the sole ordained missionary of the Southern Presbyterian Church in China. Mr. Inslee was living in Hangchow and Mr. Stuart lived with him about a year. An attempt was then made to open a station at Gyüchow, in Chekiang Province, on the Tsien Tang River, 150 miles from Hangchow. Here the young missionaries ate "bitterness" for two years. Part of the time Mr. Stuart lived alone: sometimes he had the company of Mr. Inslee or one of the young men. They lived in a Chinese house above an opium shop, and daily, when the opium was boiled to prepare it for smokers, the fumes rose through the cracks in the floor. Want of good food, bad air, and trying conditions generally soon produced their inevitable effects upon the health of Mr. Stuart. The upper floor above the opium shop was roughly divided into three or four close, ill-ventilated rooms. It was wisely decided to give up the attempt to open Gyüchow, which was turned over to the China Inland Mission. Mr. Stuart returned to Hangchow and, after trying in vain to open Huchow, he went to Soochow and succeeded in renting a Chinese house. This was in 1871 or 1872. In June, 1872, Rev. and Mrs. H. C. DuBose arrived in China and Messrs. Stuart and DuBose occupied the newly opened Soochow Station for a short time. Mr. Stuart held the fort till Mr. DuBose, studying in Hangchow, had made a good start in the language. In the spring of 1873 Mr. Stuart was compelled to return to U. S. A. to recruit his health. He left the Soochow Station in charge of Rev. and Mrs. DuBose who were joined in October, 1873, by Rev. J. W. Davis and Miss A. C. Safford.

A furlough of a year restored Mr. Stuart to health and he prepared to return to China. On October 15th, 1874, he was married to Miss Mary Horton, daughter of Judge Horton of Mobile, Alabama. She had for some years taught school, and her superior accomplishments in literature and music admirably fitted her for



THE LATE REV. JOHN LINTON STUART, D.D.

missionary work, educational and evangelistic. Mr. and Mrs. Stuart and Miss Helen Kirkland arrived in China on Christmas day, 1874. After a short visit in Soochow they went on to Hangchow. This station had lost Mr. and Mrs. Inslee and also Mr. and Mrs. Thomas E. Converse, who were compelled to cut short a promising career and return to U. S. A. for considerations of health. The force consisted of Messrs. Helm, Houston, and Painter, Mr. and Mrs. Stuart, and Mrs. Randolph and Miss Helen Kirkland. A part of the station work was the care of a girls' boarding school, conducted for some time by Mrs. Randolph. She was succeeded by Mrs. Stuart, who presided over it with great efficiency for several years.

Mr. and Mrs. Stuart had five children. Two of these died early in life, and one, Dr. David Stuart, in the prime of manhood. Two survive, Rev. J. Leighton Stuart of Nanking and Rev. W. H. Stuart of Hangchow. For these and their wives, for the venerable Mother Stuart and her little grandson, John L. Stuart, Jr., the warmest sympathy is felt by a wide circle of friends Chinese and foreign.

Mr. Stuart's long missionary career was spent in Hangchow. In forty-five years he had five furloughs. The discipline of these years, full of varied trials and joys, developed in him a character unusually well-rounded and well-balanced. On the day when he was laid to rest, one of the Chinese preachers, Mr. Sang, with whom Mr. Stuart had been associated for thirty years, made an admirable address, whose key-note was the combination of virtues exemplified in the person of his beloved teacher. Mr. Sang emphasized the fact that Mr. Stuart was a practical business man. For many years he was mission treasurer, clear, prompt, efficient. He was frugal and simple in his daily life. He avoided extravagance in furniture, dress, and travelling accommodations. But he was not parsimonious. On occasion, if he saw a piece of property that was greatly needed, he would advance the money and secure it. But he was always careful in such affairs not to go beyond his tether. He would advance amounts that he could provide without risk of financial embarrassment in case it should be long before he could be re-imbursed. And the Mission would always, when the case was fully explained, endorse his course. He possessed the rarely found balanced judgement which made him aggressive without rashness, patient when delay was wise, and prompt to act when the right moment came.

He was always accessible. He would take time to talk with any one who sought his sympathy or advice. In dealing with the varied affairs that arise in every mission station he weighed well the merits of each case and formed an opinion of his own. But he never forgot the right of his colleagues to be consulted and always treated them with due consideration. At the funeral conducted in English, his young colleague, Rev. R. J. McMullen, spoke with deep feeling of the courtesy and consideration always shown him by his departed fellow-missionary. On this occasion, Rev. F. W. Bible spoke in the highest terms of his departed friend's spirit of co-operation in all forms of missionary work. The degree of Doctor of Divinity was conferred upon Rev. J. L. Stuart by the South-

western Presbyterian University in Clarksville, Tennessee, in 1906, and also by the Omaha Presbyterian Theological Seminary in 1908.

Dr. Stuart was a careful student of the word of God and was rooted and grounded in the faith. He was an earnest preacher, always instructive and always heard with attention. Emerson said, "What you are thunders in my ears so loudly that I can scarcely hear what you say." Dr. Stuart never roared nor thundered with his voice, but what he said came quietly being emphasized by what he was. His work was evangelistic and he gave full proof of his ministry. When advanced in years he labored faithfully among the farmers of the Tetsing district, living much of the time upon a small ordinary Chinese houseboat. The evangelistic labors of these later years were made doubly effective by the presence and aid of Mother Stuart, who talked to the women while Dr. Stuart instructed the men. During the very last year these labors were necessarily relaxed. Still he worked up to the close of life and died in harness. It was fitting that his last illness came soon after two interesting functions—receiving church members, and the installation of a Chinese pastor. He was greatly beloved by the Chinese, and the attendance at the funeral services, at the church in the city and at the grave, was the largest ever known at a Christian funeral in Hangchow.

His summons came in the form of a stroke of paralysis, followed in about ten days by death. There was a funeral service in English on Wednesday, November 26th, and a service on the next day in Chinese. On that day he was interred in the foreign cemetery outside of Hangchow. The service at the grave was conducted by Dr. P. F. Price, assisted by Dr. J. W. Davis and two Chinese pastors, Messrs. Sang and Chen. After the benediction, the young men connected with the foreign mission work in Hangchow, regardless of the pouring rain, filled up the grave, while a quartette of ladies sang in low but distinct tones appropriate hymns, "Asleep in Jesus," "Peace, perfect peace," and some others. Then the grave was covered with a great heap of wreaths and crosses of flowers, tokens of respect and love for him who had

An honored life, a peaceful end
And heaven to crown it all.

JOHN W. DAVIS.

Soochow, December, 1913.

In Memoriam.—Mrs. G. Miller.

THE privileged years of fellowship with Mrs. Miller were one unbroken revelation of her sweetness of spirit, her self-effacing, sincere devotion to the Master's work.

As a fellow worker, she brought to her task a wealth of experience and fullness of consecration which stamp it with the highest value, while her absolutely guileless humility enabled her always to put the Master first, and to fulfill the Apostolic injunction: "in honor preferring one another."

She was always ready to adjust herself to the plans of others, when her assistance was asked, without obtrusiveness. But her readiness to help others never interfered with her own personal tasks.

Occasionally one was privileged to have a glimpse into her prayer life—a revelation of which was like an open vision of the Holy of Holies.

She was untiring in the ministry of the Word, because she was instant in prayer, and the message from her lips always came with power, being reinforced with the high priestly service of intercession. Her comprehensive sympathy which enabled her to make the needs of others, her own, was the gift of the Spirit which He is able to bestow on those only who abide with Him. She never missed an opportunity to present the claims of a loving Saviour. If there was time for but one thing, the *best* was never crowded out by the good. Her gift of prayer availed more than once, not only for the healing of the soul, but also for the body.

Perhaps Mrs. Miller's greatest service was rendered in the quiet of her own home. She illuminated the words "home" and "mother" by a life of unbroken ministry in which self was never first.

She considered it her supreme privilege to relieve her husband of all burdens that would detract from his uninterrupted service of the church. The home was a refuge for all tired hearts, in which her own weariness was eased by relieving others.

Not only were these sacred ministries performed for her own family, but many others also shared the comfort of her mother-love, her sister-tenderness. We are permitted to quote from one such:

"I have many memories of your dear wife, and all of them pleasant and happy. Often have I spoken of the real home she made for us, the first we knew in China, when we came to Ningkwow from the Training Home in 1892; and every remembrance of her gracious kindness and unselfish thought for us in those days is beautiful and precious.

"Given a privileged and intimate place in your home circle then, we were able, even more than others, to appreciate the true goodness and worth of her character, and the gentleness of spirit that was allied to such whole-souled devotion to the Lord whom she so truly loved and so faithfully served."

Even among such intimate friends as those for whom these words are written, we would not cross the sacred threshold of home, and bring forth its beautiful treasures. But from the following glimpses which are permitted us, we may understand

something of the lifelong peace which filled the home like an atmosphere.

Mr. Miller points to his own conversion, when but a lad of sixteen, as a result of the disinterested love of the lady whom afterward he called by the dearest possible name.

The wonderful self-control which always characterized her life was summed up in these words, by her husband: "She never had occasion to say, 'I'm sorry I spoke as I did.'"

A word of highest praise was spoken spontaneously by her son, in the last letter his mother received from him. He said: "You have given me my highest ideal of life."

She whose love was Christlikeness, whose service was heavenly, whose soul was so fitted for communion with saints, heard the Bridegroom's voice, and entered into His presence.

Our hearts are stricken indeed, but we have the heritage of a deathless example—a life fragrant with the perfume of purity, of service, of sacrifice, which will abide forever.

Our Book Table

TWO YEARS' COURSE OF STUDY IN THE CHINESE LANGUAGE. By Rev. ROBERT THOMAS BRYAN, D.D. In Four Volumes. *Volume I. Analytical Primer.* Shanghai: Methodist Publishing House, 1913, price \$3.00.

This *Analytical Primer* is a comely, half-leather volume, quarto size, of 224 pages. Its contents will prove to be treasure trove to those who, at the start of their missionary career, are fortunate enough to have Dr. Bryan's course of study appointed to them. His method is marked with great thoroughness, and if anything can make the initial study of Chinese interesting to the learner, this volume should succeed in doing so.

The aim of the full course (of four volumes), as stated in the Preface, is the imparting of "a thorough knowledge of two thousand well-selected characters, which will enable one to read almost any Chinese production with an occasional reference to the dictionary. For it is better to know well a limited number than to know imperfectly a much larger number."

The first volume contains nominally 500 characters, but in reality about 800, from component parts of characters, and some additional synthetic characters. "The second volume is intended to be a natural continuation of the first. The third is based on the New Testament, and the fourth is to be a sort of key to the different kinds of Wen-li."

In this volume, each lesson, with a few exceptions, contains five characters. These are given in fine bold type, with of course sounds and tones and translations, but they are also analyzed into their component parts, and these component parts, where possible, are given their due sounds and translations. All this occupies a half of each left-hand page—wherein is abundant space for any short notes the learner may wish to make. And the other half of

the left-hand page consists of exercises in Chinese upon the vocabulary thus given. Each right-hand page has also two columns. Heading the first column are the five characters in half-inch size, written style, with a slightly running style underneath. Below this is the English translation of the sentences opposite. And the second column is filled with valuable and interesting notes, except in a small space at the bottom, where a few synthetic characters, with sounds and translations, are added, as we are told in the Preface, "as an extra gift."

The main part of the book is preceded by Tone and Aspirate exercises; and a table of sentences to assist the beginner to communicate with his pundit. And it is followed by a boldly-printed vocabulary, a list of common classifiers, and a list of the radicals.

The romanization is of the new "Standard" order. At this the beginner will rejoice, while the more conservative among maturer scholars will give vent to a most superior "Ah!" This "Ah!" (in English condensed wen-li) will expand, on translation into: "I groped my way across all the pitfalls of a spelling which, only here and there, meant what it said,—and why, forsooth, should these beginners be pampered?" It is the same unanswerable argument of many a woman in China to-day: "I had my feet bound when young; why should these bits of girls be let off?"

But, without resorting to "crystal gazing" or any other magical device, a vision of the past rises up before one, in which these now-satisfied scholars are seen, in *their* early days at the language, pencilling in their primers something very like *Djeh*, *Dzao*, *Dzoh*, and the rest. Given an unsophisticated ear, and full personal liberty,—anyone can get quite workable romanizations, if at times savouring of the uncouth. Every new-comer to our Treaty Ports knows that his place of business is called a *hong*, and spells it thus. But, by mandate of the Sinologues, the Western merchant is forbidden to write *Hong-joe*, for a certain city. He is required by these authorities, to make and perpetuate to the end of time, no less than *three* glaring mistakes, by taking at their face-value the two syllables Hang-chou; and further to be perpetually confusing it, in his clients' minds, with Hankow—in regard to which city he is required to make *one* mistake.

From this "tail of an ancient wrong" we pass on to the fact that even the present volume might have been enriched by a note to the effect that, wherever the letter *o* occurs by itself in any romanization whatever, its sound is much nearer the short *o* in *John* or *Tom* than the long *o* in *Joan* or *tome*. For not a few learners, for want of this caution, have gained habits which they may never entirely shake off,—calling medicine *oil*, and (tones being no object to them) telling visitors to "please go" instead of "please take a seat."

As a second edition of Dr. Bryan's excellent Primer will surely be required in time, a few specimen items may be pointed out.

Preface, page i, *Gile's* should, of course, have the apostrophe deleted. Page iii, some feeble strokes placed against three of the five tones should be deleted. For Hupeh, and surrounding province, they give just the wrong view of *sang-sheng* and *chu-sheng*. Then, in Lesson I, p. 5, the advice to beginners to write with a

Chinese pen might be spared with advantage. On page 10, 乃 is just translated "but," a sense which it certainly carries after a clause beginning with 非 or 未 or the like; but its commonest meaning is surely "is," or the mathematical sign for "equals."

A careful reading over again by the author may discover more of these lesser items. We might suggest, for instance, that the use of the Chinese classifiers might be exemplified in English by instancing the fact that we cannot say "a bread," "a butter," "a meat," without a "classifier." And is not 了不得 rather "unmitigated," than "exceedingly good"? There was once a Chinese preacher who, on being presented with his fifth little daughter (instead of the long-hoped-for son) used that phrase, quite devoutly, no doubt, of "the grace of God," but evidently in the sense of "unmitigated"!

It only remains to add one or two hypercritical remarks in closing.

(1) On page 45 we read that "the two characters translated *Jesus* are used simply for their sound, and not for their meaning." Is that so? Surely, to Chinese of deep scholarship, the choice of those characters was the most felicitous thing the earlier Jesuit Fathers ever did in this language. The second character is written, by literary licence, for 甦. And the whole more than suggests "The August One who rose from the dead."

(2) Are we to continue to translate 國 as "kingdom?" China hardly in all her history was *that*. And now is no more a "kingdom" than the United States themselves. The less definite word "realm" would seem to answer the case. It means either "sphere" or "province" or "state" or "domain."

(3) And lastly we venture to put on the plate a true bone of contention. What does the word 教 mean to educated Chinese but (a) moral instruction, and (b) instruction in general? It is we who have read into it (*vulgarly* as the 新字典 affirms) the meaning "religion." That latter word, in ordinary written Chinese, since 1898, has been represented by 宗教, or "heiro-instruction." Where we say in English "the Confucian religion," Chinese scholars say something exceedingly like "classical instruction," and recent mandates, which have caused much heart-burning, have been written with the wen-li, and not the vulgar, meaning of 國教. If, in addition to some moderate revival of classical instruction (apart from which the whole literature of China will be a dead letter in thirty or forty years' time), there is going to be on a wide scale an enforced "homage to Confucius" (concerning which official feelers have been put forth), there will doubtless be memorials sent up to the centre, of a truly trenchant order. But meanwhile we may well believe the authorities when they declare that by 教 of itself they have all along meant "moral instruction."

W. ARTHUR CORNABY.

THE LIFE OF JAMES ADDISON INGLE. YIN TSH-SEN. By W. H. JEFFERYS. New York: The Educational Department Domestic and Foreign Missionary Society, 1913, pp. viii + 265. Price: cloth 75 cents; paper, 50 cents, postage extra.

The Life of Bishop Ingle is a book which missionaries and those who are interested in Missions will read with profit, and

which will show many who do not take an interest in Missions what sort of a man a missionary may be.

In reading some missionary biographies one has a constant feeling of unreality, and even comes to wish that the subject of the history might have done or said something to show that he had at least one weakness to form a bond of sympathy with the rest of us. What is charming about this book is its naturalness. The man draws his own character for us in a series of those fresh and delightful letters which he wrote week by week to his father and sisters at home. His likes and dislikes, his strength and his weakness, his aspirations and his limitations are recorded by his own hand. And so we get a picture which attracts us by "its very simplicity and naturalness, its loyalty and faith, its Christian manliness" to use the words of the author's preface.

As a young man Ingle came to China and was stationed at Hankow, where there had been started one of those movements which bring men by masses into the Church; and, as in all such cases, there was a tremendous amount of work to be done afterwards in separating the chaff from the wheat, in training new and ignorant converts and in bringing order out of confusion. It happened that this fell on him and he had to do it alone. No more trying work can fall upon a young and enthusiastic missionary than work of this sort. It was Ingle's faith and patience which brought the work through this period and began a time of steady growth and spiritual increase, and if it cost him pain and trouble he had his reward in a task well done; Furthermore, in his own character he was broadened and strengthened and fitted for his life's work.

To the missionary at work the book is full of instruction, for he can follow the worker through struggles and perplexities and sympathize and understand as only a fellow-worker can, and he will duly appreciate pp. 204,5.

But there is more than instruction in these letters for, they are charming in their simplicity and bright with a ready humor which was characteristic of the man. For instance, the description of the noises of China on page 102, or the account of the "man who wanted a testimonial" on page 118. Or note the shrewd wisdom and blunt honesty of this passage (page 120):—

"You must feel, as I do, that these letters are very unmissionary. They will probably help you to realize, as I do, that a man, by the mere fact of going to a mission field, is not in the least metamorphosed. He is still just an ordinary man, with the same necessity of sleeping, eating, and exercising upon him, however much he might like to dispense with all three. And he doesn't get away from human weaknesses in others or himself at all. If he was weak at home, he is weak here; if he found people at home hard to get along with, here they are the same. He has no special immunities; only some special privileges, and, with them, some special temptations."

It is a "Life" that will well repay reading and the best thing about it is that the man was really abler, wiser, and greater than the picture which his letters give us; for, like all such men, he was largely unconscious of his real strength, and too distrustful of self to think of himself as others thought of him.

UNDER THE REDEEMING AEGIS: *An Exposition of the Evangelical Principles.* HENRY C. MABIE, D.D., LL.D. London: Hodder and Stoughton. 2/ net.

Dr. Mabie frankly confesses that the title of his book will to some seem novel and even startling. This opinion will be shared by his readers who will be proportionately grateful for the not uninteresting explanation and commentary to be found in Chap. I. What the present day national flag—the successor of the heraldic shield, which in turn was derived from the goat-skin shield or “aegis” of primitive warfare—is supposed to be to the character of the nation it represents, *that* for the whole universe, is the redeeming conception represented by the Cross. The meaning of the Cross is that our world is a potentially redeemed world. The redeeming “aegis” is over all peoples, even though they have no philosophy of it such as Biblical revelation affords. “All infants of the race, whatever the obliquity of their ancestors, are incipient believers, and are inchoately justified by the racial efficacy of the timeless atonement made historic in Christ.” Moreover, it is not the act of man’s criminality which constitutes the atonement. “The atonement is God’s act,” and is deeper than crucifixion. To put emphasis on the crucifixion is not, in Dr. Mabie’s opinion, “the best way to tell the story involved, for the common mind will not see beyond it, and the scholastic mind will reject it or count it an impossible remedy for the guilt of mankind.” These brief quotations are sufficiently indicative of the nature of the book, and will show our readers that it is calculated to provoke thought and occasionally some criticism. The six chapters which comprise the volume display close thinking along lines which, for the most part, are distinctly orthodox, although it cannot be said that there is anything strikingly new in what is advanced. It is impossible to accept Dr. Mabie’s reference to the refunding of \$12,000,000 indemnity money to China by the Government of the United States as a just illustration of the point which he strives to make in Chap. IV. The real inwardness of that historical deed was laid bare by Sir Edward Grey some time ago, and if Dr. Mabie thinks that the world in general will agree with his view of the case, his information on the matter must be very incomplete. The last chapter in the volume headed “To Every Creature” is of special interest to missionaries as giving an admirable presentation of the case for foreign missions. Dr. Mabie’s style is always fresh and graphic, although, if it may be said without offence, it not infrequently betrays the nationality of the author.

J. W. W.

EVERLASTING PEARL. By A. M. JOHANNSEN. With preface by W. B. SLOAN. London: Morgan and Scott, and China Inland Mission. 1/6d.

A beautiful story, simply told by one who has the gift of clear writing. No one can read this interesting little book without thanking God that there are to be found among the humbler classes in China many who, like Everlasting Pearl, have received the Gospel in the love of it, and who now possess an unquenchable

desire to lead others "in the true Way." Everlasting Pearl is, happily, still alive, and continues to manifest in various practical directions the realities of the faith she so eagerly and so wholeheartedly embraced many years ago. The story of her early life, previous to her conversion, is thoroughly interesting, and depicts with wonderful accuracy the history of almost every poor girl-child in China. We heartily commend the book not merely on the ground that it is a graphic narrative of the work of grace in the heart of one of the daughters of China, but also because it supplies a vivid picture of certain characteristics of humble home-life which only those who are privileged to come into close contact with its many-sided features can possibly obtain. Miss Johanssen's little volume will be welcomed as a Christmas gift by many a school-girl in the West, and can undoubtedly be read with profit by all.

J. W. W.

NOTES ON CURRENT CHINESE LITERATURE.*

Some Buddhist Publications.

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| 1. Life of Sakyamuni Buddha, Illustrated. 釋迦如來應化事迹 50c. | } Shanghai
有正書局 |
| 2. The Ultimate Being of Man according to the Hwa Yen School. 華嚴原人論合解 15c. | |
| 3. Journal of Buddhist Studies. 佛學叢報 \$3.00
<i>per annum</i> | |

These books are an indication of the revived interest in Buddhism, which is one of the features of the new era.

No. 1 is a life of Buddha compiled from various sources, which has this merit that the sources are indicated, and that the incidents are combined into one narrative, instead of being scattered through a wide and little known literature. Western students have the advantage of critical research, but as that is expressed in the languages of Europe they cannot make use of it in China until they acquire the special vocabulary of Buddhism. The illustrations occupy half of each page, and are purely Chinese in character.

No. 2 is a reprint of a small work by Kwei Feng Mi of the Tang dynasty, reckoned the fifth patriarch of the Hwa Yen School. The style is very concise, and it is by no means a book for the beginner. To this is added a commentary of the Yuan Dynasty, which introduces new matter in the shape of scholastic definitions. This is hard reading, but it is useful to those who are seeking to

*[During the last few months a collection of recently published Chinese books (including school books) has been made from various publishing houses and book shops in Shanghai by the Book Table, and a large number of friends, whose assistance is much appreciated, have come to the help of the editor in making critical notes on this literature. These notes, inadequate as they are as a survey of current Chinese literature, will serve to call attention to the special features of the books that are now shaping the thoughts of scholars and students. The Book Table editor will be glad to have further help from readers of the RECORDER so that this survey may be extended. Notes on any new Chinese publications will be greatly appreciated.—*Editor Book Table.*]

reproduce philosophical ideas in Chinese to see how the Chinese themselves grappled with the same problem, and how often description has to stand in the place of definition.

The plan of the book is interesting. First the author discusses the Confucian and Taoist explanations of life by fate and the vital principle 元氣. Both are found wanting in that they only apply to the present world, and do not explain the inequalities of man's lot. Thus we are led to the Indian doctrine of *karma*, which makes all existence the fruit of a cause in a previous state. This is shown to be inadequate without admitting continuity of personality, otherwise "it is like cashiering a mandarin for the offences of his predecessor."

The way is thus prepared for Buddhism, but this again is many-sided, so we have a discussion of four schools. First there is a sketch of the Lesser Vehicle, the 4 Noble Truths, the 12 *nidanas*, etc., all of which are declared to be an accommodation by Buddha to the capacity of the common man. Next comes the *Mahayana*, and first the idealist school 法相教. "Nothing is real but mind, the material world is only a function of the mind." To this the Nihilist 破相 school replies that, if the objective world is but a dream, the faculty which creates it must likewise be an illusion. Our author agrees, so far as this refutes the idealists, but he sums up with an anticipation of Descartes, 知無者誰: "If both subject and object are void, who is there that knows this? And if nothing is real, what test remains for the false?"

Hence the "true doctrine" is that of Hwa Yen or 顯性 school, a higher unity of all the schools. Subject and object are ultimately one, and the origin of all things is to be found in the "one true spiritual essence," the true soul of original enlightenment." This pervades all intelligent beings; it is also the essence of Buddha. It is, however, obscured by the illusions of subjectivity, from which it is the office of Buddhism to deliver human thought. As the commentary shows, much of this is on the lines of the "Awakening of Faith," already made known to English readers by T. Suzuki and Dr. T. Richard.

In conclusion, the author joins issue with Taoism, showing that its "chaotic origin" is after all but material. "Man consists of body and soul. The body may be derived from the original element 元氣, but this itself is a modification of the true soul." On this the commentary quotes from another source—"The soul is like a painter, who can paint all nature. The faculties are derived from it, all phenomena are fashioned by it." And again, "This body of flesh and blood is the dwelling of the soul 心神, just as in a puppet-show the acting of the puppets is not caused by the wood of which they are made."

It is obvious that much of this is not Buddhism in the proper sense, but only the metaphysical speculations of Buddhists, and whether these be true or false is not a matter with which Christianity is much concerned. Still it is remarkable to see how the Buddhist mind, after bringing down the Indian gods to a lower level than its own saints, is still haunted by the divine, and throughout all the material world has "a sense sublime of something far more deeply interfused."

No. 3 is the organ of the Buddhist revival. The October number contains a catalogue of the Nanking Book Society, also a list of the discoveries in the collection taken from the cave of Tun Hwang. Among the latter is the Nestorian treatise, 三威豪度讚.
J. W. INGLIS.

LIVINGSTONE THE PATH-FINDER. (非洲播道之開祖) By BASIL MATTHEWS, translated by W. HOPKYN REES. Shanghai: Christian Literature Society, 1913. Price 40 cents.

More than twelve months ago we reviewed the English original of this book, and suggested that the fascinating story of Livingstone, so brilliantly told by Mr. Basil Matthews, would make an excellent book for the missionary to use in his winter work. We congratulate the C. L. S. on bringing out this translation. There are about twenty beautiful pictures—many of them in colours—printed from the original plates prepared by the London publishers. Having looked at these pictures and glanced through several pages of the story in its Chinese dress, we thought it might be interesting to have a Chinese opinion of it. We were curious to discover how this sketch of the career of Livingstone would appeal to an educated Chinese Christian. Accordingly we passed it on to a scholarly friend with the questions:—

“Is the story good?” and “Is the Chinese style satisfactory?” Here is the reply:

The style is good, and the illustrations are living. Livingstone was a good man and his devotion and endurance were conspicuous; but the story does not make it clear how he opened Africa to the Gospel. He appears to have been a Columbus rather than an apostle.

To this discriminating criticism we need add no remarks of our own. But we venture to criticise the book in two or three other aspects. The pictures are printed on sheets smaller than the pages of the book, and as they are used they look as though they had been stuck in as an afterthought. Why was not the book set up in pages the size of the pictures so that the illustrations and letter-press might have made a harmonious whole? On such good paper a smaller type might surely have been used without in any way detracting from the clearness of the page, and a more compact and an equally readable book, at a much less cost, might have been produced. The dull colour of its covers is a disadvantage, for as the book lies on the desk before us under an electric light, its printed title is undistinguishable save when the book is held at a certain angle to the light. There is no attempt at originality or suggestiveness in the get-up of the book. Could not one of the striking pictures and a more attractive title have been printed on the cover? A better dress would certainly appeal to that wider constituency outside the churches for which, we suppose, the book is intended.

SOME RECENT MEDICAL BOOKS.

Three medical books have reached the Book Table for review, two of which are a part of the series of standard Medical Text-books issued by the Publication Committee of the China Medical Missionary Association, the other being a translation of a book on hygiene prepared by Dr. J. H. Kellogg of Battlecreek, Mich.

The Living Temple, by Dr. J. H. Kellogg of Battlecreek, Mich. This book, called in Chinese 延壽通論, is a simple exposition of hygienic principles reinforced by religious considerations, and is designed to be of real help to the Chinese, especially the Christians, who are better able to appreciate the religious standpoint. We can heartily commend it to the Christian Church in China, notwithstanding the fact that for some unaccountable reason the translators did not conform in all cases to the terminology authorized by the Publication Committee of the Medical Missionary Association, the only consistent system of nomenclature now before the public. The book is issued by the Methodist Publishing House, Shanghai.

Insanity in Every-Day Practice, 靈心病簡述, by Dr. Younger, is a small book of only 96 pages, prepared by Dr. Cousland for the use of medical students. It is printed in the new style, across the page, and treats very simply and succinctly the more common forms of insanity. It is a book for the medical man rather than the layman.

Medical Jurisprudence, 法醫學, by Dr. Giffen, is also a small book of 69 pages, translated by Dr. Stuckey of the Union Medical College, Peking, and also designed for the instruction of medical students and for the use of coroners in China.

Both the above books will be of great use in training medical students. They are beautifully printed, the work having been done by the Fukuin Press in Yokohama, which has done so much of the printing of the Publication Committee, and is in excellent style. Both books are for sale at the Presbyterian Mission Press, Shanghai, at 50 cents each.

THE SECOND COMING OF OUR LORD. (主再來) By ARCHDEACON W. S. MOULE. Ningpo: Trinity College Press, 48+8 leaves, price 20 cents.

This is the second edition of a book published some nine years ago. It has now, we are told, been entirely re-written and much matter has been added, including an index to all passages of Scripture quoted. In its present form the book should be a useful help to the study of the important truth with which it deals.

HISTORICAL LIFE OF CHRIST. 耶穌言行錄. By Rev. FRANK RAWLINSON, Shanghai Dialect. Shanghai: Chinese Tract Society, 1913.

We called attention to the Mandarin edition of this book in the RECORDER for December last. This edition in the Shanghai Vernacular needs only to be mentioned to secure for it immediate attention on the part of all local missionaries. It deserves to be studied in every school and by every preacher and teacher.

BOOK TABLE NOTES.

GLEANINGS BY G. G. WARREN.

From Theological Magazines.

The theological magazines that I have read for the past few months have been unusually free from the material I am always in search of for this column. To be sure they are as interesting as ever; future commentaries will make many a reference to Dr. Gray's series of articles on "The Forms of

Hebrew Poetry" that are still coming out in the "Expositor"; the "Expository Times" caters for all classes of readers and never has a number that does not profit every reader. The "Hibbert" manages to secure masters in all branches of philosophical thought and all varieties of theological belief. The "London Quarterly" always has something bearing on the mission field, generally written by someone from the mission field. The new "Constructive Quarterly" has filled three numbers with lively accounts of the materials that exist in the churches of to-day for the "construction" of something better in the future. The "International Review of Missions" improves every quarter. But they have lately had hardly any article that bears merely indirectly on our special work as missionaries. It is to such articles that I restrict this special page. In lack of them I betake me to a book written by a missionary.

Christ's Message of the Kingdom.

I have read most of this book twice, much of it more than twice. I can almost promise anyone who will try to read it that he will perforce study it. Here is the full title page: "Christ's Message of the Kingdom. A Course of Daily Study for Private Students and for Bible Classes, by the late A. G. Hogg, M.A., Professor of Mental and Moral Science in the Madras Christian College. Author of 'Karma and Redemption.'" "For the first time in history there appeared on earth One who absolutely trusted the Unseen, who had utter confidence that Love was at the heart of all things, utter confidence also in the Absolute Power of that Absolute Love and in the liberty of that Love to help Him." D. S. Cairns. Edinburgh: T. and T. Clark, 1913. (The copy from which that is taken is one of the fourth impression; the first was October, 1911.) There follows an Introductory Note by Prof. H. R. Mackintosh of New College, Edinburgh, in which many beautiful things are said about this little work. If I may waive the obvious presumption of making mine the opening words of the following sentence coming from such an one as Prof. Mackintosh, I, too, would say: "More than any book known to me, *Christ's Message of the Kingdom* is successful, I think, in penetrating to vital truth in the transcendent phrases actually spoken by Jesus—truth that quickens faith and opens a new and vaster horizon to believing prayer. Nor could anything be more timely than the writer's insistence that the redemption held forth by the authentic Christian Gospel is miraculous from end to end."

Prof. Mackintosh hints gently at a matter with which I wish to deal more fully: "It may be felt, no doubt, that the interpretation offered in this book is susceptible of criticism or completion from other points of view." Prof. Hogg in his own introductory matter refers to the probability that his readers may misunderstand him. He warns us that we shall "find our Lord depicted as so entirely human," and that "it may appear for the time as though the Christianity inculcated in this book consisted in acquiring the faith of Christ rather than putting faith in Christ," (the italics are Mr. Hogg's). Personally, I should word my difficulties somewhat differently. The Gospels make our Lord "entirely human" quite as much as does our author: but the Gospels never depict the Lord as if He were one of the members of His Kingdom. They never show Him in such a position that His part might have been taken by Peter, or James, or John. Mr. Hogg leaves on one no such constant impression. Of course, the whole part borne by our Lord in the ninety studies into which the book is divided could not have been borne by any or all the beloved disciples. Nevertheless, He is again and again made like unto His brethren in a way that I find utterly unparalleled in the Scriptures. Mr. Hogg says that to him "it seems probable that it will depend upon the reader himself whether this first impression of the book will remain with him to the close." I can only say that in spite of the fact that I should have been only too glad to have had the impression removed it has deepened the more I have gone on reading and remains very firmly impressed on me now. The fact that Mr. Hogg himself writes, in his introductory suggestions: "One cannot attempt honestly to copy the faith of Christ without being compelled to a faith in Christ" makes it more puzzling to me why he should have been at such pains to say nothing about the faith in Christ, except in this preface. I am still more puzzled to know how it is that holding some of the views he does about the Person of Christ, he can write so clearly in the introduction that he never felt

the reality of the Incarnation a more convincing fact than to-day. If I may be bold enough to say so to a Professor of Mental Science, he would not feel so if he carried his views out to their logical issue.

Perhaps some readers may think it almost blasphemous to attempt to teach anyone that he ought "to acquire the faith of Christ." Yet I will promise any student of the book—that before he has finished it, he will be of the opinion that it would be much nearer blasphemy to teach the opposite. And the lesson is so well worth learning that I unhesitatingly commend the book to all my readers. Just re-read the striking words from Dr. Cairns quoted above from the title page. Is it not well worth getting a book that teaches you and me that we too are to—*can* acquire "an absolute trust in the Unseen, an utter confidence that Love is at the heart of all things, an utter confidence also in the Absolute Power of that Absolute Love and in the liberty of that Love to help"—*you and me*. Which of Dr. Cairns' phrases about the faith of Christ would you alter when you apply them to our faith without making a different Gospel; which is not another Gospel?"

Having said thus much I feel impelled to say something more detailed in criticism of what seem serious blemishes in the book. Prof. Hogg is a modernist of modernists. He has evidently served an apprenticeship with men who are past-masters in the use of the hypothesis. He has a whole regiment of soldiers armed with modern forms of what, after all, is an old weapon: "If we may suppose." Otherwise impregnable forts fall before this weapon. I am tempted to quote the hypothesis of one study (14, 3). "Mark 14, 36 suggests a possibility . . ." "May it not have been the case, then . . ." "If it was so . . ." "Shall we provisionally accept the hypotheses which Mark 14, 36 has thus suggested to us?" "Was there not, then, perhaps . . ." "May not our Lord . . ." "May it not have been . . ." "Could there be imagined a more overwhelming proof . . ." "...may we not suppose . . ." (next sentence) "May we not suppose . . ." And what is the outcome of this long-linked chain of supposition? "We may conclude, then, that our Lord died under a sense of a call laid upon Him to conquer death by rising from the dead." It is not a little significant that early in this study we are bidden "to put out of our minds all ready-made theories as to why Christ required to die." Ready-made theories! If only I knew the correct alternative I should know how to describe this new theory: Christ died because it would be so exceedingly helpful to the Kingdom to rise again. In all fairness we must go on to the end of the study where we read that this was not "the whole of His thought about the Cross." Nevertheless, the three following studies seem to me successful only in keeping "ready-made theories" away from the mind. They have suggested absolutely nothing to me that I should like to substitute for the theories that I do hold and which I have certainly not made myself.

Another weapon of what I may call the Encyclopedists is to assure you that something that seems almost absurd to us to-day was quite according to the minds of the benighted unscientific days of Bible ages. It was quite all right to forge a book, hide it away, and then find it in the days of Josiah, though, of course, it would be stupidly wrong to do such a thing to-day. One of the blindest specimens of this form of assertion is found on pp. 62, 63 where we read that in John ix, as well as in Mark vii. 32-34, viii. 23-25 "Christ availed Himself of what would seem to the mind of His day a not unreasonable curative application." I had always thought that in the mind of that day it was firmly believed that "since the world began it was never heard that anyone" had "curative applications" for "the eyes of a man born blind." Prof. Hogg goes on to add "what it is only natural to suppose" to one passage and to ignore the ordinary ready-made explanations of two others and finds that "on these grounds we may perhaps take it as true" that our Lord's "ordinary method" of healing diseases was to "use the curative applications of His day, drawing upon supernatural agencies only as a supplementary resource." Prof. Hogg can hardly understand how offensive—I regret to use so strong a word—this suggestion must be to many of his readers. The suggestion is so needless, too. It is brought forward to buttress the axiomatic truism that Christ would only use ordinary means in His work whenever these sufficed.

A false over-emphasis of the truth of the contingency of prophecy badly defeats itself. We are taught apparently that if anyone had believed as Christ believed before His day the Kingdom of God would have come. With

far less use of the exegetical rack than Prof. Hogg too frequently makes when dealing with the words of holy writ, one might infer that he would believe in the non-necessity of the Incarnation in spite of sin. The *tour de force* of this over-worked reasoning occurs when he reasons from the very difficult passage Luke xviii. 8; "Howbeit when the son of man cometh shall he find faith on the earth?" that our Lord contemplated "that even this second coming may not be a time of easy triumph."

Two uses of this "human conditioning" of the manner in which God may give effect to His purposes (which are themselves sure) are given again and again. I can find no Scriptural grounds in favour of either; but, on the other hand, many passages that utterly negative them.

Firstly, we are taught that the baptism was a deciding point in the life of our Lord. Up to the day in which he went down into the Jordan, it was by no means irrevocably sure that he would be the Christ. Secondly, we are taught that even then it was by no means sure that the Christ must needs die.

"Called to be the Messiah" occurs once and again in contexts parallel to Paul's use of "called to be an apostle" and "called to be saints." Paul's usage implies that there was a time when he was not an apostle, when we were not saints. There is no Scripture that I can recall that refers to any period of our Lord's life on earth as being one when he was not the Christ. Had this too common theory of the baptism been in our Lord's mind one would have expected some such words as "To this end was I baptized" rather than "To this end have I been born and to this end am I come into the world."

Prof. Hogg has no "Study" on that pregnant phrase "I come." It is not merely Johannine. Early in the Sermon on the Mount we have "Think not that I came to destroy the law or the prophets. I came not to destroy, but to fulfil." It is unique in the world's literature. No other son of man ever spoke of himself in that way as "coming." Even Buddhistic transmigration ideas do not fit neatly on to that phrase. It is worth meditating on the immensity of the distance between that saying of our Lord as just quoted and such a saying as "Think not that I was baptized to destroy." Yet, surely this latter saying is what our Lord would have used had He regarded the moment when He was baptized as the deciding moment of His life.

I have read carefully all the studies on "a Ransom for Many." The non-contingent character of the death of Christ runs right through them. The "must needs" is quoted, but, to my mind, only to be explained away. I could not imagine one holding these views and at the same time speaking of "the Lamb slain from the foundation of the world." If I were to adopt such theories, I could only read the Epistle to the Ephesians and much else in the New Testament in a forced and distorted way. Frankly, I cannot believe that Paul or Peter, John or the writer of Hebrews held these theories. Possibly, Mr. Hogg himself does not think they did. Many of the writers whose views he often approximates make no secret of the fact that Paul's Gospel is not theirs. They treat his "my gospel" as if it were merely the private opinion of a private member of the church and they no more hesitate to set it aside than they do the creeds of the earlier and confessions of later Christian days. When I read on p. 203 the following question: "What do you suppose to be the orthodox view of the atonement? Do you have to take away from it, or to add to it, in order to reach the view suggested this week?" I involuntarily recalled the words that seemed almost to be quoted: "I testify unto every man that heareth the words of the prophecy of this book. If any man shall add unto them . . . If any man shall take away from the words of the book of this prophecy . . ."

The strong points of Prof. Hogg's book are those in which with neither adding to nor taking from the Saviour's words, he brings out their full, rich meaning. The weak points are those where it suggests interpretations of the Synoptic narratives which cannot be maintained without either, or both, taking from and adding to the words of the rest of the New Testament. If it were necessary to reject the rest of the New Testament to obtain the richest meaning of Christ's own words there would be a line of defence for the action. But it is not necessary. I can bear witness to my retaining old-fashioned views with regard to the inspired character of Paul's epistles and John's gospel, and an orthodox view of the atonement in agreement with them, and at the same time rejoicing greatly in what this book has taught me concerning the Kingdom.

Correspondence

A REMINDER.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: In view of the Unitarian Invasion of China it is interesting to recall the words of Professor David S. Cairns of Aberdeen in the course of a review of the first report of the Association Concordia of Japan. Referring to two parties, one the advocates of the so-called Universal Religion, and the other, the Christian missionaries, he says:

Both parties are 'out' for a synthesis of all that is true in eastern and western thought, but the former seek for a synthesis that shall include Christ in a wider whole, and the latter for a synthesis within Christ, believing that there is nothing so wide as He The finality of the Christian revelation implies, it appears to me, that the absolute truth of the world is disclosed in Jesus Christ; and this again implies that Christian doctrine, which is the interpretation of God and the world and the soul in terms of that revelation, must stand vitally and not accidentally related to it I believe that conception of finality demands a firmer view of doctrine, of the old covenant revelation and of the Church than Dr. Gulick's letter seems to indicate. Every thing in missionary Christianity (and is there any other?) turns on this finality. The question at issue between the eclectic modernist and the believer in the absoluteness and finality of the revelation is as to whether Jesus Christ is only a prophet, or also Lord, whether His revelation of the Father

is an episode out of which humanity must one day grow, or the completion of the process of revelation in which there may yet be endless depths to discover, but which is already in its fulness waiting and given.

Yours sincerely,

D. MACGILLIVRAY.

NEW EVANGELISTIC METHOD.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—The other day, while listening to an expensive phonograph turning out the clear tones of ex-President Taft's speech on 'Foreign Missions', the thought occurred that we might use the talking machine much more effectively than we generally do for the furtherance of the Gospel.

Why not have records made of Chinese orations by such men as Pastors Ting Li Mei and Cheng Ching Yi?

If someone would bear the initial expense of preparing these records, I imagine there would be a good demand for bright, well-reasoned statements of the message and aims of Christianity.

How much better such records would be than the usual 'foreign' selections to which the Chinese unintelligently listen.

Yours truly,

EVANGELIST.

Dr. and Mrs. G. F. Fitch have asked us to convey to the many Chinese and foreign friends who have sent good-bye wishes, their utter inability to reply to all the various communications. They avail themselves of this opportunity of sending kindest greetings and thanks,

Missionary News

Call for the Observance of the Universal Day of Prayer for Students.

In the name of the General Committee of the World's Student Christian Federation, we call upon the members of the Christian societies of students in all nations and upon all others who have at heart the moral and spiritual welfare of students, to unite in the observance of Sunday, February 22nd, 1914, as the Universal Day of Prayer for Students. As a result of the growing volume of intercession in connection with this observance each year for nearly twenty years, the Christian Student Movement has continued to spread from land to land, until to-day it is recognized as the principal fact in the religious life of the universities and colleges of the world. The Federation now embraces associations or unions in about 2,400 universities and other institutions of higher learning, with a combined membership of fully 155,000 students and professors.

In issuing the Call to Prayer, we do so with added confidence because the past year has been characterized by greater manifestations of Divine power among the students of nearly all parts of the world than in any preceding year. Moreover, we are in the present year looking out into greater opportunities for Christian activity in the student field than at any time in the past. Notwithstanding the great encouragements, the primary need of this vast, potent, and hopeful field is that of more intercessors.

Why is it of transcendent importance that more prayer be enlisted on behalf of the student world? Because the most remarkable spiritual achievements in this field have taken place as a result of sincere and faithful intercession. Because the key to the solution of the other problems related to the evangelization of students and the releasing of their spiritual energies lies in the manifestation of the power of God in answer to prayer. Because those who have devoted themselves most to true intercession for students are most emphatic in their expression of conviction that the possibilities of such intercession are simply boundless. Another reason why this matter of multiplying the number of intercessors should receive more attention is because there are so many Christians in all parts of the world who know that they should be intercessors and that they could be intercessors, but who have failed to master their circumstances and to devote themselves to this most important ministry. There is need of fresh emphasis also on the fact that one of the most Christ-like forms of work is that of intercession, for Christ not only taught and commanded His followers to pray for others but Himself likewise prayed for others and ever liveth to make intercession.

Whatever can be done, therefore, in each country by those to whom this Call comes, to set forth among Christians the urgent need of prayer for students, to create a more realizing sense of this need of intercession,

and actually to discover and enlist intercessors, will be the most highly-multiplying service which can be rendered at the present time in the interest of the Christian conquest of the world.

On behalf of the General Committee of the World's Student Christian Federation,

KARL FRIES, *Chairman.*

JOHN R. MOTT, *General Secretary.*

GROUNDS FOR THANKSGIVING.

Let us thank God for the remarkable results of the evangelistic campaigns among the students of the Orient during the past year. In China alone over one thousand students have been baptized or have become probationers for baptism, and thousands of other enquirers are in Bible circles receiving Christian instruction.

For encouraging progress in the direction of Indianizing the Christian Student Movement in India, that is, the making it truly indigenous.

For the continued advance of the Russian Student Movement and its recent admission to the World's Student Christian Federation.

For the growing sense of solidarity and responsibility among the Latin American students as best shown in the recent International Conferences of students in South America and in North America.

For the notable answers to prayer in connection with the Federation Conference held at Lake Mohonk and the meeting of the General Committee of the Federation at Princeton, which were the most cosmopolitan and constructive gatherings in the history of the Federation, and the results of which are already apparent in many Student Movements.

OBJECTS FOR INTERCESSION.

Let us pray for the students of the large and most difficult and most neglected student field of the Occident—that of the Austro-Hungarian Empire, that the new Student Movement being developed in this field may be characterized by spiritual vitality, true unity, and convincing power of witness.

That following the war between the Balkan States and Turkey the Christian work on behalf of the

students of all these countries may be renewed and carried forward with increased efficiency and fruitfulness.

That the International Convention of the Student Volunteer Movement recently held in Kansas' City, Missouri, may result in a large offering of lives for the missionary work of the Church.

That more secretaries of God's own appointment may be forthcoming for work among students in the Far East and Near East.

That new plans influencing for Christ the various student migrations may be earnestly prosecuted and be attended by permanent spiritual results.

That in every Movement there be a steady increase in the reverent and thorough study of the Sacred Scriptures.

That among the leaders in the various Christian communions there may be a far keener recognition of the absolutely unique importance of reaching the students for Christ and enlisting them in furthering the plans of His Kingdom.

Proposed Yangtse Valley College for Women.

For several years a committee called the "Committee on the Proposed Union Woman's College" has been meeting and laying plans for a College for Chinese women to supply a much felt need in our mission educational system for women. This committee, composed of women engaged in educational work in the Yangtse valley, was peculiarly qualified to know what were the demands for higher education among women and how best to meet these demands. After much careful and painstaking investigation of existing girls' schools, of the lack felt, and of the means of further developing the system they came to several conclusions.

The first of these conclusions was that the needs of the Yangtse valley territory could be best

supplied by one and only one college and that this one college should be of the very highest grade and best type. The next conclusion was a very natural outcome of the first. If there was to be one college only and that of a superior type it must be a union institution. In no other way could it be supported. Also, nothing but a union college could keep closely enough in touch with the high schools of the Yangtse valley. These missionary high schools of the territory would be its chief feeders, therefore the plan developed of making the college a college proper with no preparatory department and at the same time of strengthening the various high schools by depending upon them as the preparatory departments or schools for the college. This would of necessity make them more uniform in their courses and grade of work.

Having advanced thus far in their deliberations the committee felt that the only feasible method of putting these plans into execution was to present the matter to the various missions to enlist their co-operation and backing as soon as possible. A tentative constitution was formed providing for the formation of a Board of Control as soon as three missions should have approved of the scheme and selected two regularly appointed delegates to the permanent Board of Control.

When the committee met in Soochow in October 1913 they found enough missions were ready to enter into the scheme so that the permanent Board of Control might be formed at any time. Accordingly, in November, there was a joint meeting in Nanking of the old committee and the members of the incoming Board. The Board of Con-

trol was organized by the election of chairman and secretary as follows; Chairman, Martha B. Pyle, Soochow; Secretary, Mary A. Nourse, Hangchow. The Committee on the Proposed Union Woman's College adjourned *sine die*.

The five missions entering into the college plan with the names of their regularly appointed members to the Board are:—

American Presbyterian Mission:

Misses Cogdal and Lucas.

Methodist Episcopal Mission:

Dr. Bowen and Miss White.

Methodist Episcopal Church, South:

Misses Richardson and Pyle.

Foreign Christian Missionary Society:

Misses Kelly and Lyon.

Baptist Foreign Missionary Society:

Dr. Proctor and Miss Nourse.

The Board then took several important actions, the most important possibly being that concerning the formation of a Board of Trustees, stated in the minutes as follows:—"That members of the Board of Control through their respective missions should ask their Boards each to appoint three persons as its legal representatives in forming a Board of Trustees to be known as the 'Board of Trustees for the Yangtse Valley College for Women.'"

Several committees were appointed to report at the next meeting; a Committee on Constitution, a Committee on Literature, to prepare literature for circulation both in the United States and in China, and a Property Committee to investigate Nanking sites. Mrs. Lawrence Thurston was elected President of the College pending approval of Board of Trustees when organized.

No further steps than these were taken in the last meeting. With the work of these committees as a basis the Board in

its February meeting in Shanghai hopes to make considerable progress. In a recent review appeared the following sentence: "Every advance in foreign mission work only shows more clearly the need and importance of woman's work." If woman's work is conceded to be a part of the missionary campaign it is easy to see the necessity for a body of young Chinese women

trained as leaders. Only a Christian college can do this. Therefore those who have the college at heart ask for the support of the mission body. May the Board in laying the foundations for this college be assured of the sympathetic prayers and co-operation of all the missions represented in China.

MARY A. NOURSE.

The Month

THE GOVERNMENT.

The Administrative Conference opened on December 29th. It appeared to be in general quite agreeable to all the wishes of the Government. On January 12th in two long Mandates Parliament was suspended. The Government decided to adopt the recommendation of the Administrative Conference and call a special conference to amend the Provincial Constitution, which was declared to be unworkable. Arrangements were made for the President to offer the customary sacrifices to heaven at Chinese New Year.

After a lengthy investigation the Chinese Minister in Belgium reports that there are approximately nine million Chinese living abroad.

General Chang was ordered to leave Nanking. This he did after some hesitation on the payment of eight hundred thousand dollars which appeared to be the condition of his leaving.

According to the Chinese Press the Ministry of War has framed three rules for the army which would indicate a somewhat suspicious attitude towards foreigners. They are:—

(1) With the exception of advisors and instructors, no other posts in the Army shall be filled by foreign officers.

(2) Unless the Ministry of War has written on the passport or other documents the words denoting that an inspection of troops be permitted, the bearer or bearers shall not be allowed to inspect troops.

(3) No foreigner shall be permitted to survey any strategic or important spot.

Signs of reactionary tendencies have been somewhat in evidence. Even around Shanghai there seems to be a movement towards the growing of the queue. In Canton, Kang Yui-Wei advised the Tutuh and the Civil Government to reestablish the old gentry system, and in Peking Chang Cheng-Feng has advised the Administrative Conference to reestablish the old examination system. In opposition to these tendencies we note that on January 9th a Presidential Mandate was published which announced the opening to foreign trade of the following cities;—

Kalgan; Kueihuacheng in Doonor; Chifeng in Chihli; Taonanfu in western Shengking; Lungkow in Shantung; and Hulutao, the new port under construction in the Gulf of Liaotung.

The first five named cities are outside the Great Wall.

FINANCES.

A record Customs Revenue is reported for 1913, there being an increase of taels four million over that for 1912. On January 13th indemnity claims to the amount of twenty-three million five hundred and forty-three thousand dollars were presented. These were considered excessive and reductions were expected. It is to be noted that for the Chinese policemen killed at Changli, Japan offered to pay \$10 a month for each one, but for Japanese

citizens killed in Nanking, in each case two hundred thousand dollars was asked. This gave rise to somewhat stringent criticism.

CONFUCIANISM.

It is reported from Chengtu that the establishment of Confucianism as a State Religion is impracticable. On January 14th an immense document relating to the question of the establishment of Confucianism as the State Religion has been handed over to the Administrative Conference for consideration. The general view thereof appears to be, that while there is full recognition of the value of maintaining veneration for the sage, it would be inexpedient to discriminate in favour of any one of the various religions professed in the country.

INDUSTRIAL DEVELOPMENT.

On January 18th an agreement was signed by a British firm to build

eight hundred miles of railroad in Kweichow Province which would finally link up that province with Hankow and Canton. On December 31st an agreement was signed with a German firm to construct two railways in Shantung.

THE CONDITION OF THE COUNTRY.

Considerable trouble was reported in Kiangsi. There has been a long continued drought in Central China. Fighting occurred with brigands in Honan; the brigands were reported routed. The White Wolf is still active. Twenty-four hundred executions were reported in Szechwan in 1913. A series of political assassinations in Shanghai culminated in the murder of Mr. How, Managing Director of the Commercial Press. It was said to be due to his being a signatory to the request made during the summer for protection by the foreign Municipal Council in Chinese territory.

Missionary Journal

BIRTHS.

At Anshunfu, November 14th, to Mr. and Mrs. E. A. MERIAN, C. I. M., a son (Ernest Othniel).

At Siangyangfu, Hupeh, November 14th, to Dr. and Mrs. J. SJOQUIST, S. A. M. C., a daughter (Lily Catherine).

At Yangchow, November 19th, to Mr. and Mrs. J. H. EDGAR, C. I. M., a son.

At Kwanganchow, November 21st, to Mr. and Mrs. R. B. PORTER, C. I. M., a daughter (Henrietta).

At Kuling, November 25th, to Mr. and Mrs. WILMOT BOONE, Y. M. C. A., a son (Wilmot Burgess).

At Hohchiang City, November 27th, to Rev. and Mrs. H. R. CALDWELL, M. E. M., a son (John Cope).

At Nanchang, November 29th, to Rev. and Mrs. E. A. BROWNLEE, C. I. M., a daughter (Norma Maurine).

At Tientsin, December 7th, to Mr. and Mrs. J. B. TAYLER, L. M. S., a son (Paul Bernard).

At Chengtu, December 7th, to Dr. and Mrs. JOSEPH BEECH, M. E. M., a son (Robert Decher).

At Littlehampton, England, December 12th, to Mr. and Mrs. OWEN WARREN, C. I. M., a daughter (Irene Gertrude).

At Changteh, December 20th, to Mr. and Mrs. E. J. BANNAN, a son (Edward Campbell).

At Hongkong, December 24th, to Mr. and Mrs. J. L. BACON, C. M. S., a son (Aidan Henry).

At Foochow, December 30th, to Prof. and Mrs. C. R. KELLOGG, M. E. M., a daughter (Virginia).

At Ichang, January 3rd, to Mr. and Mrs. H. E. V. ANDREWS, C. I. M., a daughter (Grace Josephine).

At Shanghai, January 6th, to Mr. and Mrs. A. T. LAVINGTON, C. I. M., a daughter (Dorothy Grace).

MARRIAGES.

At Shanghai, November 4th, Mr. WILLIAM IRVING LACY to Miss GRACE ANNA FARNSWORTH, M. E. M.

At Foochow, November 11th, Prof. HENRY VEESE LACY to Miss JESSIE V. ANKENY.

At Peking, November 26th, Mr. J. A. LIFBOM to Miss J. ÖSTERDAHL, both C. I. M.

At Tengyueh, November 27th, Mr. C. G. GOWMAN, to Miss A. C. DUKESHERER, both C. I. M.

At Tokyo, Japan, December 3rd, Mr. ROBERT KELSEY VERYARD, Y. M. C. A., to Miss LOUISE HYDE.

At Yüencheng, December 11th, Mr. G. W. WESTER to Miss G. HALLDORF, both C. I. M.

At Hankow, December 24th, Mr. H. W. SINKS to Miss E. KEARNEY, both C. I. M.

At Swindon, December 31st, Charles H. B. LONGMAN, of Tientsin Anglo-Chinese College, London Mission, to AMY GUTHRIE, of Swindon.

DEATHS.

At Kwanganchow, November 27th, HENRIETTA PORTER.

At Nanchang, November 29th, NORMA MAURINE BROWNLEE.

At Yochow, Hunan, December 23rd, by drowning, Miss G. D. ZEIMER, Reformed Church in U. S.

At Nanking, January 17th, FRANK BECKWITH BULLOCK, age 10 weeks, died of smallpox.

ARRIVALS.

December 6th, Mr. and Mrs. O. E. ÖBERG and child, Miss K. ANDERSON (ret.), Messrs. N. J. G. ANDERSON, K. G. B. BERGMAN, A. S. WALLIN, J. SVENSSON, K. H. EKBLAD, Misses H. K. JOHANSON, J. D. LUNDBERG and A. M. ALMKVIST from Sweden, all C. I. M.

December 9th, Bishop and Mrs. CASSELS and Miss J. I. CASSELS, (ret.) from England.

December 18th, Miss FRANCES J. HEATH, M.D.; Miss MINNIE CLIFF; Miss ANNA CARSON; Miss HILDA C. HOLMBERG; Miss ADA WHEELER; Miss OLIVE VALE; Miss EULALIA FOX; Miss MARY A. EVANS; Miss MILDRED M. BLAKELY; Miss GEORGIA A. FILLEY, M.D.; Miss CLARA PEARL DYER (ret.); Miss NORA M. DILLENBECK; Miss MARY ROYER; Miss E. BAILIE HALL; Miss FLOY HURLBURT; Miss FLOSSIE M. HOSTELLER; Miss LULU ANNA GOLTSCH (ret.); Miss ETHEL HOUSEHOLDER; Miss ALICE BRETHORST (ret.); Miss MARIE BRETHORST, all M. E. M.

December 22nd, Bishop HUNTINGTON, Dr. and Mrs. STOVER.

January 1st, Rev. and Mrs. MEEDAR and child (ret.); Miss NYBERG

(ret.); Miss KARLSSON; Rev. E. AUNO; Rev. J. OJANPERA, all Finnish Miss. Soc.

January 6th, Mr. GULSTON, Unconnected (ret.).

January 9th, Miss H. C. WAHLBERG, Swed. Evang. Luth. Miss.; Rev. and Mrs. P. KIEHN and child; Miss G. J. SIMS, all Pentecostal Ch. of the Nazarene.

January 10th, Rev. J. LAKE, Am. Southern Bapt. Miss. (ret.).

January 12th, Miss C. F. HAWES, Am. Pres. Miss. (ret.).

January 13th, Mr. and Mrs. G. E. LERRIGO, Y. M. C. A., (ret.). Rev. and Mrs. C. HUNNEX, Ch. of God (ret.); Miss F. M. QUIMBY, Am. Advent Chris. Miss. (ret.); Misses M. E. and K. M. TALMAGE, Ref. Ch. in Am. (ret.).

January 19th, Mr. and Mrs. G. F. TURNER, Y. M. C. A.

January 23rd, Rev. and Mrs. H. S. PHILLIPS, and daughters, C. M. S., (ret.).

DEPARTURES.

November 27th, Mr. and Mrs. A. TAYLOR and two children, Miss D. TRÜDINGER, and Mr. A. LANGHORNE, for Australia.

December 7th, Rev. and Mrs. GEORGE W. VERITY and Rev. F. C. and Mrs. GALE and three children, all M. E. M., for U. S. A.

December 17th, Dr. and Mrs. F. B. SHELDEN, M. E. M., for U. S. A.

December 25th, Dr. F. A. KELLER, for North America.

January 9th, Rev. and Mrs. BURTON ST. JOHN, M. E. M., and two children for U. S. A.; Miss ALMA FAVORS, Christian Mission, for U. S. A.; Mrs. J. R. GODDARD, A. B. F. M. S., for U. S. A.

January 14th, Rev. and Mrs. W. W. GIBSON, Wes. Miss. Soc., for England.

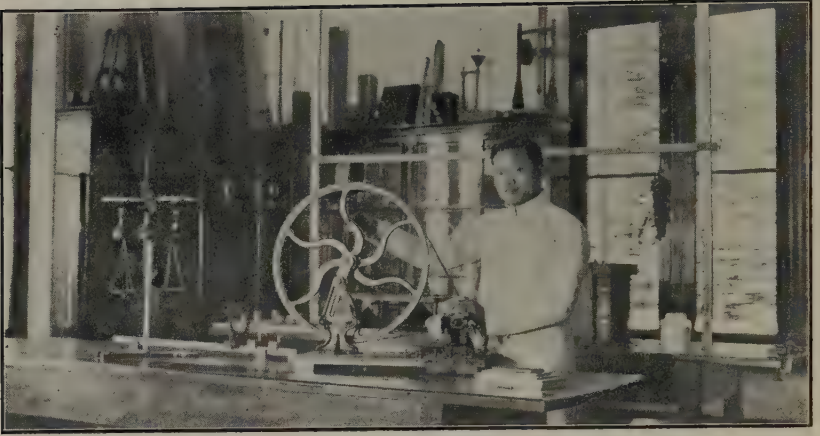
January 16th, Miss G. SMITH, Christian Miss., for England.

January 17th, Dr. and Mrs. G. F. FITCH, P. M. P., for U. S. A.; Mr. and Mrs. M. P. WALKER, for U. S. A.

January 18th, Mr. L. E. COOK, for U. S. A.; Mrs. A. C. GRIMES, N. China Tract Society, for U. S. A.

January 20th, Miss J. D. HALL, Am. Pres. Miss., South, for U. S. A.

January 26th, Dr. and Mrs. G. WILKINSON and child, C. M. S., for England.



HANGCHOW SELF-HELP DEPARTMENT—STUDENTS AT WORK.

THE CHINESE RECORDER

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Editorial Board.

Editor-in-chief: Rev. F. RAWLINSON.

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VOL. XLV

MARCH, 1914

NO. 3

Editorial

A Modern Problem.

THE special topic of this issue of the RECORDER is "Industrial Education."

Though the articles contain a somewhat large proportion of theorizing, yet several accounts of successful experiments are included which should throw light on the solution of the problem. Two distinctions are brought out and must be kept in mind. First, that between "industrial education" and "industrial enterprise" under Christian auspices; second, that between the training of "technical experts" and of "skilled laborers." The essential point is that of manual training carried on either in connection with, or parallel to, the usual literary education. One article is the result of a study of attempts to solve this problem in India. In one respect, however, the situation in China is different from that in India, in that the absence of such rigid caste distinctions leaves us free from the necessity of providing the Christian community with means of livelihood apart from those to which they have always been accustomed. In another respect, however, there is a point of contact between India and China in the common social aversion to manual labor. The problem, therefore, of industrial enterprise under Christian auspices might be left to solve itself, but the problem of manual training is just as pressing in China as in India. The tendency of an educational system which is divorced entirely from manual training is to produce a class who are above their environment. Such an educational system does, it is true, produce culture, but leaves the student

with a false view of its use. It would seem clear, speaking broadly, that mission schools in China must promptly take steps to see that the culture that they seek to give is viewed in its proper light.

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Different View= Points.

THE problem of industrial training is approached in these articles from several view-points, for instance in the article on "The Hangchow Self-Help Department" and in the one by Mr. Winter, the idea of assisting students to earn their education appears to predominate. The view-points, however, of the articles on "Industrial Schools as a form of Mission Work" and "Agricultural Education for China under Missionary Influence" is more that of teaching a trade which shall assist in the earning of a livelihood. The article by Mr. C. T. Wang on "Some Reflections on Industrial Education in China To-day" has in mind more the production of skilled laborers. The short article on "Christian Education for Efficiency" seems to us to strike the proper keynote for the ultimate solution of this problem. For the present at least, therefore, the entire question must be considered in the light of its bearing upon the wider problem of making thoroughly efficient the system of education which is being carried on under missionary auspices.

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Some Deductions.

THE question which will force itself upon us all as to whether or not the Missions should undertake industrial education will likely not be settled by the reading of this series of articles alone. The data in hand are hardly sufficient for that. However, these articles gathered from different quarters and giving the result of experiments do contribute towards a settlement of a few subsidiary questions. Industrial training certainly tends to develop independence, though as has been found in India, industrial enterprise under mission auspices *does not always* have the desired effect in this regard, as it tends to leave the responsibility for conducting the enterprise on the Mission which initiated it. Again, it is clear that when conducted under proper conditions industrial education does not pay in the commercial sense of the word. To be carried on efficiently it will need like other

mission work to be subsidized. Another deduction which can be made from the articles is that industrial enterprise should not be carried on by the Missions, even though they can wisely have a part in helping to train those who shall carry it on. Furthermore, proof is given that students can help themselves in a way to preserve their independence, and yet not cut off their relation to those students who are able to pay for what they get. Of this the Hangchow College scheme furnishes proof: other incidents might be mentioned. Here is a point on which the Missions and the Christians need to take a firm stand and in some way require of those unable to pay for their education, a partial return for the help being given. Experience shows that the pride which stands in the way of self-help can be overcome. Students can be taught to help educate themselves, even though the work they do may not pay commercially. A subsidy that will help to develop the spirit of independence is as valuable in its effect as that given to produce or develop preachers.

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Some Guiding Principles.

IN addition to contributing something to the solution of the subsidiary questions mentioned above, these articles indicate some principles that will help to determine our ultimate attitude toward the problem of industrial education. We do not need apparently to teach trades as such but we should aim to take advantage of everything that will develop a proper spirit of independence. It is part of our task also to help elevate the social condition of the laboring classes by increasing their culture without raising them above their environment. It is our duty to equip the students in our schools so that they will know how to improve the conditions from which they come without desiring to isolate themselves altogether from them. It is not enough that our schools should turn out students with a general smattering of Western learning, but those who enjoy the benefits of our educational system must also have their general efficiency increased. Again, there is need that we help to offset the notion that the only worthy vocation is that of official position. Towards the accomplishment of these desirable aims, industrial education offers much help. From this point of view, therefore, it must at least be seriously considered.

Some Openings. ONE prominent aim of mission work is to elevate the ideals of those for whom the work is carried on. But the elevation of ideals means the expansion of needs ; the expansion of needs brings with it the necessity of an increase in income. Something can be done to improve the crafts that are already familiar to the Chinese. Such improvement will bring with it enhanced reward. A wonderful field for development is found in agriculture. The application of intensive methods of farming must bring with it an increase in material results. As Mr. Wang points out there is an increasing demand for "Western manufactured articles." Training in the production of these will be helping to meet present demands. One phase of industrial training which can be wisely emphasized in some of the large port cities is that of commercial training. This would also meet a pressing demand. Of course each institution or Mission in considering the problem will have to take into account local possibilities and local needs. One necessity that ought to influence action in this regard is that of retaining, as far as possible, for the community from which they come the help that the students that we have trained can give.

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Some Suggestions.

It is evident that before real progress can be made in the matter of industrial education some general policy will need to be formulated as a guide. Here, as in other things, is needed a more thorough survey than has ever yet been made. It seems, furthermore, that in the demand for definite action along this line is a plea for more intensive planning in our entire educational work. In other words efficiency seems to demand for the time being concentration rather than indefinite expansion. The entire problem, however, is one linked up with social service and it would seem as though to some extent Chinese Christians ought to help solve this problem by making some contribution to equipping the schools established for industrial purposes. It is clear, however, that their efforts would have to be supplemented if efficiency in industrial training is to be attained. Whether the Boards could definitely add this item of expense to their budget at the present juncture is an open question, but there are many liberal-minded men, who, while not so directly interested in the more specific aims of Missions, might be

induced from the wider philanthropic point of view to take part in inaugurating a really efficient system of industrial education in China.

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The Social Application of Christianity.

THE report in our Missionary News Department of a Conference on Social Service in China will indicate the appearance in our methods of service of this phase of Christian activity. Already the idea is taking hold and much practical social work is being done: we may look for a rapid development of plans along the line discussed by the Conference. We hope in the near future to publish some articles dealing with this problem. There are two interests in which Chinese Christians should speedily take a more aggressive part. The first is that of the extension of evangelistic work in China. The problem of *Home Missions* has not yet gripped Chinese Christians as it should. The appointment by the China Continuation Committee of an evangelistic secretary will be a move in the right direction. The second great interest which demands active participation on the part of Chinese Christians is that of the social application of Christianity. As the report points out here is a place where co-operation can take place between Christians and non-Christians: such co-operation not only benefiting the masses of the people, but also making more clear the purpose and aims of Christianity.

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What do Missionaries Read?

THIS is an old question of which we have been reminded through hearing of a missionary society which provides an allowance for literature and expects its missionaries to spend it for that purpose. How many societies do this we do not know, but judging from the infrequency with which we hear of it, not many. Yet it is an essentially practical measure and one that does credit to the wise foresight of the members of this particular society. Many of the reports that come to hand would indicate that reading is considered by all too many missionaries, a burden to be avoided, or an indulgence to be denied; in many other instances conscientious scruples with regard to the use of slender funds, keep the bookshelves bare. Reflections on the above-mentioned action leads us to moralize—for which we thus once crave indulgence. We hear much at the

Home base of the necessity of securing the *best equipped men and women* to meet the conditions on modern mission fields. With this all will agree. But what about those *already on the field*? The answer to this question depends in part on the kind and amount of reading that these "exiles" from a throbbing mental and spiritual atmosphere and a superabundance of lecture courses and books can do. The missionary is, first of all, a disseminator of ideas. The forms in which ideas are expressed have a habit of growing old very fast in these swiftly moving times. The missionary must keep abreast of the world's best thought if Christian leadership is to be maintained. Here is where the value of a certain amount of reading becomes evident. What books should be read will depend somewhat on taste and circumstances, yet all missionaries should lay plans to read each year some books that have made their way to a recognized position, not simply as "best sellers", but because considered provocative of thought by thoughtful men. This reading should not be confined either to books dealing with one's particular phase of work. Great visions and movements are stirring humanity as never before. These have for the Christian worker a meaning even more significant than for the rest of their fellowmen.

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Personal Word From the Editor.

IN accepting, at least for the present, the responsibilities connected with the editorship of the RECORDER, we appreciate fully the importance of the task laid upon us. In thus acceding to the wish of the Editorial Board expressed through its Executive, there is set clearly before us the unique opportunity that the RECORDER now offers for service in the interests of the missionary forces in China. Since 1907 the interests of the RECORDER have been in the hands of the Editorial Board which has, during its term of organization, been able to represent more thoroughly than ever before the constituency the magazine has always aimed to serve—the missionary body in China. While the burden falls largely upon the shoulders of one, yet the responsibility and the general direction, together with no insignificant share of practical work, falls upon all the members of the Editorial Board. This fact makes it easier to put on the top of other tasks one, for which the time has about come, to set apart,

for part time at least, somebody to attend to the growing burden connected with the RECORDER of to-day. There will be no change in the general policy of the past few years. We shall aim to represent impartially all missionary interests and to allow opportunity for expression of the various phases of thought which exist in the ranks of the RECORDER constituency, provided always of course that such utterances will help promote the cause of Christian unity and the extension of the Kingdom of God. We bespeak for ourselves, therefore, the sympathy and forbearance which have always marked the attitude of the RECORDER constituency towards those who have borne the burden of the more particular service of the editorship. We hope, further, that the present practical interest which is being shown in the RECORDER will increase until it can be said that the RECORDER reaches and serves everyone whom it could be expected to reach.

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**The Recorder
Subscription
Campaign.**

THE Minute in the report of the meeting of the Executive of the China Continuation Committee, in which the members of the China Continuation Committee are urged to assist in securing a

wider circulation for THE CHINESE RECORDER, strikes an encouraging note. It is another sign of a growing interest in the practical side of the RECORDER that prophesies help at a point where it is greatly needed. During the last quarter of 1913 a special subscription campaign was entered upon which has already resulted in a hopeful increase in the number of subscribers. But there is still room for improvement. If the RECORDER is to serve the general interest of the mission body, the missionaries in their turn must assist the RECORDER. The number of subscribers in China ought to go in the next few months from about one thousand to at least double that number.

In order to stimulate further activity the Editorial Board has decided to offer one free subscription to the RECORDER for every ten *new* subscribers secured. This offer will remain open until September 1st, 1914. Missionary association meetings, language schools, and the various summer resorts should furnish abundant opportunity to make effective use of this offer. Subscription blanks will be furnished to any who write to the editor requesting same.

The Sanctuary.

"Thou shalt eat the labor of thine hands: Happy shalt Thou be, and it shall be well with thee."—Psalm cxxviii: 2.

"CARE OF OUR TIME."

"We must remember that we have a great work to do, many enemies to conquer, many evils to prevent, much danger to run through, many difficulties to be mastered, many necessities to serve, and much good to do, many children to provide for, or many friends to support, or many poor to relieve, or many diseases to cure, besides the needs of nature and of relation, our private and our public cares, and duties of the world, which necessity and the providence of God hath adopted into the family of religion.

"And that we need not fear this instrument to be a snare to us, or that the duty must end in scruple, vexation, and eternal fears, we must remember that the life of every man may be so ordered (and indeed must) that it may be a perpetual serving of God: the greatest trouble, and most busy trade, and worldly encumbrances, when they are necessary, or charitable, or profitable in order to any of those ends which we are bound to serve, whether public or private, being a doing of God's work,

For God provides the good things of the world to serve the needs of nature, by the labours of the ploughman, the skill and pains of the artisan, and the dangers and traffic of the merchant: these men are in their callings the ministers of the Divine Providence, and the stewards of the Creation, and servants of a great family of God, *the world*, in the employment of procuring necessities for food and clothing, ornament and physic. In their proportions also, a king, and a priest, and a prophet, a judge, and an advocate, doing the works of their employment according to their proper rules, are doing the work of God, because they serve those necessities which God hath made, and yet made no provisions for them but by their ministry. So that no man can complain that his calling takes him off from religion: his calling itself and his very worldly employment in honest trades and offices is a serving of God, and if it be moderately pursued, and according to the rules of Christian prudence, will leave void spaces enough for prayers and retirements of a more spiritual religion."

JEREMY TAYLOR,

Contributed Articles

Some Reflections on Industrial Education in China To-day

C. T. WANG.

AFTER centuries of stagnation, China has finally awakened to the painful feeling of being left behind in the march of progress. She finds herself still in the age of agriculture, with the farmers taking precedence over the workmen and merchants in the order of social estimation. The very realization of backwardness, however, serves as an effective stimulus towards progress. A general desire to bring about industrial development manifests itself among the educated and the influential. We see reflections of this desire in the establishment of the Ministry of Agriculture, Industry and Commerce at Peking and the Industrial Bureaus in the provinces. Industrial and manual training schools have also been inaugurated in most of the provinces. While wise legislation is essential for the protection of industries, at least in their infancy, the hope of industrial development really lies in the training and bringing up of men who can manage and build up great industries. Hence the importance of industrial education which if wisely directed is bound to revolutionize the entire social fabric of the nation.

We may take the broad as well as the narrow viewpoint of the question. By the broad viewpoint we mean industrial education in the general sense, aiming at the production of technical experts, such as engineers on the one hand and business managers on the other, as well as of men who, generally known as the skilled laborers, are just as instrumental in the building up of large industries. It seems to me that China to-day must take the broad viewpoint of industrial education and lay emphasis on the production of the proper grades of workmen so that just as we have men trained both abroad and at home to direct the engineering and business aims of industries we may also have the men sufficient in proportion to work under them. I believe there are enough technical schools in the country at the present time. They should be

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

brought up to a higher grade in work and efficiency. The one great crying need is the establishment of more manual training schools. From these we have to look for the supply of workmen who know how to handle modern machinery and implements.

There are more reasons than one why we should have a sufficient number of training schools of that kind in China to-day. In this brief statement we will only mention a few. In the first place, the demand for western manufactured articles is so tremendous as to cause most of the native industries to become paralyzed if not killed outright. This simply means that hundreds and thousands of people are being pushed out of their own trades. They have either to be pushed up to take up trades which require more skill and knowledge or to be forced down to the grade of unskilled laborers, whose supply so outnumbers the demand as to force large numbers of unskilled laborers to the wall. That the public should demand western manufactured articles needs no comment. There is too much comfort and satisfaction in them. An appeal to the people on patriotic grounds to use native products instead is likely to fall on deaf ears. We must bring home industries up to date if we are to compete with western products. With such low cost of labor and, comparatively speaking, such small transportation expenses, we ought to be able, to say the least, to hold our own ground, provided the quality of our goods equals that of the imported articles. To make this possible the establishment of more manual training schools is an absolute necessity.

The next point I have in mind is more sociological than industrial, but it nevertheless bears a direct relation to industrial education. Labor has been looked down upon. Unless forced by necessity and want, parents do not like to have their sons learn a trade that would degrade them socially in society. They would rather have them become loafers and dependents than to have them take to manual labor, even though it is honest work. This attitude accounts for a large number of dependents in the average Chinese family. The only road to wealth and power is official position but it is a life of chance and uncertainty. Besides, government positions are limited while aspirants for such positions are limitless. As a result we find thousands of aspirants to official appointments eking out their lives on a laborer's income.

Our contact with western nations reveals to our people an altogether different attitude towards manual work. All work if honest is considered honorable in the West. The only thing to be ashamed of is idleness. Now this is a new attitude, and no new things ever appeal at once to all the general public, however beneficial they may be. To press this all important truth home in the minds of our people, manual training should also be given in all elementary schools, taking advantage of the constructive instincts of the boys of that age. Ever since its introduction into the elementary schools of Germany, other nations have been keen enough to appreciate its value and have followed suit. It will have double value to China; negatively, to raise and uproot the wrong notions about manual labor; and positively, to give our boys a practical training that shall stand them in good stead in whatever walks of life they may choose to lead. It seems to me that the noble work of Booker T. Washington along this line has done more for the negro race than all other efforts put together.

Another important point to bear in mind is that the system of apprenticeship is too antiquated for the twentieth century. Boys bound to their masters by contract for three or five years are mere slaves whose positions are no better than those of hewers of wood and drawers of water. No doubt it has served a good purpose, but its day is passing. Boys who are expected to learn trades should be properly taught. To them should also be given an equal chance of acquiring an elementary education that will enable them to share the blessings of enlightenment, however little they may be. One of the best ways to lift up the workmen is to give them education. This is possible only through the establishment of manual training schools where elementary courses of study are given side by side with the manual training.

I have thus far touched upon the industrial and sociological aspects of the question. I wish to raise the religious side of it with the missionaries in general and authorities of mission schools in particular. I have always wondered why they have taken so little interest in industrial education in their schools. There are certain manufactures entering into the acute struggles between well organized labor and equally well organized capital in the west, but I believe I am right when I say that these struggles would have been less acute if not

altogether avoided had the spirit of love and brotherhood as taught in the Christian faith permeated both labor and capital. In China, industrial development has not advanced to that stage where the interests of labor and capital clash. Would it not be a splendid thing if the Church in China could inculcate a new spirit in the development of industry by inaugurating such a policy of industrial education in the mission schools, that great captains of labor and leaders of industry would acknowledge the fact that they are but stewards of God's talents on earth?

Industrial Schools as a Form of Mission Work

D. T. HUNTINGTON.

THE question of general education by missionaries has long been solved by a practically universal acceptance of the idea that Missions should undertake educational work of all grades. The matter of industrial education has not yet received any general consensus of opinion. This is due partly to erroneous ideas of what industrial education is for.

In the first place, many people think that it is going to make schools self-supporting. Even such schools at home as Hampton and Tuskegee, where the students are adults or nearly so, are not even approximately self-supporting. With the one exception of lace and embroidery in girls' schools, any attempt towards making a school self-supporting by means of industrial work is doomed to failure; and even there it can only be done partially. It stands to reason that no child under sixteen or seventeen years of age can support himself by working a few hours a day, much less pay for his education.

In the Trade School in Ichang I found that the work in the various trades slightly reduced the costs in the school, but I doubt if in any case where the boys were spending, as our boys did, more than one-half their working hours in study, as much as 25 per cent. of the cost of maintenance was paid by his work. Of course, if one reduces the hours of study to the minimum and increases the hours of work to the maximum, a different result can be obtained.

Further, the ability of the graduates of such an industrial school to support themselves and the Church is a question of

great interest. In the Ichang Trade School a large proportion of those who left entered the army. Others got work on their trades. I had anticipated some trouble in placing boys who had studied in the school on account of the trade guilds, but found that with an apprenticeship of say one year, instead of the usual three or four, they were entered in trades without any trouble from the guilds, and in such trades are able to do quite as well as the average Chinese workman ; many of them somewhat better, on account of their superior education.

However, the real question as to the industrial school is : Is industrial education good for children or is it not? Ought children to know how to use their hands or ought they to develop as nearly as may be on the lines of the old-fashioned Chinese *hsien seng*—of course, with a change of curriculum on account of the change of times. We all know how helpless most Chinese scholars are, and most Chinese boys too, so far as doing anything with their hands goes. This lack of intelligence certainly reduces their general efficiency, and general ability to live in the largest and best sense of the word.

Manual training I conceive to be, if not quite, at least almost, as important as mathematical training or linguistic training. In addition to its purely commercial side, it undoubtedly has considerable value in the education of character, and I think no one who has taken part in such an institution as the Ichang Trade School doubts that the character of the boys is affected for good by the work which they do.

As to the later effect on the general life of the Church it is too early to say, but certainly a considerable proportion of those who have left the school are living earnest Christian lives. Some, of course, are not.

There is another consideration with reference to industrial schools. That is, the effect which such a school has on the surrounding non-Christian community. In Ichang I was surprised and pleased at the cordiality with which the plan was received by the community in general, and I think it had considerable influence in removing the prejudice against Christianity. It seems to me, therefore, that in every way it is highly desirable for Missions to undertake industrial education as well as other forms of education.

The Value of Industrial Training and Enterprise from a Missionary Standpoint

A Symposium.

I.

THERE is no reason why industrial training or enterprises may not be as valuable an auxiliary to mission work as educational or medical work. Equally good results may be expected, provided the workers directing the work are persons of lofty Christian character, are actuated by the highest motives, possess spiritual power, and use wise methods.

I have been asked to answer three questions :--

(1) What is the effect of industrial training and enterprise on the spiritual life of the Church ?

The boy or girl who has received a fair education and industrial training is well equipped for life, and a larger percentage of such will become useful members of society. At this juncture persons with industrial training are greatly needed in China and I believe, provided they are carefully taught and brought under salutary Christian influences, that vigorous spiritual churches will be built up by those who have been thus trained.

(2) What is the effect of industrial training on self-support by the Chinese ?

The material circumstances of the Church members being improved, the effect should be beneficial. In order that full benefit may accrue there ought to be definite teaching showing the joy and privilege of giving to the Lord. If this is not done I have found that the majority of the richer Chinese do not give according to their means.

(3) Do industrial training and enterprise pay commercially ?

Industrial training in conjunction with ordinary educational work does not pay commercially (this is our experience). The introduction of industries into schools will often add considerably to the expense, owing to the expenditure for plant, comparatively high wages paid for imperfect work, material spoiled, cost of supervision, etc. In earlier years we received higher prices for work done in our schools and they were self-supporting for a year or two, but for some years past, though Mrs. McMullan's work is honorary, a large appropria-

tion has had to be made annually to meet the deficiency in the school funds. Our girls have to spend part of each day in study and therefore we pay higher wages for the work done, and the prices we get for the lace are much lower than formerly, which, with the increased salaries of our teachers, causes the deficiency.

To the second part of the question—Do industrial enterprises pay commercially?—the answer would be, “Yes, if they are wisely planned and well managed.” The part of our work out of which we make a profit is commercial rather than industrial,—in other words the sale of the products of industries which were established by us a number of years ago. This is carried on in conjunction with our industrial work and is now controlled by a Limited Company, the entire dividends of one quarter of the shares being applied to the support of mission work, as follows:—

(1) Girls' Schools and Kindergarten.

(2) Orphanage. (The greater part of the expenses of this is being met by our dividends.)

(3) The publication of a Christian paper (*The Morning Star*) and other Christian literature.

Other Christian enterprises have also been supported by the profits accruing from our business, such as the Men's and Women's Bible Training Schools, Y. M. C. A. work, and Evangelistic Missions. We believe it is better that industrial mission enterprises should not be carried on by missionaries supported by the missions, but these enterprises may be carried on by Christian workers with great benefit to mission work.

JAMES MCMULLAN.

II.

THERE was a time when it was necessary to argue pro and con concerning the introduction of industrial work in schools, but as that time has passed and all leading educationists are convinced that industrial work has a place in the school, there will be need but for slight discussion here. The great success of the Young Men's Christian Association in Seoul is proof that such work can be done in the Orient. Chinese students, with their inherited aversion to manual labor, would doubtless be more benefited than any other nation by such a school. We all agree that there is need for schools in China and since we are making changes in the old Chinese schools, why not make the most

up-to-date changes, that is, such changes as have been tried and proved worth while. By industrial schools we do not wish it understood that the boys and girls from such schools would not have the usual intellectual training given in any other school. Industrial school work is not a question of imposing greater burdens or of omitting other important studies, but of finding the means of reconciliation between the child and the subjects already in the curriculum; between the abstract and the concrete; and making formal and uninteresting subjects alive and up-to-date, as something that can be used in everyday life.

To train men to do good hard work is the best of exercise and fits a man better than anything else to meet the demands of life. For a student to make something that has three dimensions of real use and value, gives him self-respect, initiative, and independence, that he cannot get in any other way. This is proved at home by the large number of ministers, doctors, lawyers, etc., who come from the farms, rural communities, and working classes. To get some training in manual labor gives a man stability, self-confidence, and experience which will enable him to sympathize with and help the working class, instead of feeling himself above them. Industrial school work correlated with the regular school subjects, furnishes an all round education. There is as much chemistry in tempering a piece of steel and in welding together two pieces of iron as there is in the common laboratory experiment. How many who have studied square and cubic root can apply these principles and take a steel square and frame a roof or a truss? By correlating our dull and abstract studies with the practical and the real, they can be turned into real live subjects. The old Chinese scholar asked: "What do you know?" The world now asks: "What can you do?" Now in coupling practical experience with book knowledge we shall make no mistake so long as we keep within the limits of the fundamental occupations of life. Our school curricula ought to be broad enough to help a young man or woman understand what they are fitted to do, when school is finished and independent self-help begins, so that they need not flounder about before they take up real life work. If our educational institutions do not fit the child for his life work, they fail of their purpose. It has been said that the Chinese are an economical people and that they know more

about industrial matters than we do. This is not true. The average home carpenter would make a fortune on what the Chinese chop off in waste wood; the land on which the gardener works does not produce what our gardens at home do; much hill land is doing nothing, while it should be producing an abundance of lumber and, by retaining moisture and preventing floods, be giving a constant water supply. Then there are vast mining and transportation problems to be solved. Can any one look at an outfit with one man to pull and one man to push the donkey and another man to steer the wheelbarrow, and say that China has mastered the art of travelling? Why did China need to import from Japan, last year, straw hats to the value of 100,000 yen, and this year straw hats to the value of 930,000 yen, woollen caps to the value of 2,000,000 yen and woollen and cotton goods to the value of 2,200,000 yen? Why this increase in imports? Because Chinese trade demands the goods while China's craftsmen sit idle, starving because they have not been taught that self-reliance which might have been gained in a self-help school.

I quote from the "Philippine Craftsman," a magazine published at Manila by the Board of Education—devoted to the advancement of industrial instruction in the public schools of the Philippines. It says: "Pedagogy has a new meaning in the school system of the Islands, resulting from the new significance of the public school curriculum. It still considers educational problems and attempts their solution; but the problems are different. The proper method of weaving a mat is quite as important as the proper method of finding the least common multiple; teaching a girl how to bake a good biscuit is a more important matter than teaching her to parse abstract nouns; the pedagogy of growing a tomato, pushing a plane, weaving a basket, or catching a baseball is just as important as the pedagogy of cube root."

To sum the matter up, an ideal self-help industrial school should teach the pupils not to be afraid of working at a bench, even as Christ worked.

The question has been asked: "Can you make such a school pay for itself?" Yes, doubtless it can by approaching very closely the sweat-shop. Working in suitable buildings and for the number of hours we would be willing to see these boys work, can the school pay anything toward its expenses?

Yes, doubtless it can, but what percentage can be counted on, I do not feel competent to state. In the training of children hand work and head work should go together and rest upon the same basis—both should have a place in the training of the child. The question is not how much does it cost nor how much is saved, but rather is it educative and in what way must it be done to best serve the child?

To quote again from "The Philippine Craftsman"—"It has consistently been the aim of the Bureau of Education to have all industrial instruction approach self-support. This plan is not being followed with the idea of regarding each pupil as profit maker, but to teach him that his time is worth something, by making serviceable articles and those having a commercial value. Industrial education is to teach skill and not speed. The main interest is in the producer rather than in the product; the trained child is the product of the schools and the articles he makes in school are a part of his training, not the end.

WM. E. WINTER.

III.

THE need for industrial education in China is of a different order from the need in countries like Africa where industry is so nearly lacking. The Chinese know how to make practically every requisite of civilization. They teach in shops and in their own schools such trades as shoemaking, bamboo and rattan work, furniture making, weaving, lacquering, etc. There is then no need of a system of industrial education in mission schools merely to teach trades. But there are other reasons.

The first need is found in the conditions that prevail when boys are "bound out" to learn a trade. It is difficult for all, and nearly impossible for some, missionaries to place a boy in a shop where he knows the influences are all against Christianity. Again, the boy is practically the slave of the shopman. The reason given by the gentry of Foochow for opening the trades school was not that there was no opportunity for boys to learn a trade, but that the conditions under which the boys are placed while learning the trade were so bad. This, however, is a humanitarian argument and not necessarily binding on

missions for we are not here to right every specific wrong that we may find.

The second need comes nearer home. Every educationist on the mission field faces this problem:—A bright boy from a Christian home wishes to study for the ministry or some form of Christian work. Parents or guardian have the same desire for the boy. All signs indicate that he should be educated for this work. The need for such workers is great. But poverty stands in the way of an education for that boy. There are three lines open to the missionary: (1). Refuse aid and close the case; (2) give money or free board and tuition and books—and most of us then try to find some work for the boy so that he may earn part of his “help.” But to provide useful work for these boys is too much of a job for most missionaries and the results are too often unsatisfactory. I can name three boys who have within a short time proved their unworthiness to receive such help, and we used to think they promised to make useful men. Their failure is due in part to the method in which they have been “helped.” For this class of boys there is needed some form of work in which they could honestly earn an education. (3) Provide an industrial department that shall give such an opportunity.

There is a third need that is greater than either of the others—possibly not as patent to some. There are many sons of Christian parents, and other Christian boys, who begin to study in the day or boarding school, but who soon show that they are not scholars. They have not the mental or temperamental qualifications for a minister or teacher. There are three courses open to this boy:—(1) Keep on in school and by some means graduate and become a teacher or preacher, in which case a good business man or artisan is spoiled and a poor preacher or teacher produced; (2) set him adrift before his habits are formed, in which case the chances are against his becoming a useful man; (3) provide an industrial department in which he shall learn an honorable trade. This puts him on the way to become a useful member of society—a producer. The Christian church in China greatly needs a larger number of this class of members. With the great need for teachers and preachers in mission work our educational courses have largely left out of account the educated lay constituency which in Christian lands is the backbone of the church.

There are other reasons for an industrial education in mission schools. At home, manual training, cooking, dress-making, etc., are in the regular course of study for the intermediate and high schools in many places because the mental development of the child is enhanced by the intelligent use of his hands, and because his efficiency as a citizen is increased if he can use his hands as well as his brain. Two thousand years ago every Jewish lad had to learn a trade in addition to his university course. These arguments are equally forceful in China to-day.

Another need closely allied to the foregoing and which has a vital bearing on the very existence of this nation is this:—The proportion of producers here is dangerously small. It is no common thing in Foochow to find a family of twelve all dependent on the income of one, and the reason is that the other members know how to do nothing unless it be to “read books.” The day has passed in China when a knowledge of the Classics alone will clothe and feed a man and his family. An industrial education under Christian auspices would make producers of a great body of young men and women who now are merely dependents and a drag instead of a help to their country.

The last need that I shall mention is also vital to the welfare of this and of all nations. But it has a special significance here. Labor needs to be dignified for the Chinese student. An industrial education to supplement or parallel our present system would do much to dignify labor and in so doing would help to the front the opinions of practical men of affairs.

W. L. BEARD.

Christian Education for Efficiency

EMMET STEPHENS.

SINCE mission schools in China are developing into a great system, from kindergarten to university, the majority of their students will not find employment in the triumvirate of teacher, preacher, and physician, therefore we must solve the problem of educating so as to make men and women ready to take their culture and go back to find happiness in doing their share of the world's work. It is a great thing for the common man to rise up and say: "I too will be educated," but he must be so trained as to find contentment in doing better the ordinary things of life, lest there be a surplus seeking to enter the so-called professions, and the life of the common people be robbed of that improvement it deserves from Christian influence.

The farm, the shop, and the household are powerful factors in developing initiative and executive ability, and when the child is taken from these and put in school, we are due him something in compensation. The student who learns books only is deprived of a very valuable part of his education, for the hoe, the plow, the saw, the square, the plane, the hammer, the needle, and the scissors are as fundamental as the alphabet in establishing Christian civilization. They supply the most convenient means for teaching co-operation of eye and hand, and that rapid execution of plans characteristic of educated men and women.

THE EDUCATIONAL VALUE OF LABOR.

An eminent American educator says: "The daily doing of needful things with regularity and efficiency is in itself highly educative." To the young manual labor is easy, instinctive, highly stimulating, and therefore of great educational value. Labor is never oppressive when rightly understood and properly used. The educational value of manual operations increases with their development into productive labor. The schools pronounce as stupid many a boy God intended for a genius, because they have no congenial place for him. There is nothing to satisfy his deepest longing, books soon lose the flavor they would otherwise have had for him, so he hies out to find his work in the world without the culture that is due him.

In the spring of 1911 I visited a large manufacturing establishment in the United States, and the superintendent told

me he had watched with keen interest the remarkable intellectual development of the mechanics who came to the shops as unskilled workmen. Pointing to one man, he said: "That expert workman came here some years ago and was such a stupid lad at first I had but little hope for him. He at once 'fell in love' with his work, and is now a fine Christian man and one of the most efficient and trustworthy mechanics we have." I talked with this man and found him an interesting, inspiring personality, ever applying to the delicate and difficult problems of life the true lessons of exact mechanics. The constant cry of the gift within him led him to *his* university, but he lacked the broadening influence of the cultural. The schools had failed to reach the deepest in him, so lost the opportunity of giving him what they had.

To understand the handling of tools, to learn the value of seed selection by practice in cultivation, to know how to graft, set out and care properly for plants and trees, or to become efficient in any other line of profitable endeavor, is of as much *educational value* as any branch of study in the literary schools.

UNIVERSAL EDUCATION FOR CHINA.

The ideal system of education is to teach, as far as possible, the essence of all occupations in the same school, thus enabling each student to fall easily into that vocation for which God naturally endowed him. To help every one find his bent and prepare him well to follow it is the purpose of true education, giving no one the advantage over another. What China needs educationally is a system that will teach, uplift, and develop all the major activities of the people, and add such new activities as will forward the interests of the masses. This can best be accomplished by broadening the scope of the present system, for the intimate association of the vocational and the non-vocational will guarantee the best results in both courses.

The courses in the middle and high schools for both boys and girls should be so complete that a student could not attend them for even a short period without getting valuable preparation for real life. These are the schools for the masses, and should reflect all the wholesome activities of their constituency. From these institutions will come a great army of teachers for the primary schools, a very large per centage of the preachers, and other professional and non-professional leaders of the people

in general. Great care should be taken, therefore, to suit these schools to the needs of the people at large, and those who leave them for college and university will be all the better prepared for their work. To make them simply preparatory schools for the higher institutions of learning is a crime against the majority of the students, and so a lack of due consideration for the common people. Ample provision will always be made for the favoured few who are able to attend college and university, where also, as far as possible, universal education should be maintained. On account of the increased expense for special equipment in the higher institutions, this work will probably be left largely to the government.

PINGTU CHRISTIAN INSTITUTE—A TRY OUT.

Since November, 1912, this institution has been working hard to attain somewhat unto "Christian Education for Efficiency," in order, first of all, to be a greater blessing to her own students; and, in the second place, to show the Chinese what can be done under difficulties. While mission schools cannot educate the masses, they can exert a mighty influence in the right direction, if they are awake to the opportunities of the hour.

From the beginning we had the unanimous and enthusiastic co-operation of the Chinese Christians, for they see in this system the possibility of training many of the poor, a class indeed numerous, and one whose education is vitally important in the establishment of a republican form of government, and in the extension of the kingdom of God. The people will gladly and abundantly support that form of education in which they believe and which experience proves to be beneficial to the entire race.

There were so many applications at the beginning of 1913 we found it impossible, on account of limited capacity, to admit those who wished to learn trades while taking elective courses in Bible, geography, etc. Not only so, but we had suddenly to raise the entrance requirements for regular students a whole year in order to keep the number small enough to accommodate them. So unexpected was this tide of new students, it became necessary to allow only those in greatest need to work, and that for a limited number of hours per day. All students who had to make up irregular studies were not permitted to enter the manual labor classes, and no regular student was given manual

labor for more than two hours per day except on Saturdays, lest he should neglect his literary work, which, by the way, the teachers who have been many years in the school testify was the best last year it has ever been.

The wage paid for all kinds of labor that itself *pays*, is two and a half cents per hour, whether teaching a missionary Mandarin, or filling a ditch with brick-bats. Many poor students have thus become largely self-supporting instead of depending on free aid from mission funds. Henceforth we do not furnish a cash for free board to any student.

The student class in China are sadly in need of some pointed lessons on the dignity of all honorable labor. True education will make a man willing to do his part of the world's work, however humble the task, with the vigor and freedom of a child. When all were safe on shore that cold, dreary morning on Melita, one of the world's greatest scholars and beyond all question the profoundest preacher of all ages, joined the barbarians in gathering sticks for the fire. The most sublime carpenter of all history first learned the lessons of patient toil in Nazareth, touched the common man's task with a hand divine, and went out to solve the problems of the world. If the missionary will take the lead in China, asking his students to do nothing they do not first or last see him doing, he will get surprising results. Our difficulty is not the enlisting of students in all sorts of toil, but in supplying the necessary work for all who wish thus to occupy their spare time.

Good determination to go forward, backed up by persistent effort, knocked out many difficulties. We began by doing anything that came to hand, and finally threshed out three new departments: 1. Agriculture, including canning, etc.; 2. Smithshop, including can-making; 3. Woodshop. Each of these departments will have a graded course of study. The students do all repair work and building on the compound. By not departing too much, except in rapidity of execution, from the native methods, much expense is saved in equipment, and the students are kept in sympathy with the problems of the people.



Some Manchu girls at work in the Christian Industrial School of Beacon Hill Farm Association, Foochow, China. It costs \$20 gold a year to save one of these girls and teach her to become self-supporting.



Manchu men on Beacon Hill Farm, Sharp Peak, Foochow, learning masonry by getting rock for building cottages.



Two Manchus—Barefooted Hannah who came pattering through the rain because she loved “to worship” and wanted her mother to come with her. The little girl beside her was forced into marriage through starvation conditions.



Part of the 300 women and children in the weaving school at Foochow. Many of these women came to us after actually having been sold by their husbands, while the children have in many instances been rescued from a somewhat similar fate. The little girl in her mother's arms at the left of the center was sold for \$11 Mex., \$10 being paid down. But although only four years of age (Chinese) she refused to leave her mother and the \$10 bargain money was consequently paid back. The mother and her two children are now safe in the Industrial School with others who were brought in with the children we saved them from selling.

What should determine the Scope and Lines along which Industrial Education should be carried on?

MISS EMILY S. HARTWELL, FOOCHOW.

HAVING lately returned from furlough via Southern India and had the privilege of visiting the Basel Mission industrial work in the Malabar district, West India, and having learned the experience of that successful work, which has passed the experimental stage, let me speak of what determined their lines of work.

They first studied the natural resources of that district. They found a clay soil in that vicinity, so opened tile factories with prospect of sufficient supply of clay to last at least a hundred years. That industrial mission has an output of two million tiles per year which are sold not only in India and the Straits Settlements but also in Africa and even as far as Australia. The native resources of that district determined the line of work, while the extent has been measured by the amount of interest secured in Europe to furnish capital to place this whole work on a strictly business basis. It is of value to know that the Basel Mission industrial work is not connected *financially* with its religious work. The factories are run by a business company with a stock of a million francs. The work is superintended by technically trained men from Germany and Switzerland who are earnest Christian men, going to the mission field on salaries in no way greater than those of the clerical missionaries, but the salaries of the industrial or technical men are financed by the business company which was organized at the appeal of the clerical missionaries for help in providing an honest means of support for their impoverished converts.

India having large cotton fields, the Basel Mission also opened weaving establishments. They were the first to make the Khaki cloth adopted by the Indian army. The lines of industrial work it would seem must be determined by the natural resources, while the object of industrial training may differ according to the local need. In the Basel Mission, India, the need was to give honest bread to Christians who had broken caste and had been deprived of all means of livelihood.

The writer's experience in industrial lines has been the result of immediate pressing need. Women who had been converted had become widows and, unless helped, would have been

driven to sell their children. In most instances these women were expert needlewomen able to do exquisite embroidery. It was simply a matter of furnishing material and finding market for the finished goods. Next came the revolutionary battle of November 1912, after which seven thousand Manchus were gradually deprived of their former stipends and faced starvation. The immediate need was to teach these untrained women and children some work by which they could earn a livelihood. The one thing the Manchus knew a little about was weaving. This also was the thing for which instruction was the most available. Also the patriotic agitation for home spun Chinese cloth, created a market for the product.

With the over-sight and encouragement of Miss Wiley, and Mr. Ding Bing-ien, a most practical and earnest Christian, the Christian Industrial School near the East Gate of Foochow City has been running successfully for over two years. From this school graduates in weaving have gone to other parts of the province to open weaving plants. Also a good number have taken their looms to their homes and are weaving at home, their goods being sold by the Industrial School. The main object of this Industrial School has been to give immediate help to starving Manchus, over two hundred of whom are church members, and also train them to a means of permanent support. But over and above this object of giving relief has been the purpose to train a people who have been left in idleness for two centuries and whose first need is to be taught to work. While in most instances, this industrial work (which is naturally so painfully distasteful to all of us missionaries) has been undertaken only when forced upon the missionary as the only possible alternative between undertaking the industrial work or watch his or her converts starve before their eyes; still its educational value should not be overlooked. Seeing weak, uncontrolled people becoming diligent, self-controlled and self-respecting members of society is a reward that is most satisfying.

In Madura, India, Miss Swift of the A. B. C. F. M. has secured thirty acres of land for a farm upon which she hopes to start industrial work for young girls with the object of giving them a means of livelihood so they can be protected until a proper age for marriage. The weaving school in Foochow city is preventing the marriage at twelve or thirteen of many Manchu girls. This is a direct help to society.

At Sharp Peak Island, near Foochow, forty acres of land have been secured for a farm. Sweet potatoes, peanuts, and beans are the main products. Goats feed on the steep hillsides and fowls feed by the stream. On this Beacon Hill Farm thirty Manchu men are learning to carry burdens in tilling the soil but especially in cutting rock for building. These Manchus, who heretofore used to carry guns and watch tamed birds hop from stem to stem, are now being paid by the hundred pound weight for building stone they prepare. Teaching farming, also masonry and carpentry, as well as weaving, are branches attempted by Beacon Hill Farm Association. This Association has an interdenominational Committee in America and England and, while it originated to meet the Manchu extremity, is organized to attempt industrial education. Besides weaving cotton cloth, silk flags of various widths are woven, and a little has been done with goat hair rugs. The object of the work of the Association is to create worthy citizens for the Chinese Republic from these unfortunate Manchus. The women and girls can spin and weave, the men and boys learn masonry or farming and cattle raising.

The Chinese are also in great need of industrial training as our Christian boys are going back into heathenism through being apprenticed to heathen shop-keepers.

Industrial work has been introduced into almost every Mission in India, largely, it would seem, because their ideal has been to win the entire family, a point of view forced upon the missionary by the caste system which controls the means of livelihood as well as the religion of the caste.

In China, in many places the church member is received simply as an individual and thus the men usually predominate in numbers. Out of this father's family perhaps one son and one daughter can be sent to mission schools, the other children have no opportunity for industrial training under Christian auspices, and therefore drift out of the Church. The greatest aim or end to be kept in view in the industrial appeal is that in China, where the broadest family obligations have been inculcated from earliest times, the Christian Church is failing to take advantage of the idea that a father is responsible for *all* his own and his brother's children.

At Foochow the leading pastors of our three missions organized themselves into an Orphanage Committee. These pastors prayed for two years and, finally, with the help of

interested missionaries, secured funds from the *Christian Herald* for two hundred destitute children. This Committee has had an earnest appeal for industrial training for the children of Fukien before the public through the *Christian Herald* for many years. Their appeal is for something similar to the Basel industrial scheme, in order that this work should not be taken up by any mission but be interdenominational and financed by a committee of consecrated business men who will, like the Christian business men who heard the appeal of the Basel missionaries, undertake industrial work as a distinct business enterprise.

This *Christian Herald* Fukien Industrial Homes Committee not only has a fine orphanage plant at Foochow but is trying to secure property for an industrial plant at Pagoda Anchorage for industrial training under Christian leadership. The Committee requests the earnest prayers of all Christians and missionaries in China. They believe that the boys and girls of China with Christian parentage, or those gathered into and taught in Christian orphanages, should have thorough technical training under Christian influences. This Industrial Homes Committee, besides the help of Bishops Lewis and Price and other missionaries, is securing patrons from among leading Chinese at Foochow where the provincial government has asked the Homes to care for its kidnapped children and gives a monthly grant toward its support. If in this formative period the Christians of China can secure financial help to open industrial work, great will be the return to Christianity.

Agricultural Education for China under Missionary Influence

G. W. GROFF.

THE thought that Christian missions may have some part in helping the Chinese to raise their standard of living through larger agricultural production is gaining prominence among our various forces. The problem associated with the successful inauguration of this idea is a large one. Many factors are involved. A solution cannot be reached by any one mission or college, though each may have a part. For us to undertake even a partial solution is to organize new lines of effort for which we have no established precedents. The field

is unbroken and is ours to enter in any way we wish and with whatever tools we choose. Is it a field in which the missionary enterprise should be interested? If so shall we enter and how?

The problem under consideration is: (1) To advance such knowledge and practice within China as will in time enable the Chinese to feed their hungry and clothe their poor; and (2) to do this in a way that will lead their people to desire the love and truth which are found complete in the Kingdom of God.

There are a number of familiar factors that at once present themselves when we consider China's need for increased agricultural production and the ways and means for advancing the knowledge and facility which will make that possible. China is a land of flood and drought whose reclamation by drainage and irrigation demands an organized effort on no small scale among her own people. At present her population is congested along rivers and coast while unoccupied areas await agricultural development. The latter will never be possible without a network of modern transportation facilities and police protection of considerable strength. Hers is a country of small farmers whose capital is too limited to make more modern methods possible and whose farms are too small for the use of farm machinery.

On the other hand the Chinese lead the world in the conservation of plant foods, in intuitive knowledge of the needs of their few crops and in painstaking effort in their production. China is noted among agricultural explorers for the great variety of plants of exceptional vitality. Yet lack of contact with the outside world or with their fellow-countrymen in parts of their own land has prevented desirable exchange and the improvement of plants which are native as well as those of other countries.

These considerations all seem to show that the first part of our problem is not so much agricultural as economic and that the very thing which China needs, the West and western education have to give*.

The second or what we might call the religious part of our problem is one that contains factors so broad and far-reaching that they may be difficult to comprehend. As students of our own civilization we know that in the west the training of leaders with a knowledge of ways and means for overcoming our econ-

*For a further discussion of these factors and the opportunity before us in relation to them see Canton Christian College Bulletin No. 5, "Agricultural Reciprocity between America and China," which will be sent upon request to the College.

omic and agricultural ills has not, for the most part, been under Christian direction. The result has been that many of our leaders in these lines of effort have been dominated in their work by materialistic motives. As Christian teachers we are confident that the solution of China's problems will mean much more to our students if presented from the Christian motive of service. We are also aware that the Chinese youth is looking for a modern training that will help him to meet the difficulties of his people and we know, too, that he responds enthusiastically to the Christian ideal for the world's development.

What we wish to do, then, in China, is to give to our students, and through them to the whole people, the practical knowledge that will enable them to fight with the Christian armor their own battles for a comfortable livelihood. This means then, first that we must teach our students the real cause of China's condition and arouse within them sympathy for the means, and follow this by the scientific training that will make them leaders in the new development. It means, too, that the personnel of those who impart this instruction ought to be such as to awaken within our students the Christian ideal for service.

The solution then resolves itself into a method of procedure. Shall we build up agricultural colleges and experiment stations, then, of the type that we find in the West? Let us not forget that the factors involved in our problem are almost the reverse of those in the West where corporation and government improvements have gone far to make conditions ideal for agricultural production, but where there is still great need for the farmer with practical experience. The need in China at the present time is for :

1. The inauguration of an agricultural course in a few of our higher institutions where leaders could be raised up and trained to move forward successfully with new ideals for China's agricultural development.

2. The installation of a model farm within every missionary community (if possible in connection with it the employment of the needy) where leaders trained in the higher institutions will find opportunity to carry out their ideals; and where the mass of the people could see for themselves what modern methods of cultivation and the introduction of new varieties will accomplish.

The need for men of broad vision equipped with the knowledge and ability to unite the people of China in co-operative effort toward irrigation, drainage, colonization, transportation, experimentation, etc., is much greater than is the need for multiplying small farmers. To meet this need several of our missionary colleges should offer courses in agriculture which should include the sciences relating to farm-economics and practical experience in farming. The training in these institutions should be of the highest type and should preferably be in English, following the middle school course so that the student may have the proper foundation for acquiring a thorough knowledge of his subject.

It is of course expedient that in connection with these higher institutions there should be considerable experimentation in irrigation and drainage, the introduction and invention of farm machinery adapted to local needs, the sanitary use of local fertilizers, the discovery or importation of commercial fertilizers, the introduction of new and better varieties, dry farming, breeding of cattle, etc.

While there should be only a few institutions of the type mentioned above there is not a missionary community in China that would not find it of advantage to have among its activities a model farm of at least twenty or thirty acres. All the missions in its neighborhood should be interested and have a part in the up-keep of this farm. For the successful installation of such a farm all that is necessary is a suitable piece of land, preferably close to some mission property, and a farm manager. Eight or ten thousand dollars gold would equip the farm for successful work, and the sale of products should, in a very short time, more than cover the running expenses. Considerable experimenting will have to be done that may not prove profitable. But garden, dairy, and poultry products from the farm would make life more wholesome for the missionaries of the community and would also provide a source of income. The Chinese would watch the work of the farm with keen interest and would soon adopt its profitable features. At certain seasons of the year the farmers of the community could be called together for institutes. Plants and seeds could then be distributed among them and instruction given in features of the work that have proved successful. In exceptionally needy communities the missions could increase the area of cultivation under the direction of the farm manager and employment could be offered to the poor, and

new methods of agriculture taught to them. It would not be long before those within and without the missions would find themselves interested in this work and as a result drawn together through their common interest.

Educational institutions near this mission farm will find it a good plan to give their grammar or middle school students some practical work here in agriculture. There is nothing that will arouse the student to an interest in nature and give him greater sympathy for "the man with the hoe" than a small piece of ground upon which he can work. This will also call from within the student body those whose natures are fitted for a more thorough study of the subject.

The Canton Christian College has been following these lines of endeavor for several years. The college campus, consisting of eighty acres lying outside the city, makes it an ideal spot for the development of a model farm. For a number of years the students have been interested in school garden work and during the rainy season there is never any difficulty in getting together a large force of grammar and middle school boys. This work has for the most part been voluntary and is carried on during recreation hours.

A short elementary course in agriculture has been introduced into the third year of the middle school. The ideal of this course is to give to the student some knowledge of the practical use of the sciences before he takes them up in greater detail. As a part of this training the students are required to work in the school garden or on the college farm. This year the class will take a new piece of land, will drain and irrigate it and place it under garden cultivation. An advanced course in the college department will be established when the number of applicants warrants it.

The College is fortunate in that the Chinese do not consider the land which it holds of particular agricultural value. Under Chinese methods of cultivation the land is incapable of producing anything but rice and often the second crop is lost on account of drought. The Chinese farmer abandons this land for four or five of the best months of the year because of lack of water, though river and canals are at no great distance. During the months of heavy rain the land is incapable of growing anything but rice unless thoroughly underdrained. The Chinese in this section know little of underdraining; they usually employ the more laborious and wasteful



Planet Junior Drill at work on College Campus, drilling peas.



The Y. M. C. A. Primary School children at Canton Christian College observe for the first time a modern western *two-ox* plow at work.



Canton Christian College garden scene. Vegetables are wrapped in paper and marketed in Canton.



Western Section of Canton Christian College Farm showing vegetable crops: Lima beans, cabbage, beets, and Irish potatoes. Workman is cultivating with Planet Junior Cultivator. Villager is inspecting the work of this machine.

raised bed system of cultivation. These conditions give the College the opportunity of proving what can be done with the least desirable land.

During the past year the College has been working on the problems of under-draining, irrigating, and of increasing the supply of humus in the soil. The latter is accomplished by saving all of our own refuse and purchasing some from Canton. The Chinese custom of using straw, leaves, grass, etc., for fuel has robbed most of the land of decayed vegetable matter or humus, a very necessary soil requirement in plant production.

Fortunately the Chinese will never turn their sewerage into the rivers as we do in the west, but they should be taught to use it sanitarily. The College is experimenting with this. A large septic tank has been built near the dormitories, certain fields have been set aside and sub-irrigated with the waters from this tank. During the dry season this makes it possible to keep fields that would otherwise be abandoned in crops suitable to such treatment. Night soil is composted with refuse on the College farm and is applied to the land before the crop is planted. This is quite different from the Chinese less sanitary method of applying liquid fertilizers to the growing plant.

The College is experimenting also with commercial fertilizers and with American farm machines of light design. It is testing varieties of plants from various countries and trying to determine the seasons best adapted to their growth. A dairy has been organized which is capable of supplying the needs of the College.

During the past year the production of garden crops has been made the leading feature of the work. This has been done with a view to supplying our own needs and because we feel that the farmers about us will, in the near future, devote more attention to market gardening. Our proximity to Canton, Hongkong, and the Philippines indicates this; there can be no doubt that Kwangtung Province will help supply the winter market needs of the north as soon as railroads are built.

In one year's time the College has been able to make worn out land, formerly producing only rice, profitable for market gardening. Four or five years of careful cultivation will give us a soil on these same areas that will demonstrate to the expert Chinese gardener what can be done with poor land under modern methods of cultivation. All this is an object lesson

for the students on the place as well as for the people without and we feel that the time, money, and labor are justified.

Some of us may feel that this is a work for the government and not for the missions. But the missionary is at present in closer touch with the people and is in a better position to help and influence. The government lacks sufficient men properly qualified to organize and carry out successfully the work of model farms and agricultural courses; the people lack leaders to develop needed improvements. Ours is the opportunity to train up these leaders and arouse within the people a desire to use them after we have trained them.

Hangchow College Self-Help Department

J. H. JUDSON.

AS quite a number of letters have been received making inquiries about the Students' Self-Help Department in connection with the Hangchow College, it has occurred to the superintendent of this department, that a brief account of its object, method, work, and results for the nearly three years of its organization might be of interest to the readers of the RECORDER.

The object is simply to devise means whereby a worthy but poor student can help himself to get an education, of which he would be otherwise deprived, and is based on the idea, in which we firmly believe, that "God helps those who help themselves." It is only for those young men who are able, willing, and not ashamed to work. It should be distinctly understood that it is not an industrial department, where trades are taught. No trades, as such, are taught. We simply undertake to furnish some kind of work for them to do, which will be a help to them as well as remunerative to the institution.

As to the method, we have adopted in the Hangchow College what is known in American institutions as the communitive method, in distinction from the commercial. The latter is more like an employment bureau in connection with an institution, which undertakes to find places of employment, where students will get so much pay for so much work. The work is generally, more likely always, outside of the institution itself. In the communitive method, the department forms an

integral part of the institution. The work done by students, though not exclusively, is for the most part within the institution and for its benefit. This department takes its place with all the other departments, no one being considered superior or inferior to the other. In making out the time schedule for the daily class-room work, etc., this department comes in for an equal consideration, so that all are correlated together.

All things being considered, we believe this to be the best method, especially for China. It brings the students under discipline in this department of work, as well as in the departments of study. It teaches them many things which will be of inestimable value to them in their life's work but which the class-room fails to give.

The fundamental principles underlying the working out of the method are (1) that the hours of work should be consecutive, and not divided up into parts, and (2) the time schedule should be so arranged that some students will be on duty for work throughout the day. By such an arrangement, all the work in the buildings and on the grounds, which would otherwise be done by hired help, can be done by students, provided of course the force of working students is large enough. This is now being done in the Hangchow College, with two or three exceptions.

The work naturally divides itself into two kinds. (1) special work and (2) general work. The former includes such work as must be done every day, like janitors' work, office work, care of laboratories, etc., etc. The general work includes all such as may come up from day to day, like working in the orchard, in the vegetable garden, making roads, moving furniture, etc., etc.

Each working student writes up an application blank, in which he agrees to work two hours each day and to do any kind of work assigned him.

As to the results, they have been exceedingly gratifying. We have completed nearly three years. These years of trial have shown that the plan is feasible, workable, and necessary.

Some objections were made at the beginning, but it has been shown that they were more imaginary than real. The students have been willing to work on any job given them; they have been willing to work under the superintendence of a common laborer; they have done their work faithfully and well. They compare most favorably with students working at

home, unless it be in the matter of expertness, where boys in the homeland would doubtless excel. This, however, is one of the benefits growing out of the department ; it will teach the students how to handle tools and how to work.

It was feared that such an innovation would keep out boys of a higher class. Thus far no signs of caste have appeared, neither have we seen or heard anything to indicate a feeling of disrespect towards those who work. On the contrary we believe that the dignity of labor has been raised in the estimation of all. It was also feared that working students would stand low in their grades. From the nature of the case, it will take several years of careful comparison of class records to draw a fair conclusion. Up to the present, the working students have held their own exceedingly well.

The need of such a department is shown by the fact that fifty-odd students are availing themselves of the opportunity, and many others would do so, did we not have to limit the numbers for want of funds. Several have told us, that were it not for this self-help plan, they could not graduate from college, unless they borrowed money or were helped in some other way.

We believe this department will enable our best young men to complete a full college course, of which they would otherwise be deprived, and be thus better fitted for life's work both in the church and in the state.

As to the financial side of the plan, no one expects it to be self-supporting. *No student can be educated for nothing. It must cost somebody something.* Students who can pay the full cost should do so. But a large majority of our Christian constituency *cannot* pay. They *must* be helped in some way. We believe that this self-help plan, solely from a financial point of view, is the cheapest way of helping them. There are, however, more weightier benefits than the financial one. It gives to students stamina of character, independence, and a preparation for life's work which money cannot purchase or class-room work give.

A Prayer-Meeting Address

REV. W. ARTHUR CORNABY.

THERE are three ways in which a prayer-meeting may be regarded:—

1. As an uncomfortable affair, which we either studiously avoid or duteously attend.
2. As a "sweet hour of prayer, that calls us from a world of care"—where we may have been tied down by innumerable worries, like Gulliver by the Lilliputians. The meeting is thus welcomed as a time when we may gain the erect attitude of soul; even as God said to Ezekiel, and to others in the sacred Book: "Stand upon thy feet, and I will speak with thee." And it is a duty which we owe to our higher selves that we should regain that attitude, if it has been lost awhile. Ours is the dignity of being related to the Eternal, of belonging to the Infinite, not to the transient and trivial. "I will run in the way of Thy commandments when Thou shalt enlarge my heart." We cannot run that heavenly way bound down and contracted.

In general, perhaps, we look to the prayer-meeting to restore our comfort and ease of soul, after the world's fret and annoy. And a prayer-meeting should bring solace to those who are weary.

Yet, for the meeting to be a prayer-meeting indeed, those who attend it should place before themselves a goal that lies beyond all personal considerations.

3. The ideal Christian prayer-meeting is surely a meeting of stalwart soul-workers and prayer-warriors for God and His Christ—warriors who, for the time at any rate, have forgotten to ask for repose of soul. They are possessed by the higher "peace with God" which is a living, throbbing *harmony* with God in His own mighty yearnings.

If we habitually seek little more than comfort and ease of soul, the Divine message for us is: "Seek first the Kingdom of God and His righteousness, and all these things (or their higher equivalents) shall be added unto you." The true "peace of God" comes to those who seek righteousness more than all pleasant feelings of sacred calm.

What then is *righteousness*?

Far back in the prehistoric days of the "hundred families" which we now call the Chinese, before ever they came to China

(where they have always been an agricultural people), in that earlier period when they were a pastoral tribe on the slopes of the Kuen Lun Mountains,—they drew a pictorial sign for “righteousness.” It was made up of the signs for *sheep* and *my*, and is used throughout the Chinese Bible to this day. What a crude, and yet sensible idea it embodies! The man who does not want to steal my sheep has respect for my rights; thus, the general idea of *respect for the rights of my neighbours*.

Respect for the rights of others, then, is the Chinese idea of righteousness. To this add respect for the rights of God, and we gain the Old Testament idea of righteousness. To this add, further, respect for the rights of the Lord Jesus Christ, and we gain the New Testament idea of righteousness.

Christian righteousness must often mean our making the wrongs of Christ our own.

There are prayer-times when we might be very comfortable and easy of soul, if only we could forget all Christ’s rights as Lord and Master—His majestic, irreducible claims upon us, our neighbours, and the world. But as we cannot feel comfortable when a near friend of ours has been defrauded and wronged, so it is the Christian part to fling aside all self-centred ease of soul whenever it is realized how much the Friend and Supreme Master is defrauded of His supremacy. Those who will be called to enter into the joy of their Lord eternally will not be those who have shirked their share in His sorrows on earth—the sharing of which will normally be balanced in ordinary life by an abounding cheerfulness, born of ennobled fellowship with an adorable Master.

“He was despised and rejected of men” once. And His supremacy, as the enthroned King of humanity, is “rejected of men” now. It needs little penetration to realize this. A common attitude towards the Lord Jesus, in Christendom to-day, is “intellectual approbation, emotional attraction, and *volitional antagonism*.” Men say in their hearts: “Oh yes, I recognize His exalted name in the world, I am charmed with His beautiful sayings, but as for submitting to Him as Ruler of my temper and disposition, my expenditure, my business and home concerns, my whole thought and conversation—no, that is too much. I draw the line there. I will not have Him to *reign* over me.” And if that is so in Christendom, what about the huge, crowded world of heathendom?

The Christian conflict is with men's wills and souls. The forces for that conflict are will-forces, soul-forces ; the forces of praying souls made gloriously one with the forces of God's will, even as the forces of an army are made fully one with the burning purpose of the commander-in-chief.

Ever since the days of the apostle John, men have planned to reconstruct the theology of the Church—rightly so when it has become a caricature of Divine Truth ; wrongly so, absurdly so, when it has embodied Eternal Principle. Far simpler would it be to reconstruct the laws of the sunrise. We may reconstruct our notions of Truth, but we can never reconstruct Divine Truth itself. The Eternities laugh at the fool who tries to do so.

But our notions of Prayer may well need to be reconstructed. They are often such poor little notions, quite unworthy of the sublimity of the subject. And especially may some of us need to revise our practice of prayer, until it becomes an exalted achievement for God, a veritable working together with God.

Intercessory prayer is essentially the letting loose of Divine-human will and soul forces, either as relief-forces for the aid of needy souls, or forces of holiest conflict, besieging souls opposed to Christ.

Of the four words used for *prayer* in the New Testament original, the two most frequently found mean respectively "homage" and "entreaty." The former word is used in the precept "Pray without ceasing," pointing to our privilege of maintaining a prayerful attitude toward God all the time, in a life of thankful joyousness. The other word "entreaty," has been well described as "the mighty utterance of a mighty need." It is illustrated by the man in an Oriental town banging at a closed door at night—an obnoxiously frequent occurrence in China towns, when we want a night's rest. And, further, by the poor widow wailing at the sullen *yamen* gate.

The disciples asked to be taught to pray, and they were taught that they must pray the great petitions of the Lord's Prayer like *that*. A fact, I fear, that we often "remember to forget."

We note further that the man banged away in shameless obstinacy (that's what the word rendered "importunity" really means) for food for a tired and hungry friend. And thus we are taught we must pray for the tired and hungry world.

The woman wailed and pleaded from a keen sense of wrong. And thus we shall learn to pray when urged by the realized wrongs of our Master.

A real prayer-meeting, of homage to God, will also be alive with intensity of yearning, in view of the world's desperate needs, and Christ's intolerable wrongs.

It was thus the apostles prayed, when they had passed through their Pentecost. It is thus we shall pray when possessed by the Spirit of Pentecost. For that Spirit of Christ, poured forth in men's hearts, must bring them some sense of Christ's own feelings—praying within them with something of Christ's own passion of intensity, "Who, in the days of His flesh, offered up prayers and supplications with strong crying and tears."

Now, as we come to realize all this, it must become a prominent part of our life-quest to win *ourselves*, and all within our sphere of influence, from a life of barren prayerlessness (wherever that exists) to glowing, dynamic, co-operation with Him who prays perpetually. He needs and uses our voices to make the Gospel known; He needs and uses our prayers to make the Gospel an aggressive and triumphant power in the world. The throne of God, of Christ, on earth is built of prayer upon prayer, prayer upon prayer.

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These are days of definite schemes, and I have one to propose and plead for.

There has been a great advance in foreign mission work ever since the founding of definite prayer-unions in the home lands for Missions abroad. There are a round dozen of these unions in Britain alone, and doubtless more in other countries. The gains to our work are unspeakable. For all our true, spiritual success is just prayer-success, the success that comes through prayer.

But, as far as I know, there is no organized prayer-union, on any wide scale, with its attractive booklet of exhortations and daily reminders, for the needs of the home work itself. And however much missionaries may love the land of their missionary call, for Christ's sake, they love their own countries more. We are all members of the home Churches, our work is supported by them, and we are everlasting debtors to them in many ways.

Shall we not try to pay back some of that debt, and our debt to the Lord Jesus, by working and praying for the establishment of a world-wide League of Intercession, whose subtitle might be: "For the church I attend"?

Is not this what Christendom most needs just now?—a well-organized local prayer-league, established everywhere, to win every Church-member into a prayer-worker; a great prayer-league in every congregation, set going by *a series of sermons on prayer from every pulpit*, and kept going by frequent sermons on assurance in prayer.

A suggestion of this sort has been recently made to the Wesleyan Methodist Church in England. Will not each of you [readers] make the suggestion, and urge it forward to actuality, in the land, and throughout the Church, to which you belong? It will strengthen the base of world-Missions, it will energize our ministers, it will fill our churches, remove many a problem, and vastly help forward the whole work of God.

Among the last words of W. T. Stead, before he sailed in the "Titanic" (to reach other shores than those of America), was the forceful utterance: "Tell the men of Liverpool there is no power like prayer. Twenty thousand praying men in Liverpool would revolutionize the world."

There are many cities represented by this company [the readers of this paper], some containing many thousands of Church members. The Lord Christ, and the world of needy souls, alike demand that these, and all Church members everywhere, be enlisted and drilled in the ranks of the Intercessory Army of Emmanuel.

Then will history be made indeed. And the once despised Jesus will see of the travail of His soul, and be—*satisfied*.



Third Meeting of the Executive of the China Continuation Committee

THE third regular meeting of the Executive of the China Continuation Committee was held in Shanghai on January 29th to 31st. Eleven of the thirteen members of the Committee now in China, as well as the secretaries, were present.

The Committee accepted with regret the resignation of Rev. C. G. Sparham, which was necessitated by his enforced absence from China.

The honorary secretary presented the minutes of an Emergency Meeting called in September, to consider an appeal received from Pastor Ch'eng Ching Yi and a Committee of Chinese, representing the Christian Churches in Peking, requesting the Continuation Committee to assist them in securing an expression of opinion from the churches throughout China against the proposed recognition of Confucianism as the state religion in the new constitution, and to advise them in preparing a petition for presentation to both Houses of Parliament in Peking.

The Executive Committee approved of the action then taken, namely, that while the members of the Committee were in fullest sympathy with the desire of the Chinese Churches to petition the Government in this matter, they did not consider it within the province of the China Continuation Committee to take any formal action in the way of approaching the Government on this subject.

The following persons were reported as having been elected to membership on the China Continuation Committee :

Rev. Li Ch'ang Shui (李長水), Methodist Mission, Hinghwa, Fukien.

Rev. Ch'en Ch'iu Ch'ing (陳秋卿), L. M. S., Amoy.

Rev. Chuang Chen Sheng (莊振聲), Irish Presbyterian Church, Kirin.

Rev. Ku Hao Ling (古鶴齡), C. I. M. Paoning, Sze.

Rev. D. MacGillivray, M.A., D.D., Christian Literature Society, Shanghai.

Rev. A. G. Shorrocks, B.A., English Baptist Mission, Sianfu, Shensi.

Rev. A. Berg, Swedish Mission in China, Yuncheng via Taiyuanfu.

Rev. R. J. Davidson, Friends Mission, Chengtu.

Letters of greeting and expressions of appreciation of the objects and aims of the Committee, together with promises of support and co-operation, were received from a number of societies.

The secretary reported that during his furlough he had called at the offices of some thirty-two different missionary societies, carrying on work in China, including societies in Germany, England, Canada, and the United States, and that he had found everywhere a most cordial reception and a sympathetic interest in the closer co-operation in missionary and church work in China, of which the China Continuation Committee was to them a tangible evidence.

While in Germany he was impressed by the evidence of a new interest amongst professional and commercial classes in missionary work, and he expressed the hope that this new movement will result in large good to the Christian movement in China.

Upon the doctor's advice, the Chinese secretary, Pastor Ch'eng, was granted a nine months' sick leave, and arrangements were made to carry on the work during his absence.

The honorary treasurer reported that the Committee had, after meeting all obligations, closed the year with a balance in hand. A Budget for the year 1914 was adopted and the members of the Executive undertook to raise the amount necessary for the work of the Committee.

The relationship of the China Continuation Committee to the Missions and to the Provincial Federation Councils arose in connection with recommendations regarding membership on the Committee passed by the China Council of the American Presbyterian Church (North), and by the Kiangsu Provincial Federation Council. Inasmuch as these resolutions raise an important question as to the constitution of the China Continuation Committee, they were referred for consideration to the annual meeting.

A report from the Special Committee on Evangelistic Campaign, of which Dr. J. Walter Lowrie is the chairman, was presented, and the following recommendations were adopted :

1. That the Executive of the China Continuation Committee reaffirm the conviction of the National Conference of 1913, as expressed in Finding 7 of the Section on Evangelization that : " The time is ripe for a great forward movement in the Evangelization of special classes in cities. The call is urgent for comprehensive plans, carried out with careful organization, that will embrace the actual work and the conservation of results. We appeal, therefore, to the Churches in China to plan together for a Co-ordinated Evangelistic Campaign in the immediate future, beginning with the larger cities.

2. That the Executive of the China Continuation Committee recommend to the Churches and to the various Organizing Committees, in charge of evangelistic meetings, the following lines of action, which the experience of recent campaigns through China has proven essential to the thorough preparation and the fruitful conservation of the results of the meetings.

(a) The *co-operation* of the Missions and Churches working in the center where the meetings are to be held.

(b) The setting apart of at least one worker in each city or center (preferably two workers, one Chinese and one foreign), who shall act as *Executive Secretary*, in charge of the organization of the meetings for that center, and that such secretary or secretaries be appointed for at least one month before and three months after the meetings.

(c) The allocation by each Church or Mission of one worker as its special *representative* to co-operate in the conduct of the meetings and to assist in conserving the results of the Campaign. These representatives of the churches would constitute an *Executive* to carry out the organization of the Campaign under the supervision of the Executive Secretaries.

3. (a) That it is the opinion of this Committee that the appointment of a *National Evangelistic Secretary* is essential for the carrying out of the above recommendations.

(b) That the Special Committee on Evangelistic Campaign be requested to confer with the Evangelistic Association of China and with the Centenary Conference Committee on Bible Study with a view to securing such an appointment.

(c) That in case the money for the office and general expenses of the National Evangelistic Secretary cannot be otherwise found, the Chairman, Secretaries and Treasurer be authorized to pay a sum not to exceed gold \$1,500.00 for this purpose.

The Special Committee on Survey and Statistics was requested to make the following surveys :

1. A survey of five or more Chinese cities, in order to gain a more exact knowledge of existing conditions with a view to strengthening Christian work in the cities.

2. A study of the whole matter of "Self Support" in accordance with the recommendations made by the National Conference of last year.

3. The collecting of more detailed data regarding those sections of China which were reported at the conference of last year as largely unoccupied, with a view to bringing the needs of the sections to the attention of the Committee on Survey and Occupation of the Edinburgh Continuation Committee, and to those missions and their Home Societies most likely to be in a position to undertake new work.

4. The desirability of securing the adoption by the societies of uniform statistical blanks, a subject on which the Edinburgh Continuation Committee has had a Special Committee at work for two years, was emphasized, and it was arranged to have the matter discussed at the annual meeting.

Plans were adopted looking to the publishing during 1914 of a China Church Year Book, in Chinese, that will supply Chinese pastors and other Christian workers with much information of value. This will be published jointly with the Christian Literature Society. The secretary was instructed to try to secure a list of all ordained Chinese pastors, and of leading Christian teachers in mission and government schools and colleges.

Certain additions were made to the Special Committees appointed last year. These Committees are as follows:—

Committee on Survey and Statistics.

Rev. E. C. Lobenstine, Convener,
Bishop J. W. Bashford, D.D.,
Rev. G. H. Bondfield, D.D.
F. S. Brockman.
Rev. R. E. Chambers, D.D.
Chang Po Ling.
Rev. Ch'eng Ching Yi.
Dr. Thomas Cochrane.
Rev. G. Douglas.

Rev. F. D. Gamewell, Ph.D.
Miss A. M. Horne.
D. E. Hoste.
Dr. D. Duncan Main.
Rt. Rev. H. McC. E. Price, M.A.
Rt. Rev. L. H. Roots, D.D.
Miss H. L. Richardson.
Rev. O. Schultze.
Rev. A. H. Smith, D.D.

Committee on Theological Education.

Rev. J. Campbell Gibson, D.D.,
Convener.
Rev. E. W. Burt, M.A.
Rev. Ch'en Chin Yung.
Rev. Ding Li Mei.
Rev. R. K. Evans.
Rev. T. C. Fulton.
Rev. G. H. McNeur.

Rev. L. B. Ridgely.
Rev. H. B. Rattenbury.
Rev. J. Leighton Stuart.
Rev. Tong Ching En.
Rev. Y. Y. Tsu.
Rev. G. D. Wilder.
Rev. O. R. Wold, B.D.

Committee on Evangelistic Campaign.

(This is a Committee to get in touch with the Young Men's Christian Association Campaign Committee and the Evangelistic Association, and to take steps to carry out the recommendation of the National Conference regarding an Evangelistic Campaign. See Findings of National Conference, Page 14.)

Rev. J. Walter Lowrie, D.D.,
Convener.
Miss Janet C. Clarke.
Miss Margaret King.

Rev. George Miller.
Miss Ruth Paxson.
Rev. Wm. E. Taylor, Ph.D.

Committee on Christian Literature.

Rev. D. MacGillivray, M.A.,
 Convener.
 Rev. W. A. Cornaby.
 Rev. John Darroch, Litt. D.
 Rev. A. A. Gilman.
 Rev. T. W. Pearce.

Ch'en Chuen Sheng.
 Rev. Joshua Vale.
 Miss Laura White.
 P. S. Yie.
 Zia Hong Lai.

Committee to Nominate a Committee on Women's Work.

Miss Margaret King, Convener.
 Miss Janet C. Clarke.
 Miss Ruth Paxson.

Miss H. L. Richardson.
 Miss Mary Stone, M.D.

Committee on Training and Efficiency of Missionaries.

D. E. Hoste, Convener.

(1) On Language Study.

Ch'uan Ch'i.
 Rev. J. W. Crofoot.
 Rev. E. C. Cooper.
 F. S. Brockman.

Rev. L. Hodous.
 Mrs. W. H. Lingle.
 Miss L. Miner.
 Rev. F. W. S. O' Neil, M.A.

(2) On Business Methods (the following Business Agents).

A. T. Crutcher.
 A. C. Grimes.
 J. N. Hayward.

S. E. Smalley.
 R. D. Stafford.
 H. B. Stewart.

Committee on Uniform Terms, on the Preparation of a Mission Hymn Book, a Book of Prayers, a Chinese Church Year Book, etc.

Rev. Ch'eng Ching Yi, Convener.
 Rev. R. E. Chambers, D.D.
 Chang P'ei Chih.
 Rev. J. C. Garritt, D.D.
 Miss Susie Garland.
 Rev. C. Goodrich, D.D.

Rt. Rev. G. D. Iliff, D.D.
 Mrs. C. W. Mateer.
 Rev. W. Munn.
 Rev. Shen Wen Ch'ing.
 Dr. Mary Stone.
 Zia Hong Lai.

Rules for the guidance of these Committees were adopted and the following are quoted as being of general interest :

1. Members of the Special Committees shall be elected to serve from the time of their appointment until the next annual meeting of the China Continuation Committee and shall be eligible for re-election.

2. Conclusions affecting policy or methods of missionary work shall be submitted to the China Continuation Committee or its Executive Committee before action is taken upon them, or before they are given out as expressing the opinions of the Special Committee.

3. Results of investigations shall be published only with the approval of and through the China Continuation Committee or its Executive Committee.

4. Information at the disposal of a Committee may be communicated in response to enquiries at the discretion of the Chairman of the Committee concerned, provided nothing is communicated beyond the actual facts.

5. The Chairman and the Secretaries of the China Continuation Committee shall be ex-officio members of all Special Committees, and shall receive copies of all papers and communications issued to such Committees. Copies of all papers and communications shall be filed in the Secretary's office.

6. Committees are requested to be careful to avoid, as far as possible, burdening missionaries with long sets of questions, and are asked to consult the Secretaries of the China Continuation Committee before sending out such enquiries, in order that unnecessary duplication of work of this kind may be avoided.

7. No Special Committee shall solicit funds for its own work without first securing from the China Continuation Committee authority for such effort, and an audited statement of such receipts and expenditures shall be submitted to the China Continuation Committee.

Dr. Bondfield reported that full responsibility for editing and publishing the CHINESE RECORDER is now in the hands of the Editorial Board of the RECORDER. He stated that less than one thousand copies of the magazine are sold in China and urged that the members of the China Continuation Committee assist in its wider circulation.

A request passed by the Fourth Triennial Meeting of the Baptist Conference held at Canton in the spring of 1913, requesting the assistance of the China Continuation Committee in finding and securing the adoption by the Bible Societies of a more satisfactory term for baptism than that now in use, was read. It was voted to refer this appeal to a Special Committee, consisting of the chairman and the secretaries, to be dealt with in such way as they may find advisable, and that a report be made by them to this Committee.

Arrangements were made to hold the annual meeting of the whole Committee in Nanking on May 8th to 12th.

The offices of the China Continuation Committee are at 29 North Szechuen Road, Shanghai, opposite the Missionary Home. In the same building are the headquarters of the Educational Association of China and of the CHINESE RECORDER.

E. C. LOBENSTINE, *Secretary.*

Our Book Table

TRACTS FOR THE TIMES. *Relation of Education to Religion*, 基督教與教育之關係, price 3 cts.

The Benefits of Christianity to the Republic, 基督教有益民國, price 3 cts.

By CHANG CHUN YI and Dr. MACGILLIVRAY. Shanghai: Christian Literature Society.

Recent political experiences and other causes are giving the Chinese people a new discontent with themselves. The new education, the new democracy, have not as yet yielded their promised fruition. Catch-words of reform and panaceas of progress are becoming an old and not very inspiring story. Yet one takes a very superficial view of present-day tendencies in Chinese thought who sees in their outlook only this somewhat negative reaction. The stirrings of the new life continue, and are being manifested in many more positive ways. With the passing of much old prejudice there is also a consciousness of want. With the coming of new ideals there is an almost impatient eagerness for their better realization. All this predicates an attitude of inquiry toward Christianity, somewhat of a seeking to be convinced, for which we should be grateful and in response to which we need to be alert. Among literary men this new interest will not as yet manifest itself to any general extent by personal attendance at our evangelistic or other meetings. But these men are reading now at last with an open mind. This gives opportunity for renewing and adapting the use of tracts as an evangelistic method. Already the Y.M.C.A. have had an immense sale from their single sheet "Present Day Tracts." The Christian Literature Society is now planning another series of eight "Tracts for the Times" on the following topics :

Relation of Education to Religion.

The Benefits of Christianity to the Republic.

The Relation of Christianity to the Home.

The Relation of Christianity to the Citizen.

The Relation of Morality to Religion.

The Relation of Christianity to Law.

The Relation of Christianity to Medicine.

The Relation of Christianity to Progress.

They are a collaboration by Dr. MacGillivray and his well-known writer, Mr. Chang Chun-yi. The first two of the series are already out of press. If they are typical, as of course they are, then the entire series should have a very wide dissemination. The subjects are timely, vitally so. And there must be thousands of thoughtful scholars both of the old type and the new, who will read them carefully if put into their hands. The subjects are treated frankly, but with fine sympathy. Perhaps an illustrative outline of the argument may be of interest. Christianity is shown to benefit the Republic:

1. By helping the progress of civilization.
2. By cleansing the nation of errors and evil customs.
3. By furnishing the highest ideals of individual duty.
4. By supplying moral power.
5. By effecting true human equality.
6. By creating a spirit of unity.
7. By intensifying patriotism.
8. By spreading knowledge, through literature, etc.

The style in such publications is no minor consideration. The authors have realized this, and evidently the literary form has been as carefully worked over as the subject matter. On the whole the result is excellent. The classical quotations ought to commend themselves to Chinese scholars, while the modern flavour is also very distinct. The sentences seem, however, to be rather long and involved, requiring concentrated attention. For the purpose in view a lighter touch might accomplish more. One ventures the suggestion that a certain amount of rhythm, with clauses of a fixed number of characters, might relieve this. For instance, in the tract whose outline is given above (3) in the original is as follows:—基督徒認定個人當盡之本分理想均極高尚。Are there two ideas or only one? Under (4) there occurs the phrase 而後少盡事天本分而心安, where the last three characters might be omitted. In a few other cases the desire for emphasis leads to a slight verbiage. Thus one wonders whether the phrase found under (2) 既自知爲上天下地往古來今中之一人 is really more effective than the terser 爲天地古今中之一人. There seem to be passages where the western original has cramped the free play of Chinese rhythm, as under (3) 衣食住 would seem to be the English "food, clothes, and dwelling" where the Chinese would have more naturally run, 衣食起居. Or again the English thought is sometimes rendered rather too mechanically, as in the fondness for 精神. Thus the headings for (5) and (6) are respectively:—基督教使人精神上無不眞平等, and 基督教使人有精神統一之妙用, and on the last page the curious phrase 不惜貢獻精神的產物以助之之本分. Another peculiar expression is found under (1) 斷不容賤視女子若可任意處置之目的物 where 目的物 could apparently be dropped entirely without loss. Such expressions, while affected in the newspapers, and by those generally who have been most influenced by Western contact, may not add to the force of the argument in the eyes of that numerous class among whom the tract would be most truly appreciated. These criticisms are all rather cases of 吹毛求疵. The message of these tracts is unquestionably in a dress which will secure the attention and admiration of Chinese scholars of all types.

Dr. MacGillivray has done the first tract of the series an injustice in the English title, which would reproduce the Chinese and be more truly descriptive of the contents if given as, "The Relation of Christianity to Education." These tracts profess to do no more than prepare the way for the reception of Christian truth. But has not the time come when tracts of this literary quality could be issued showing not only the usefulness of Christianity, but also its essential truth? The apologetic that appeals most to the Chinese mind is the pragmatic one. Nor can this ever be over-emphasized. These tracts are admirable examples of this kind, and as such have a splendid function. But the value of Christianity is not the final nor the fullest argument for its acceptance, nor will it function itself as described until the historical and spiritual truths upon which it is based are understood and believed. These "Tracts for the Times" ought to be followed by another series striking a deeper note, for the appreciation of which they can be the finest kind of preparation.

J. L. S.

NOTES ON CURRENT CHINESE LITERATURE.*

Some Publications on English Grammar.

English Grammar. By Fong F. Sec. Dr. Fong Sec's treatment of "English Grammar" shows that he understands what the Chinese student needs and what are usually his greatest difficulties in beginning the English language. His first volume is a frame work for the second. He has touched lightly, but clearly, on most of the essentials for the beginning work and then enlarged on them in the second volume.

Several good points are noticeable. The best is the large number of exercises for the student to work out for himself. And it is worthy of note that he has used very sensible material for his model sentences; a great deal of it being historical, geographical, and biographical; so many things which they will remember in their most important college work.

He has not put in so many special rules as to confuse the student, but just enough to be helpful. His rule for forming plurals and the one as to when to add *s* and *es* to the present singular verb are very good ones. Anything which might tend to be confusing in his different divisions in Book I is left over for Book II where it can be enlarged upon.

His treatment of the four different genders and the classification of pronouns are both important points which are often omitted in such works.

He has done well to take up only three simple tenses of the verb in his first book, leaving the more difficult ones for his second book.

He has simplified matters somewhat by taking up the active and passive voice together and comparing them side by side in the

* [During the last few months a collection of recently published Chinese books (including school books) has been made from various publishing houses and book shops in Shanghai by the Book Table, and a large number of friends, whose assistance is much appreciated, have come to the help of the editor in making critical notes on this literature. The first instalment of these notes was given in the February issue.—Editor Book Table.]

same sentence. Students generally have more or less trouble with the passive, but this method seems to make it quite clear.

He calls attention to the proper use of interrogative auxiliaries as *do*, *does*, and *did*. The adverbs are clearly classified. It is also well to have the preposition, conjunction, and interjection well defined as he has done, for these cause more or less trouble.

It is interesting to see that a list of "the same words as different parts of speech" has been made and carefully worked out in sentences. This is one of the great difficulties of our English language.

These two volumes seem quite complete and yet not especially confusing or complicated. They are well adapted for the first two years of middle schools which aim at a good course in English.

The Verb. By Chen Teng Hsieh. Mr. Chen Teng Hsieh's book, "The Verb," goes well into detail in handling all the different subjects taken up in his nine chapters. In fact he has carried the detail so far in some cases that he has brought in a lot of things which the Chinese student will not need in his middle school English work. The fact that he has stuck rather close to the Latin in showing the derivation of words is a good point, but much more to the advantage of the American or English school boy than to the Chinese.

In his chapter on Voice he has given seven pages to a list of conditional sentences and their equivalents which should be very valuable. This, he seems to make very clear. In his last chapter on Conjugations he has recognized the importance of a long list of common verbs, conjugated, classed transitively and intransitively, and all vowels marked, thus taking the place of a big dictionary to a certain extent.

The fact that over half of the book is written in Chinese character lessens its value immediately for English work. Students generally in studying English do too much thinking in Chinese and this would encourage their doing it nearly altogether. Although the author seems to have a good knowledge of the English language, nevertheless he occasionally slips back into the Chinese way of saying things. Very often the article is found to be lacking and now and then a small, common verb will be omitted. This is one of the great problems we have in getting the English language before our students and we can not afford to have it encouraged in this manner. Some of his model sentences contain slang, especially pages 11 and 13. This would be very hard to explain to Chinese students and entirely useless to them, unless they go to America! It seems that he has given too much space to obsolete forms; such as "wot" and "wist" for "know;" "durst" for "dare;" "thou," "shouldest," etc. He makes free use of "ain't" and "tain't." Such words should not be tolerated at all in an English class.

In touching on the different periods of literature, as Shakespearean and Elizabethan, he has gone into something which might better be taken up in college text books. He has used a great many terms which might be simplified and made much easier for the beginner. It is useless to burden young Chinese

students with such terms as "nominative," "dative," "accusative," "subjunctive" etc.

On the whole the book seems very unsatisfactory.

English Grammar Simplified. By Wen Tsung-yao. This writer handles almost the same subject matter and divides and sub-divides his chapters the same as does Fong Sec. He has laid a great deal of stress on some very important subjects and at the same time rather slighted others. For instance, he has gone into detail in classifying pronouns, adjectives, and adverbs. He has dwelt at length on parsing, analysis, and syntax, which are very important things. He has given very little space to direct and indirect discourse and these always seem to give the students trouble. It seems that he has not felt the importance of devoting a lot of space to examples and exercises for the students to work out for themselves. The sentences he does use are of very good subject matter and are well worked out.

He has made use of a great many tense forms but has treated them in such a way as to relieve the confusion for the student. Three at a time are usually taken up and explained at length and then something else is introduced. After these three forms are well learned and made use of, he takes up the next three most difficult ones.

One of the best things he has done is to devote several pages to punctuation, taking up all the different stops and dwelling on them at length. This is so conspicuously absent in so many of the texts and yet the students need it above many other things for their English composition work. This text is lacking in work on the paragraph so that would have to be supplied by the instructor in using this book.

The entire conjugation of the verb "love" is given in the back of his text and this should prove very helpful to students in forming their different tenses. He follows this with some defective verbs and shows how they are lacking in a great many of their forms. This should be beneficial, as the students seem to have more or less trouble with this particular form of the verb.

The text seems just a little advanced for first year middle school students. It would seem to be quite well suited to second year students.

BOOK REVIEWS.

ELEMENTARY GEOGRAPHY. By Prof. C. G. FUSAN. *Commercial Press, 2 Vols. \$.25 each.*

A most excellent little work that can be used for either geography or nature study in primary schools. The name given is rather misleading. It might better be called Physical or Natural Geography, or, as the Chinese designates, An Introduction to Geography. Mountains, plains, truck gardens, clouds, etc., form the titles to successive chapters. The treatment is far too brief, but the excellent illustrations (considering the cheapness of edition) abundantly used afford plenty of room for the active teacher to pad out. In the second volume the treatment is perhaps quite sufficient. The Chinese while easy and flowing is perhaps still too difficult for

the children. It would probably be a better plan to prepare the first volume only for the teacher and make it much more extensive. The chief virtue of the book is that it represents an actual class room production by a teacher of wide reputation. May more such books be forthcoming!

A. A. B.

MISSIONARY PRINCIPLES: REV. ROLAND ALLEN, M.A. *London: Robert Scott.*

It is safe to say that whatever the versatile author of the well-known book, "Missionary Methods: St. Paul's or Ours," cares to say upon evangelistic propaganda and cognate topics, the public which read and re-read his first volume will be prepared to give his utterances an attentive and even a welcome hearing. And deservedly so. No reader of Mr. Allen's striking book on "Methods" could fail to realize that his ideals were always high, and his argument a valuable and timely corrective of certain harmful inclinations which are perhaps natural to men belonging to the vigorous races of the west. In the present book our author again shows that he is a man of strong and even glowing convictions. His object in writing "Missionary Principles" is to restate a few "commonplace truths," and it is right to say that he restates them with a degree of perspicacity and vigour which leaves nothing to be desired. In the four well-filled chapters which comprise the volume, the reader is treated to a closely-reasoned argument on the true principles which must underlie all worthy and successful missionary effort. The Impulse, the Hope, the Means, as well as the Reaction associated with the great task of Christianizing the world, are discussed in a series of illuminating paragraphs, each step logically, and the logic is almost ruthless in its forward march, leading up to the next with convincing and irresistible power. We have read the book with much care and profit. Even while we do not and cannot accept all of Mr. Allen's conclusions, we none the less feel that he has given us another book that must be reckoned with, and one which deserves and even demands the close study of all directly interested in the work of foreign missions. Readers of the RECORDER are certain to peruse "Missionary Principles" for themselves, and it is therefore unnecessary to analyse its contents in this notice, or even to quote at length from its most suggestive pages. And yet, when we meet with a statement such as the following, we are not only arrested by the terseness of the language employed, but by the native truthfulness of the assertion. Says Mr. Allen: "The missionary spirit is the Spirit of Christ in the soul; our missionary efforts are the manifestation of the Spirit of Christ in us—in all it is the Spirit which is manifested, the Spirit of Christ the Redeemer, the Saviour." And again: "Belief that the religion of the heathen is bad is not the motive which impels men to preach Christ; belief that the religion of the heathen has much truth in it is not the motive—the true motive is the presence in the soul of the Redeeming Spirit of Christ, the Spirit which seeks to bring all men back to God, in Christ." Most surely all this is true. No other impulse

counts in the grand battle that is being waged against the powers of darkness, and no other need hope to sustain the Christian soldier in his efforts to conquer the kingdoms of this world for his Master. We have also noticed the serious and opportune word of warning against the tendency to lay too great a stress upon the use of means and external forms. It is, as we have said, a timely word. We ourselves fear that organizations are often so fantastically complete, and withal so numerous, that while the spiritual end for which they were created is doubtless still there, it is in danger of being obscured and so overlaid as to be forgotten or escape observation. This is, we judge, a real peril, and one to which missionaries who are engaged in erecting new, or caring for old and, possibly, valuable machinery should pay watchful attention. When the end of all missionary enterprise, the salvation of souls, is neglected, just as in some writings the argument is lost under the multiplicity of its exposition, it is more than time for wise men to call a halt, and to utter a protest lest enthusiasm be misdirected, and energies be prostituted to secondary and less vital issues. All through his pages Mr. Allen touches the bedrock of appropriate and convincing discussion, and all that we need add here is that while Mr. Allen writes as an Anglican, yet without bigotry, he has a message and a powerful message for everyone calling himself Christian. The book is a strong book, admirably written, and calculated to help the officials of missionary societies and their supporters, as well as workers on the field, to think and act along right lines.

J. W. W.

Correspondence

KULING SACRED CONCERT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—The copies of Gaul's "The Holy City," selected to be sung at the Sacred Concert at Kuling next August, have now arrived from Novello's. As I am leaving for England before the summer I shall be very glad if members of the chorus requiring copies will apply at once for them. Price \$1.30 per copy. (A few copies with stiff boards, \$1.55 each.) Postage extra.

Thanking you,

Yours faithfully,

WILSON H. GELLER.

THE LONDON MISSION,
SIAOKAN, HUPEH.

ANNOUNCEMENT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—Will you please make the announcement through your columns that the date of entrance for the next class in the Woman's Union Medical College, Peking, is September 15th, 1914. A new class enters but once in two years.

Yours truly,

ANNA D. GLOSS.

PEKING.

FAMINE SUFFERERS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—We have been instructed by the Conference of

Federated Missions, an organization comprising thirty missions working in Japan, to send forth an appeal for funds for the relief of famine sufferers in Japan.

According to an official report, issued by the Japanese Government, ten million people are in need of food, in the northern prefectures and the Hokkaido. This statement is sufficient, without further comment, to give emphasis to the need of an immediate and generous response to the call of distress.

Contributions should be sent to Rev. J. L. Dearing, D. D., Yokohama, Treasurer, Conference of Federated Missions.

S. H. WAINRIGHT,

Chairman Publicity Committee.

"GOD'S NAME IN CHINESE."

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—In your January issue, Mr. G. Parker proposed to translate the Hebrew names of God according to their meaning, as "for Elohim, 能者" etc.

The objection to this is that the names in the O. T. are prehistoric, *i.e.*, they were formed at an earlier stage in Semitic languages than that known to us as Hebrew. Hence the etymological sense is only latent in the names, and they have acquired a new and special sense apart from their etymology. The Chinese on the other hand expresses power and that only, and is not distinctive, for it might be applied to a man. Moreover, the original meaning of these names is far from certain—see A. B. Davidson, *Theology of the O. T.*, p. 39, and Hastings D. B. ii, 199.

If it is necessary to distinguish the several names, I would suggest that 上帝 be reserved for Elohim, 帝 for Eloah,—which is a poetical word and so parallel to the use of 帝 in the Book of Odes—finally 神 might represent El, a name common to the whole Semitic world.

This would at least have the merit of disclosing some curious facts, which are obscured in the English version. For example, in the speeches of Bildad in the book of Job, El only is used, while Job himself uses Eloah more commonly.

I am,

Yours faithfully,

JAMES W. INGLIS.

MOUKDEN.

A WARNING.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—G. B. Royer's warning against a supposed modern improvement on inherited teaching is weakened by using an uncertain proof of a popular tenet.

Until the exegesis of Luke xv and xvi is ascertained those chapters should not be brought into controversy.

It may be found that just as the Kingdom of Judah or Judæa is prominent in the N. T. so Ephraim-Israel or the northern kingdom is not overlooked in the same. Of course if that part of O. T. history is a blank in our minds when we begin to peruse the N. T. we shall not stumble across any allusions to it in our reading. Do not all or most N. T. difficult portions deal with themes not generally known? Suppose the elder brother is Judah and the five

brethren are Judah; and the younger brother and the rich man are Ephraim-Israel: and the narratives are cases of prosopopeia; and the "dead" means "lost" in banishment; and "alive" and "found" mean return from banishment in Assyria; and hades or gravedom is Assyria: where is the suitability of using the passage for "Hell"? Certainly Sheol-hades in Hosea means Assyria and in Luke xvi it may mean the same. A part of the purpose of the banishment was the enlightenment of India, Afghanistan, Central Asia, and China; and "after two days (11 Pet. iii. 8) God will revive them and on the third day they will 'live' in his sight" (in their old home). It is probable the popular notion "Hell" never entered into the mind of God's mouthpieces. Let us be careful not to have a weak blade when we wield the Spirit's sword.

Sincerely,

LUCANUS.

DAY OF PRAYER FOR CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—At the first Annual Meeting of the Hunan Continuation Committee a proposal was sent on to the China Continuation Committee asking the National Committee to suggest to the Churches of China the setting apart of the last Sunday in April as a day for special prayer for the wellbeing of the Republic. We had expected that the National Committee would meet in March, but the news that has just this evening reached me that the Committee

will not meet until May renders it necessary for us to ask the medium of your columns to make the suggestion known if it is to be of any effect this year.

Of course it must be understood that the suggestion for an annual commemoration of the Day of Prayer kept on Sunday April 27th, 1913, comes from the Christian Church only. Personally, I deeply regret that even Christian writers have in a few cases attributed the movement last year to motives that were not of the highest. As far as evidence can go the last year's movement might be summed up thus: certain Christians said: "We have a God Who hears and answers prayer, and if we pray to Him He will help China at this time." Their non-Christian colleagues in the Government answered: "Please pray." The suggestion we make now is due to the true statement that I have put into the mouth of the originators of last year's Prayer Day. "We have a God Who hears and answers prayer, and if we pray to Him He will help China at this time." The Hunan Continuation Committee has nothing whatever to do with Hunan political parties. True, China needs constant prayer, and I imagine that there are very few gatherings of Christians throughout the land where the needs of China are not remembered every Sunday. But just as our American friends set apart a day for special thanksgiving without ceasing to give thanks always, so we desire a day to be set apart for special prayer for the land, though still hopeful that we shall continue to pray without ceasing for the good of all who govern and all who are

governed in this most populous of the lands of the world.

I am,

Sir, yours etc.,

GILBERT G. WARREN.

Chairman of the Hunan Continuation Committee.

CHANGSHA.

VENTILATION IN SCHOOLS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—In the article on "Conservation of Health" in your January issue, Bishop Bashford says regarding public schools: "It is well known that tuberculosis spreads rapidly through the indoor life of young Chinese, even despite the best precautions of our mission schools." Is not this sad fact largely due to the want of thorough ventilation in the schoolrooms and especially the bedrooms of the boys or girls?

Their Chinese homes are ventilated on almost every side—not by two or three special ventilators but by a myriad small cracks and crevices. The unceiled roof, the very loosely fitting doors, the paper covered lattice windows, more often broken than not, the wooden or bamboo partitions with cracks all over, besides the wide gaps above and below; and especially the central hall which is quite open to the sky in front and behind through the 天井, all allow free circulation of air.

From this almost open air life the lads are put into dormitories with seamless floors and ceilings, air-tight walls, and closely fitting foreign doors and windows. Of course the lads are told to sleep

with their windows open, but *do they?*—even if the teachers come round last thing at night to see that they are open. Even two or three transoms over the doors into a corridor give no *through* ventilation (when they are not shut) if the windows are not open too. The fact is foreigners have houses which can be kept air-tight, but have learnt to keep them open.

The Chinese and, alas, a few foreigners, have not yet learnt that, and, until they have, putting them into foreign buildings is bringing them into a "death-trap", as one modern built school has been nicknamed. In India it seems to be the same, as one missionary there said: "We train our native helpers to die of consumption." It is stated that the Esquimaux of Labrador will be extinct in another generation or two—they are dying off so rapidly since they have exchanged their former mode of dwelling for houses built in foreign style fitted with foreign stoves. School buildings can surely be erected in which, if the class rooms which are used while under the supervision of a foreign teacher are in foreign style, the dormitories permit of a thorough *through* ventilation which cannot be closed directly the teacher has made his last round.

The rule providing 1,000 cubic feet of air space for each person is made on the assumption that there is a moderate amount of ventilation which is just short of being a "draught." But many school bedrooms not only fall short of the 1,000 cubic feet but lack the ventilation needed for the full allowance of space.

If, after spending more money and allowing more air space for

each person than is customary in Chinese houses, we cannot secure sufficient ventilation to prevent consumption from spreading more rapidly than in their own unhealthy homes,

it speaks badly for the hygiene of western architecture.

I am,

Yours sincerely,

FRED. H. JUDD, M.B., B.C.

JA OCHOW.

Missionary News

An Interesting Celebration.

Mr. and Mrs. Edward Evans' silver wedding was recognized on the 23rd February by the presentation of a massive salver, suitably engraved, as a token of appreciation of hospitable entertainment in their Home. The list of contributions (none exceeding 50 cents) is a lengthy document representing missionaries of many societies, and including Bishop Molony for many C. M. S. workers, Dr. and Mrs. Worth of the S. Presbyterian Mission, and many others. All the household staff and office help took part in the reception, two of its native heads having been in the employ of Mr. Evans over twenty years.

Gifts to Chinese.

Our readers will be interested in hearing that the requests for the new and enlarged edition of the book entitled "Jesus is Coming," notice of which was given in this paper a few months ago, have come in so rapidly that arrangement has been made to send the second thousand copies free to all Chinese who will write expressing their desire to have one.

In addition to the above, Mr. Blackstone, who is on his way home via Egypt and Europe, offers free copies of his other

little book "Satan, his kingdom, and its overthrow."

Free copies of either of these two books may be had on application to Mr. G. McIntosh, Presbyterian Mission Press, Shanghai. In writing, please give name and postal address, including Post Office and province.

South China Baptist Conference.

The South China Mission of the A. B. F. M. S. held its annual Conference January 23rd-31st. One matter of general interest was the inauguration of union medical work with the English Presbyterian Mission at Chaochow-fu. Action was also taken by the Conference looking toward the larger question of co-ordinating and unifying all our medical work. There is hope of a larger and more vital union in regard to education, especially exchange of lecture courses in theological instruction.

The work of the Mission shows advance in the growth of the Academy and in the number of day-schools both for boys and for girls. The prevalent unrest and the uncertainty as to what position the Government will take on religious matters are seriously interfering with evangelistic work. But the masses are more friendly toward Chris-

tianity than ever before, so we are hoping that a better day is at hand.

A. F. GROESBECK.

Kwangtung Christian Council.

The second annual conference of this federation council was held at Canton on January 14th, 15th, and 16th. Delegates to the number of 115 were present, representing nearly all the Missions and denominations working in the province. Dr. T. Cochrane was present and was most cordially welcomed by Council in view of his splendid services in the direction of Christian unity throughout China.

In his opening remarks the Chairman, Rev. Y. L. Tse, said we all had relationship with both a heavenly and an earthly kingdom. It was reason for great gratitude to God that while in connection with the earthly kingdom there had been many serious changes and danger and unrest throughout the year yet the Christian Church had been privileged to carry on its work without hindrance and we were able to meet under such cheering and peaceful circumstances in this harmonious way to discuss our common task.

As a large number of the delegates spoke the Hakka dialect, all the business of the Council was translated into that dialect by Rev. C. L. Cheung of the London Mission Church, Hongkong.

The new officebearers appointed are: Chairman, Rev. Y. S. Wong; Vice-chairmen, Rev. A. Baxter and Dr. T. S. Lau; Secretaries, Messrs. M. H. Cheung, and C. G. Fuson; Treasurer, Mr. C. M. Yip. These took office at the close of the conference.

After some discussion it was agreed by a large majority that delegation was not confined to men but that any mission or church so desiring could appoint women delegates.

After the preliminary business had been arranged the whole Council was divided into six committees to deal with the following topics:—Occupation of the Field, Evangelization, Christian Education, Preparation of Preachers, Christian Literature, and Bible-study and Sunday-schools. These committees considered reports presented by commissions appointed at last year's Council and by the Executive Committee. and prepared findings which were printed and submitted to the subsequent sessions of the whole Council. The energetic chairman of Committee on Occupation, Rev. H. O. T. Burkwall, has with his colleagues done a great deal of useful work during the year. Although still waiting for instructions as to how the survey of the whole Republic is to be carried out by the sub-committee of the China Continuation Committee a vast amount of preparatory work has been done which will make the subsequent survey a much simpler task. A large map is under preparation which will show at a glance the geographical situation, the numerical strength, and different phases of mission occupation in the province. It was pointed out that there are still some large districts in which no work has been begun.

The work of evangelization was considered in its method of approach to the following classes: Officials, the army and navy, students and teachers, women, boat-people, prisoners, laboring classes. Emphasis was

placed on social service, a wise and wide use of literature, and the importance of taking advantage of the desire for education in getting into touch with these.

The report on education recommended the establishing of a bureau of Christian education through the appointing of two delegates from each church. The executive of this committee would select educational supervisors who would incorporate the ideal of a common scientific curriculum and thus correlate the work of the different churches.

In connection with the preparation of preachers a scheme for founding a Union Theological College was presented, and received the hearty endorsement of Council.

The committee on Christian Literature presented a most comprehensive report under the following sub-heads: (1) Preparation; (2) Distribution; (3) Matter and Form; (4) Common Hymnal. The Executive Committee of the Council was asked to secure the appointing of a committee which will co-operate with the South China Religious Tract Society in carrying out the proposals. The difficulties in the way of adopting a union hymnal seem at present insuperable, but it is thought that a beginning might be made by the publishing of one hundred favorite hymns for use in union services.

One of the most cheering features of the conference was the emphasis placed on Bible-study. A well-prepared plan was submitted for the forming of classes in connection with both city and country congregations. Sunday-school work was also given a prominent place. There is little doubt that prog-

ress in every other department waits for a real interest in and understanding of the Word of God by the membership of our churches.

A report was submitted on the standard which should be considered necessary for admission to church membership. It was agreed that except in extraordinary cases enquirers should receive six months' instruction, should sever all connection with idolatrous practices, should at baptism confess the Triune God and promise to make the Scriptures the rule of faith and practice, pledge themselves to give at least as much for the service of Christ as they had formerly to idolatry, and promise to seek by their witness to lead others to Christ.

Council appointed the Kwangtung members of Continuation Committee—Revs. R. E. Chambers, D.D., Y. L. Tse, and L. T. Cheung—as its delegates on that committee.

It was agreed "That in the discipline of members the action of each church be recognized by the other churches, and to this end that any Christian presenting himself for membership shall not be received unless he have a certificate of good standing from the church to which he belongs."

The daily devotional meetings were led by Revs. Y. S. Hung, C. Maus, and S. P. Yeung. The keynote of each address was unity. Rev. Yeung said that during the past year he had been associated with many different political meetings in Canton and Peking, but the tremendous difference between these gatherings and this one greatly impressed him. The distinction lay in the fact that the living Christ was in our midst just as

really as when He stood among His disciples after the resurrection. If we wished to hear the Master's message to our Council it would be found in John xvii. 21: "That they all may be one . . . that the world may believe that thou didst send me."

The Social Application of Christianity.

A conference on the social application of Christianity was held in Shanghai on the 16th and 17th of January. The opening address was given by Mr. C. T. Wang on "The Opportunity for Social Service in China" in which he pointed out the great need for the alleviation of physical suffering and the solution of the economic problems which press upon the masses of the people, and expressed his conviction that only the Christian spirit can adequately meet the situation. This was followed by an able paper by Mr. H. L. Zia of Hangchow on "The Status of Chinese Philanthropy" which enumerated many lines of philanthropic work, made certain criticisms as to lack of organization and up to date methods, and then made constructive suggestions as to co-operation between Christians and non-Christians in charitable work, which would furnish a point of contact, and give opportunity for wide helpfulness. "The Social Message of Christianity" was the subject presented by Prof. G. R. Sarvis of the University of Nanking, who outlined the social elements in the Gospel, called attention to the fundamental similarity between the social movement and the social aspect of Christianity, and emphasized the opportunity for leadership on

the part of the church. An interesting paper on "The Place of Woman in Social Service" by Miss Y. M. Chun closed the general presentation of the subject.

The rest of the conference was given over to practical matters—a consideration of the survey idea, summing up of work accomplished, and recommendations as to the promotion of social service.

A prerequisite of any form of social work is a study of conditions—the making of a survey. Three examples of surveys made under Chinese conditions were provided in a paper by Mr. E. Kilner on the very efficient methods of the Shanghai Health Department, a succinct summary of the procedure of the Y. M. C. A. in making a survey of an educational center, by Mr. J. H. Geldart, and a paper on "The Survey Idea in Mission Work" by Rev. Alexander Miller, read in his absence by Rev. S. McKee. Using these as a basis, Mr. E. H. Cressy of Kinhwa gave a paper on "How to Make a Survey" in which he summarized the processes involved. These papers were accompanied by exhibits of maps, and led to much informal discussion.

The paper by Dr. E. I. Osgood of Chuchow on "Social Service in an Interior City" was a record of accomplishment. It was a story of a mission with average equipment combined with the ability to see an opportunity. Public improvements, a new spirit, and no little reflex influence on the work of the station were the results. Mr. W. W. Lockwood summarized the experience of the Y. M. C. A. in a paper on "Some Principles of Social Work," in which he emphasized the possibility of beginning social work with the force and

equipment at hand, of strengthening existing agencies rather than creating new machinery, and of following practical lines of least resistance.

The report of the temporary committee, at whose call the conference had assembled, was then presented. After defining its position as to the Christian conception of social service, the need for social service in China, and the relation of the church to social service, the committee made recommendations which, after discussion, were adopted in the following form:

"That this conference recommend to the China Continuation Committee that it serve as a clearing house for experience and information as to the social application of Christianity, and that it take into consideration the appointment of a special committee on this subject."

"That a committee of five be appointed to present this matter to the Continuation Committee, and in the event of their inability to act, to take such measures as may best carry out the spirit of this conference."

The conference was an expression of the conviction that the time is ripe for some more general and conscious effort toward the social application of Christianity in China. The resolutions above quoted indicate its feeling that the need is less for another organization than for the socialization of the various lines of Christian work now being carried on. Throughout the sessions there was constant insistence on beginning with things near at hand, and using in a new way the means available. Therefore it

seemed best not to try to establish a new agency for this department of work, but to tie it up to the most representative of the existing agencies—the China Continuation Committee.

To one reviewing the conference, three things stand out as significant: the unexpectedly large amount of social work that is already under way; the recurring emphasis upon co-operation with non-Christians in social work; the witness of manifold experience that social service is one of the widest doors to becoming a disciple of Him who came not to be ministered unto, but to minister.

The conference was frankly stated to be under no official auspices, but was characterized by deep conviction—a conviction which was not limited to the sixty persons who participated, but which letters and personal contact showed to be widespread throughout the district in which the conference was held.

The chief function of the conference was a prophetic one. The real work is still before us. A central agency, when provided, will make information and experience readily accessible, and will tend to foster this line of Christian activity. It will bring into touch, and stimulate to renewed activity the growing army throughout China whose hearts burn within them when they pray "Thy kingdom come."

E. H. CRESSY.



The Month

THE GOVERNMENT.

In general the financial condition of the Central Government is improving; some provinces have started to remit funds to Peking. The President presented a bill to the Administrative Conference looking to the abolition of the civil governorships and investing their power in the Tutuhs. Hsiung Hsi Ling resigned the Premiership. The tendency has been to concentrate power in the hands of the President. The Cabinet which had ceased to be of any efficient service was abolished.

On February 4th a Mandate was issued ordering the dissolution of the self-governing bodies in the provinces, the general reason given being that they obstructed the administration.

In response to a request from the Association of Confucianists, that the schools be ordered to include the study of the Classics in their curricula, the President in a rescript replied that this study is a course that can never be abolished. On February 9th a Mandate ordered that the Republic should continue to honour Confucius according to traditional custom. It was pointed out, however, that this did not involve establishing Confucianism as a State Religion.

The indemnity claims arising out of the rebellion have caused considerable discussion. One feature to be noted is that claims to the amount of one million pounds have been made by the banks. The Chinese Government has asked that the entire matter be referred to the Hague Conference.

FINANCE AND COMMERCE.

The Standard Oil Company has made an arrangement with the Chi-

nese Government whereby it has obtained the privilege of exploiting the oil resources of Chihli and Shansi provinces. The right to lay pipe lines and to construct the necessary railroads is included in the agreement. In return for the concession the Chinese Government is to get 37½ per cent. of the stock with the option of securing 7½ per cent. more later.

The Banque Industrielle de Chine has secured for the French a concession to erect the railroad from Yunnanfu to Chungking.

The American Red Cross Society has been given a year in which to raise a loan of gold twenty million dollars to carry out the Hwai Conservancy scheme.

GENERAL CONDITIONS.

In some sections there is much brigandage and robbery. Evidence of plotting against the Government was discovered, as a consequence of which four revolutionists were shot in Wuhu. Thirty executions were reported as having been carried out in ten days in Canton. Yung Kwe-Shing, the instigator of the murder of Sung Chiao-jen, was on January 20th murdered in a train.

The White Wolf continues to be active. Tales of shocking cruelty come to hand. The city of Liuanchow was burnt out through the activities of the followers of the White Wolf. Several important places in Anhwei were reported as having been captured by this noted brigand. Chang Shun was appointed to capture White Wolf and a move has been made in that direction. The reports of the success of this expedition are somewhat conflicting.

Missionary Journal

BIRTHS.

At Stokes Fleming, England, January 7th, to Mr. and Mrs. H. J. MUNGEAM, C. I. M., a daughter (Dorothea Joan).

At Suitingfu, January 13th, to Rev. and Mrs. A. T. POLHILL, C. I. M., a daughter (May).

At Hengchowfu, January 18th, to Mr. and Mrs. E. BRETON, C. I. M., a son (Paul Emil).

At Tungren, January 27th, to Mr. and Mrs. P. OLESEN, C. I. M., a son (Wilfred Palasen).

At Taiku, February 1st, to Mr. and Mrs. R. K. GONDER, C. I. M., a son (Willoughby Maurice).

At Hweianhsien (Amoy), February 6th, to Rev. and Mrs. G. REYNOLDS TURNER, a daughter (Agnes Euphemia).

At Wanhhsien, February 9th, to Mr. and Mrs. T. DARLINGTON, C. I. M., a son (David John).

MARRIAGES.

At Wukung, January 8th, Mr. N. C. JAKOBSEN to Miss P. M. AAROE, both C. I. M.

At Kaifengfu, January 9th, Mr. H. A. WELLER to Miss A. E. BRETT, both C. I. M.

At Wenchow, January 20th, Mr. F. WORLEY to Miss J. H. PETTIT, both C. I. M.

At Fancheng, Hupeh, January 20th, Rev. JOEL S. JOHNSON, S. A. M. C., to Miss ADINE R. WENBERG.

At Hongkong, February 11th, Rev. T. W. DOUGLAS JAMES to Miss M. E. DUFFUS, both E. P. M.

DEATHS.

At Shanghai, December 21st, Rev. JAMES WARE, Foreign Christian Mission, aged 54 years.

At Shanghai, January 12th, LEONARD JOHN DAY, of the British and Foreign Bible Society, aged 49 years.

At Chicago, Ill., U. S. A., Rev. OSCAR E. JOHNSON, S. A. M. C., aged 30 years.

ARRIVALS.

January 27th, Mr. and Mrs. E. PALMBERG; Mr. and Mrs. G. PALMBERG, and child, and Miss C. ANDERSON, (ret.), all C. I. M.

January 31st, Mr. D. GODDARD, formerly A. B. C. F. M.

February 1st, Miss R. ELLIOT, Am. Bible Society.

February 3rd, Miss M. MITCHELL, American Church Mission.

February 8th, Rev. and Mrs. J. PETERSON and child, S. A. M. C., (ret.); Dr. and Mrs. C. G. TRIMBLE and child, M. E. M.

February 12th, Miss E. A. POWELL, (ret.); Misses M. THORPE and F. J. EIPPER, all C. I. M.

February 15th, Mr. J. A. ELY, American Church Mission; Miss BEARD, Am. Pres. Miss. South; Miss HOWARD, Rev. and Mrs. D. W. RICHARDSON and family, Rev. and Mrs. C. N. CALDWELL and family, all Am. Pres. Miss. South, (ret.); Miss M. E. SWITZER, C. M. M. (ret.); Mr. H. C. BARTEL, Independent (ret.).

February 22nd, Dr. W. E. HAIGH, Wes. Miss. Soc.

DEPARTURES.

January 24th, Miss MARY F. LEDYARD, A. B. C. F. M.

January 30th, Mrs. R. Fitch and family, Am. Pres. Miss.; Miss A. R. V. WILSON, Am. Pres. Miss., South, all for U. S. A.

February 1st, Mr. and Mrs. J. GRAHAM, C. I. M., for North America.

February 10th, Mr. and Mrs. T. HUTTON, Independent, for England.

February 11th, Miss JULIA BONAFIELD, M. E. M., for U. S. A., via Siberia.

February 13th, Mrs. H. PAYNE and child, Eng. Bapt. Miss., for Eng.

February 14th, Rev. and Mrs. E. H. CLAYTON and Miss CODE, all for U. S. A.; Miss N. ADAMS, for Europe, all A. B. F. M. S.

February 16th, Miss EDITH M. CRANE, M. E. M.

February 20th, Mr. J. MACFARLANE, C. I. M., for Australia.

February 21st, Rev. J. M. B. GILL, American Ch. Miss., for U. S. A.; Mr. J. P. RODWELL, Friends Miss., for Canada; Mr. and Mrs. P. C. DuBOSE and family, Am. Pres. Miss., South, for U. S. A.

February 27th, Mr. and Mrs. P. S. EIKREM and family, Nor. Luth. Mis., for Norway.



Photo by R. F. Fitch.

STUDY OF WALL OF THE FORBIDDEN CITY IN YENCHOW.

Only duplicated in Nanking and Peking in walls of Forbidden City.

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VOL. XLV

APRIL, 1914

NO. 4

Editorial

Where Shall We Lay the Emphasis?

THE articles in this issue will serve as a stimulant against complacent satisfaction with past efforts; and as we face again the increasing complexity of the opportunities and needs, many will be driven to ask: Where shall we lay the emphasis? What is our *most pressing* duty? The scope of the problems that demand consideration is rapidly widening. We need therefore a selective process that will set in the forefront the tasks that must be done at once and enable us to leave for another day tasks that while important are at least not quite so urgent. We need to guard against losing ourselves in a maze of new and commendable plans. We must be careful that the demand for "surveys" and the "tabulation of facts" does not hold our hand back from duties near at hand that can be taken up at once.

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Support of Chris- tian Workers.

OUR Missionary News Department contains the report of a Commission on Salaries and Self-support. While the scale of salaries finally

recommended by the Commission, to the Missions concerned, will hardly be adopted by all at once, and so settle the questions involved, yet the tabulation of the salaries and the study of the different rates will naturally tend to unification. The time is coming for the formulation of some general principles that might guide in bringing in a certain measure of order at this point. It is evident that there is a tendency for a more liberal scale of salaries which in part can be justified by the fact that in many

sections of the China Mission Field the standard of living has gone up. Here it must be kept in mind that a large increase in the number of workers to meet evangelistic needs cannot go hand in hand with any very great increase in rate of support without making necessary a greater proportionate increase in the resources from the Home Base, otherwise increase in rate of support of Christian workers tends to decrease the number of workers.

Mission Competition.

* * *
THERE is one point in connection with the relation of the various departments of mission work to which special attention needs to be

drawn. There appears to be a tendency to competition between evangelistic and educational work in the matter of material inducement offered to those engaged therein. In other words educational institutions are able to offer, in many cases at least, higher rates of support and so tend to get for this branch of mission work the pick of the educated men and women. Here is a condition that should be remedied. It involves features that might militate against the ultimate aim of all phases of our mission work. Mission schools are also a part of Christian work: this eliminates the objection that one who selects the position that pays the most, is turning his back on Christian work for the sake of gain. Yet the fact that this one department of Christian Missions is able to offer a better support certainly increases the difficulties of securing some of the best men for evangelistic work. While we feel that there is not sufficient data on this problem for us to venture a solution, yet we point it out as a condition that must be adjusted in the interest of the work that we have come to do.

The Study of Conditions.

* * *
THE "Study of Peking as a Field for Social Service" by Mr. J. S. Burgess, has resulted in an article that is a compendium of social facts, which

could be duplicated in almost any large Chinese city. The author has done the kind of work that is needed everywhere. It has been said that one of the indications of a quickened moral sense is the desire to know just what are the conditions, social or otherwise, that need to be remedied. The facts outlined should constitute an appeal to all true Chinese patriots; for until some of them are reckoned with, China cannot advance very far. The attempt on the part of the mission body to

assume in any adequate way the task of remedying these conditions, would side track other things that ought to be done and yet here, as in other respects, the Christian forces in China are under obligation to help spread ideas that will meet the conditions. They should plan, therefore, to take some part in giving the instruction necessary. They should, furthermore, endeavour to link up the energies of the Chinese Church with this crying need. One simple but useful method would be the establishment of classes where instruction in simple methods of social service could be given to those who are prone sometimes to think that Christianity is summed up in ecclesiastical requirements and the hope of a better life hereafter. It is a case where the mission body as a whole will do more good by getting people to work than by doing the work.

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Christian Literature. THE article by Mr. H. K. Wright on "The Preparation of Christian Literature

for China" compels attention to the fact that the Missions in China, in respect of the production of Christian literature, are not adjusting themselves as rapidly as the changes going on all around demand. The need for literature produced under Christian auspices was never greater; the opportunities for reaching the hearts of the Chinese people through good books were never more numerous. We are not keeping pace with the demand. We do not lack for comprehensive resolutions on this subject; but resolutions on the need, and recommendations as to what is required to meet that need, only indicate that the obligation involved is recognized. Somehow our ideas in this matter do not get acquainted with many practical efforts. The expression of our convictions of what ought to be done does not relieve us of the necessity of doing it. Mr. Wright's remark that the non-spectacular character of literary work militates against its adequate support on the part of the Home Base would apply in part to ourselves. The reason that makes the Bible necessary is the reason that makes more Christian literature necessary, not because the message in other Christian books is of equal importance with that in the Bible, but because, as Mr. Wright indicates, the permanence of our work depends more upon the literature we can give to the Chinese than upon the message we take out of books and deliver to them with the voice. Not only so, but the embodiment in good literature of uplifting and stimulating

ideas will enable us to reach far more people than could possibly be done with the living voice. It is not an exaggeration to say that if some of the funds that are being put into Western buildings connected with the various phases of mission work could be put into Christian literature—even though the schools, the Churches, and other institutions were housed in simpler buildings—we should get quicker and richer returns for our investment. All that we put into modern buildings serves to emphasize the *material* benefits that the Missions bring. What we put into books will uphold the principles which are the real reason for our being here. A more adequate production of suitable literature is one of the problems that ought to be tackled at once. Why should we not for once have a campaign for securing funds to be put into the production of Christian literature? Campaigns for other mission interests can be made to go. Let the missionary body get behind a campaign of this kind in such a way that the Churches and philanthropists at home cannot fail to feel the importance of the cause advocated.

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Christian Education.

THE article on "Causes for the Decline of the Early Christian Churches" by Dr. McGlothlin, who is Professor of Church History in the Southern Baptist Theological Seminary at Louisville, contains one point which is of special interest, namely, that failure to provide for Christian education is one of the causes of the decline of the early Christian Churches. The point loses somewhat in force by reason of the fact that the modern definition of Christian education and apostolic ideas of religious education are not clearly distinguished. We do not think, however, that Prof. McGlothlin means to say that our responsibilities along the line of Christian education are met by providing the necessarily somewhat meagre opportunities for religious education that were in vogue in apostolic days. It occurs to us, moreover, that those who claim that Pauline methods, both evangelistic and educational, would serve to meet the needs of the modern mission field just as they served to meet the needs of the territory in which Paul personally worked, forget what a small measure even of religious education could be given by the religious leaders of those days.

The article by Mr. Anderson on "The General Education of the Christian Constituency and Non-Christians" will serve to indicate the idea of some missionaries as to the limits that

ought to be set to modern education on the Mission Field. Whatever the ideas of missionaries in general as to the amount of educational work that the missions should do, we think there would be a concensus of opinion that the emphasis in Christian education should be laid on the *training of the Christian community*, and to that extent there would be agreement with Mr. Anderson's view-point. One or two things, however, may be pointed out to those who agree in toto with Mr. Anderson. The first is that while we have not come to teach Western ideas of civilization, yet if we are to be true to the ideals of Christian education we cannot leave out the ideals of Western civilization, for these are in large measure founded upon basic Christian principles. Furthermore, the facts of life and the universe should be taught under Christian auspices, without attempting to make a devotional study of arithmetic, a method which was suggested in the Missionary Conference of 1890 as an offset to those who think that Christian education could only mean religious education in its narrowest sense. Another question which should be frankly faced is: How far can Christian schools be handed over to the Chinese Christian constituency? This must be met with another question: How far are the Chinese Christians equipped to carry out Christian ideals of education? How far do they understand Christian ideals of life? It is around this issue that the problem really revolves. The obligation to dominate through their influence mission schools does not necessarily rest upon those who can the easiest make the school please its patrons. The obligation to direct mission schools rests with those who are able to uphold and maintain Christian ideals.

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**The Sunday School—
A Coming Method.**

Two significant points in connection with Sunday-school work are emphasized in the April issue of the *China Sunday*

School Journal. The first might be restated thus: "There seems to be on the part of mission workers in China a lack of realization of the importance of the Sunday school as a method of work." In the article on "Church Administration and Leadership" we are told of a plan whereby Church members were induced at a suitable time to devote time and effort to a "preaching campaign." This is admirable, but we cannot help observing that the Sunday school furnishes an opportunity to *use and train Christians*, as well as

plant Christianity, which is available at all times and which is certainly not receiving the attention it deserves. The second point of special significance in the April issue of the *China Sunday School Journal* is thus stated: "As far as we have been able to find out, there is very little being done in China in theological seminaries along the line of Sunday-school pedagogy." Since all data on this point are not yet in hand, this lack may not be as widespread as it seems, but with the knowledge of what the Sunday school in the West is doing to-day, and a realization of the unlimited opportunities for such work in China, we wish to say with emphasis that it ought no longer to be said of any school training men for Christian work that they are doing nothing in the line of Sunday-school pedagogy. The work along this line that has been started in the Shanghai Baptist College and Theological Seminary deserves to be studied by those institutions which so far have done nothing in this direction. Such courses, too, in Sunday-school pedagogy should not be confined to theological seminaries or Bible schools. The great need of Christians everywhere is the study of the Bible. The Sunday school can meet this need for it will supplement *exhortations* to study the Bible, which we are sure are not lacking, by practical demonstration of *how to study and teach* the Bible, of which important facts all too many are in the dark. We may disagree somewhat as to the extent in which Missions should engage in general educational work, but we ought with one united heart stand behind that type of Christian education represented by the Sunday school.

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**The Yü Kung
Classic.**

WE have followed the three articles on the Yu Kung Classic with much interest and profit. (But why the words should not be written Yü Kung is something of a mystery—as is also the omission of the name of Yü in Giles' Biographical Dictionary of Chinese, although his predecessors Yao and Shun are each mentioned.) The writer's industry and zeal in the endeavor to elucidate the ancient records of China are worthy of praise, and the more so as in the pressure of more 'practical' matters such studies are now largely neglected. A not altogether exhaustive search through the files of the RECORDER (by the aid of the very inadequate Index which we hope soon to supplant by a better) fails to discover a single allusion to the Tribute of

Yü. (The writer of this notice hastens to add that his own acquaintance with the subject is of a very limited character. What is here suggested is therefore of the nature of a superficial editorial impression, rather than the outcome of expert knowledge.)

At some time yet in the future the trustworthiness of the ancient Chinese records will have to be settled by the Chinese themselves, when they shall have acquired both the historical spirit and the scientific spirit in such an amalgam as to be durable. Questions such as that arising from the study of the Yü Kung may be considered from several different points of view; the historic—Did these events *occur* as related, or are the narratives which have come down to us embellished? The geographic; *Where* are the rivers, mountains, etc., described? The physiographic; What *changes* have occurred in these areas since the events narrated? The first of these involves literary criticism of a type to which the Chinese are as yet strangers. Whenever such criticism comes to be applied to ancient Chinese literature, the results may be expected to be startling—perhaps revolutionary.

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Reclamation Work. THE Yü Kung appeals to the modern Chinese, and still more to the foreigner in China, as the condensed and ancient record of a man who undertook with immense energy a gigantic Reclamation Work, and succeeded where his predecessor had signally failed. (We should have been glad if the author of this interesting critique had made more of this background, and had put his final paragraphs first, with additional explanations, instead of assuming a larger knowledge than his readers almost certainly possess.) At the present day China is a field for just such work as this. The vast scope of the necessary undertakings are quite beyond the powers of any Chinese, or any combination of Chinese in their present state of development. The amounts which must be expended would run into billions of taels; yet if these works were adequately carried out China might perhaps in a single generation become one of the richest—as she is now one of the poorest—of nations. What is needed is applied science, large resources, a nation-wide plan mixed with brains, administrative talents of a high order, and above all an inflexible integrity and devotion to the country's welfare like that of the Great Yü. When will China get this indispensable combination?

“Rabboni!”

An Easter Hymn.

[TUNE “ROTTERDAM.”]

S. John xx. 16.

Rabboni ! Thou art living !
 Thou art still here on Earth,
 Returned through death, to lighten
 The region of Thy birth ;
 Not gone to distant glory
 While we still strive and grope,
 But present still, Our Master,
 Our Living Help and Hope.

Lo ! now, amidst evolving
 Advancing life, stands One
 Who lifts to higher glory
 The process long begun ;
 For Deity in human
 And earth-born flesh finds shrine,
 Begins a higher order,
 That man may be divine.

Oh death and dark of Hades,
 Your shadows only fall
 Across our life to make us
 The surer of it all.
 We wait not now in sadness
 That Judgment Day to rise*,
 For living now with Jesus
 We now live in the skies.

And now, knit in communion
 We taste th' eternal joy ;—
 Taste life that shall forever
 Give all our powers employ.
 Thy Word of wondrous meaning
 Peals out across our strife :—
 “ *I am* the Resurrection.
 “ *I am*, myself, the Life.”

Oh life poured forth through water
 In Baptism's holy rite,
 Life giv'n at Holy Tables
 Now as on that great night,
 Lord, present through the ages,
 Our Lord and Life alway,
 Speak “ Joy ” to us, here hailing
 Thy Resurrection Day.

L. B. R.

* S. John xi. 24-25.

Contributed Articles

Causes for the Decline of the Early Christian Churches

W. J. MCGLOTHLIN, PH.D., D.D., LOUISVILLE, KY.

ONE of the saddest chapters in Christian history is the story of the declension and practical disappearance from the ancient world of the apostolic Churches, and with them some fundamental Christian truths and ideals. The causes of this decline are of vital interest to the Christian world to-day, because China's history is in some respects quite like that of the Roman Empire. Opinion will differ as to these causes. My convictions follow.

1. The fundamental reason for the decline was the absorption of pre-existing elements from the religions and life of the Empire. The churches were not kept pure. They went too far in accommodating themselves to existing thought and practices. The very essence of Christianity was sacrificed to the principle of inclusion, thoroughness of religious conviction gave way before rapidity of conversion. A Greek and Roman Christianity was soon developed, just as some people are to-day talking of the necessity of an oriental Christianity in the East. This may mean that Christianity is to be assimilated to the Orient rather than the Orient to Christianity.

2. Besides the fundamental tendency to assimilation found in all mission lands there were many special conditions that contributed to the disappearance of the apostolic Churches. An important factor was the predominance of the great city Churches. The democracy of the Churches and the equality of their members soon disappeared in the growing dominance of these great Churches and their bishops. The Roman government was a series of autocracies, each dependent on one above it up to the Emperor, and the Churches very quickly began a governmental evolution which finally ended in the production of the Roman Catholic Church which is in government a complete reproduction of the Roman Empire.

3. Moreover, the Christians failed to provide for a Christian education. In its earliest days Christianity appealed to

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

the uneducated masses; they were ignorant, full of superstition, mentally and morally incompetent. The necessity for diligent instruction even of Jews was felt by Jesus who devoted much of his time to teaching. Paul revisited his churches at every opportunity to confirm and instruct them. The New Testament books were not collected for many years after their composition, and were not then circulated diligently. The Jews who were instructed in the Old Testament rejected Christianity as a people, leaving its propagation to converts from heathenism after the end of the first century. This was an unspeakable loss to infant Christianity. A few educational missionaries like the apostles working in the second and third centuries, would doubtless have made the history of Christianity quite different from what it actually was. It was left to Gentiles who were not very well educated themselves, who knew nothing about religious education and who did little or nothing to perpetuate the educational traditions of Jesus and Paul. The consequence was a rapid drift away from the moorings of early Christianity.

4. State support and control, beginning with Constantine, was a prolific source of corruption and decay. Christianity became a department of state, a social and political movement to be espoused or opposed on other than religious grounds. Not a man saw the danger at the time, at least no protest has survived to the present time. And yet this alliance between the state and the Church was one of the most fateful events in the whole history of Christianity. There are centuries of struggle yet ahead of the Christian world before the evil effects of that act will be transcended. It was a dangerous incident to Christian success and outward victory, and lies right across the path of every nation which is passing from a non-Christian religion supported by the state into the Christian fold. Inevitably there is a tendency to put Christianity in the room of the old faith in its relation to the state.

5. Another change which gradually came over the apostolic Churches and corrupted their fundamental character was the externalizing and institutionalizing of the whole plan of salvation. Originally salvation was an inner spiritual change wrought by repentance and faith in Jesus Christ. The whole transaction was voluntary and spiritual. The simple ceremonies which were practised were intended to proclaim in a dramatic and pictorial way the truths which were preached

by word of mouth, and they had no other significance. They appealed to the intelligent spiritual nature just as preaching did. But this was not the way the Jews and the heathen thought about religious ceremonies. To them these ceremonies had a sort of magical power to remove guilt and renovate the soul in the very performance of the ceremonies even upon unconscious children. It is not, therefore, strange that such views speedily began to be absorbed by Christianity. Baptism and the supper gradually became in their thought religious mysteries with magical powers, effective in their operation even on the unconscious infant. Salvation was externalized and ceremonialized; repentance and faith as the basis of conversion dropped out of sight and with them the distinction between the Church and the world. Through the door opened by baptism the world flooded into the Church, and the marvel is that Christianity, even in a weakened and corrupt form, survived this shock. Its survival is a powerful testimony to its essential spiritual power.

These are the principal causes of the decline and disappearance of the apostolic Churches, and account largely for this great calamity. All these dangers still lie across the path of modern Christianity, especially on the mission fields, and they are most dangerous where the success and promise are greatest.

Church Administration and Leadership

J. ASHLEY FITCH.

IN a discussion of Church administration and leadership based upon personal experience, it is to be remembered that experience is a very variable quantity, and its nature is often dictated by the compulsion of circumstances. The writer's field of work has been in several *hsiens* in Central Shantung. The work has been village work with a present constituency of about 5,000 members scattered in some 170 out-stations. In this field there have been three clerical foreign workers (of course in addition to educational and women's work). The problem is how to get the most, and the most efficient, evangelistic work done. The question is sometimes asked whether the missionary function of leader is best fulfilled by preaching the gospel direct, or by teaching and training and leading the Chinese to do it. I am inclined

to think it is not a question of this *or* that, but of this *and* that. Some light may be shed upon the question by a consideration of the *training a missionary needs to make him a practical leader*. The intelligent leader needs to know field conditions. Mixing with the people is necessary to knowledge of the people and their problems, and so to preaching and administrative efficiency. It is a distinct advantage to the head of an army, or a business house, to have passed through all the grades and so to know from personal knowledge the conditions in every part of the organization. Itineration for 100 to 120 days in a year, mixing with the people, actual care of new and old fields, and actual preaching to the heathen along with the Chinese whom you are leading, gives this knowledge. It fits a man to be an intelligent councilor, and leader. When he speaks, he speaks from experience.

Evangelistic work comprises two distinct parts, propagating and nurturing, winning new converts and building them up in the faith. A nurtured Christian is an efficient Christian. Christ said, "Ye are my witnesses," "Ye are the light of the world;" and in these words he laid down the law, that each new believer ought to be a new center of dispersion of the Gospel. The question is how to make them really such. We want to multiply ourselves. It has been said, "Better set ten men to work, than do the work of ten men if you could." In the end their work will expand beyond any thing you could do, and ten men will have been developed in the spiritual life. How shall the ten men be set to work? Of course there is the training to the recognition of this duty. In practice we have in season and out of season exhorted men to preach. Then in addition to regular subscriptions of money to church support, we have taken subscriptions of time to be given to voluntary preaching. This has been a good method to crystallize good resolutions. Numbers contribute any where from five days to a month or more of time during the year. Another method that has been made use of, especially by one member of the station, might be called preaching campaigns. At the close of the Fall harvests any where from thirty to fifty men have been chosen, in consultation with church leaders, for this campaign. A capable evangelist is usually in general charge. The men are sent into localities new to the Gospel. The whole number is divided up into bands of about eight each. The district is divided into centers, and a band sent to each. From these

centers they go out, two and two, preaching in the surrounding villages, until all have been visited. They invite villagers to visit them in their inn in the evening to hear more. When the ground has been covered, the band moves on to another center. These volunteers give their time for about six weeks during the Fall, and for these campaigns the men are given a sum per day that would barely cover inn expenses. Such work to be effective must be followed up by placing one or two helpers in the general region to conserve results. In these campaigns it is well if the missionary can find time to take some active part himself. Such work often discovers some from among the workers whom it is worth while to train for the regular evangelistic force. Other likely candidates are often found among the force of country school teachers. These men need special training, and this is the function of the Bible Training School. And even after being out in the work they need to be brought together into annual classes, that by Bible study and prayer conference they may get spiritual renewal. This body of evangelists constitutes our permanent aggressive preaching force. In our practice the position of the missionary is superintendent of this force of evangelists, though Chinese pastors are beginning to share some in this responsibility. Co-laboring with the missionary, this evangelistic force cares for the newer and less developed parts of the work, and also does aggressive work for the heathen. The maturer parts of the work we turn over as rapidly as possible to Chinese pastors of whom we have about twelve. Fewness of number has prevented a larger turning over of work to them.

From the Apostles we learn (Phil. iii : 17. I Tim. iv : 12. I Peter v : 2-3) that Christian leaders should set examples. They should win converts, and nurture them. Perhaps Christ's own most effective argument in thrusting forth laborers into his harvest, was his own example. And here is the reason for a missionary's doing some preaching to the heathen, even though in some ways he is less effective than a Chinese. I have heard talented Chinese—shrinking from the irksomeness and hardship of the preacher's lot—cite the example of missionaries doing so much teaching, as a reason why he too should not preach. For all leaders to give themselves to one phase of the work to the exclusion of every other, is sure to give that branch over-emphasis in the eyes of onlookers. Of course a missionary in any growing field must place his main emphasis on such a nurturing

of new converts, as will both conserve them to the church, render them efficient, and send them out into spontaneous activity.

Another item of our experience in the training of leaders, is that they must be given responsibility as rapidly as possible, without too much timidity about their making mistakes. Of course we must take the measure of the man. But a demonstrated mistake is often the best lesson a church or an individual can have. It is of far more benefit than the foresight of the missionary which is not apparent to the church. Moreover, we ourselves are liable to mistakes. We have been in the habit of giving our young pastors full authority and full responsibility from the first for their churches with no special oversight, and the plan has worked admirably. I recall one young pastor who, in his zeal, received inquirers into the church too precipitately his first year. His mistake was soon apparent, and he had to rectify it by the exercise of some discipline. The experience made him over-conservative as its first effect, and he has since settled down into a wise pastor, all the better for his experience. Responsibility is a great developer of men. It steadies them. It develops wisdom and self-reliance. It enlists the enthusiastic co-operation of those whom you thus honor, and makes self-respecting leaders. This region happens to be one from which scores of men have gone out to other parts of China as teachers, while many others go forth as emigrants, seeking cheaper homes. I have often talked with such men, on returning visits, of the church's condition, and successes in places from which they come. In a number of instances the criticism has been that missionaries are too jealous of their own authority, and over-cautious about trusting the motives or capabilities of Chinese fellow-workers. And there has been a resentment of such conditions, that is not conducive to mutual good-feeling and enthusiastic co-operation. An instance has come to my knowledge of a tried pastor, called from a place where he had been used to full pastoral responsibility, to a distant field that was needing help. In the new field he was allowed little freedom of initiative. Everything he did was under the eye of the supervising missionary. In a year he returned to his old field and responsibility, saying he did not see but that an ordinary evangelist could answer the purpose there as well as he. And he did not think it was the best use of his time to remain in a position that an evangelist

could fill as well. About the time of the Chinese Revolution we found ourselves falling under the criticism that we were still keeping the power too much in our own hands. Some of our Chinese colleagues were getting restive and dissatisfied, and giving voice to some pretty sharp criticism. In 1912 the Shantung Mission adopted a plan by which the funds coming from the Board of Missions for evangelistic, educational, and a portion of those for medical purposes, together with those contributed by the Chinese, should be administered by a Financial Committee, consisting of an equal number of missionaries and Chinese, elected by the local mission, and the Chinese Presbytery respectively. The plan has worked admirably. The Chinese chose their members carefully and conservatively. Criticism has ceased. Good feeling is restored. There was some needed increase in the salaries of evangelists, but it was done discriminatingly. Moreover, they dared what we would have found hard to do, viz., the placing of the salaries on a graded basis according to the faithfulness and efficiency of the men. The sharing of authority has opened their mouths regarding the inefficient and unsatisfactory, leading to their removal. It has led to certain economies. This year they advocated the rather radical move of disbanding 11 girls' country boarding schools, and opening day schools in their stead. There was much discussion, but the plan went through, and it now looks as though we would have three times as many schools for the same money, and all accomplished without a jar, because it was their own scheme, and enlisted their hearty co-operation.

The motto of the missionary leader in China should be: "They must increase but I must decrease." It is our problem to entrust more and more to them. There is no fixed line delimiting what the missionary ought to do, and what ought to be delegated to Chinese colleagues. It will be a line changing as the work develops. The foreign and the Chinese disciple are alike the servants of Jesus Christ, and the recipients of his Spirit. And there is no function that the missionary is now fulfilling that will not in due time be fulfilled by Chinese. We must beware of being obstructors of Chinese leadership. We should take advantage of every ambition on the part of the native worker to do new things, or old things in new ways, that we reasonably can; guiding the new idea rather than snubbing it. Beware of being so enamored of your own scheme or method, that you can never see any good or fall

in heartily with one originating with another. A greater mistake in leadership cannot be made, than unreadiness to listen open-mindedly to complaints, or criticisms of our methods, or actions, or perchance in regard to some beloved idol in the shape of a favorite worker (*ngai t'u*) in whom we can see no defects. If we do not listen, we may have a rude awakening.

General Education of the Christian Constituency and Non-Christians

P. H. ANDERSON.

THE educational problems in China to-day are the greatest of their kind that have ever been faced by any awakening nation. This is not strange when we remember the immensity of China's population, having within her borders about one-fourth of the people of the whole world. To undertake to educate four hundred millions of people is a tremendous task, considered from any point of view. But the problem is all the more difficult because of the prevailing ignorance of the masses. It is exceeding doubtful whether one per cent. of China's population have even the first rudiments of an education. Here are several hundred millions of people who know absolutely nothing about the world and its ways, and who have no interests beyond those of their separate villages and clans. Such questions as the Tariff, or the Sextuple Loan, do not concern them. There may be people in China to-day who have not heard of the fall of the Manchu Dynasty, and the establishing of the Chinese Republic. The more widespread the ignorance, the more difficult is the educational problem. But this task is also made more difficult because of the fact that there are so many positions to be filled, and so few well-prepared men to fill them. It is difficult to hold men in the schools, when attractive positions are open to them with the government or in business. The teaching profession, like the ministry, has never been a lucrative one. Men who can command a salary of one hundred dollars per month in school work, can get several times that amount in other positions. We do not believe in buying men to do this important work, but we ought to see clearly our difficulties.

In discussing the question of the general education of Christians and non-Christians, I am going to reverse the order,

dealing first with the non-Christian side, and second with the Christian side, of the question.

I. Let us consider first, then, the General Education of non-Christians. That the masses of the non-Christian Chinese are in ignorance, and need to be educated, is a fact which can not be denied or even doubted. Looked at from our point of view, their condition is really distressing. But, to come to the point, I take the position that the educating of the non-Christians is not our problem. In defense of this position, I submit the following reasons:—

1. Because the task would overwhelm us. Of course we understand that every task connected with the regenerating and enlightening of Chinese people is tremendous, whether it be evangelizing, educating the evangelized, healing the sick, caring for the orphans, or what not. And we should never shun any problem merely because of its greatness. Such should rather inspire us to greater effort. But we are overwhelmed from the start, if we undertake to educate the non-Christian Chinese, for this task would require more men and money than all of our other tasks combined.

2. Because spending our time and money in educating the non-Christians does not bring the best results. Our aim is to bring not merely Christian civilization to China, but Christ to the hearts of the Chinese. And experience has taught us that by far the best way to do this is not through the intellect, but through the heart. It is possible to bring Christian civilization to China, and at the same time leave the Chinese totally ignorant of the Christ. But if Christ is brought to the hearts of the Chinese, every good thing connected with Christian civilization will follow in due time. Our first duty is to evangelize. And then if we succeed in properly training the evangelized, we will have served our day and generation well. But we will utterly fail in training the evangelized, if we undertake to educate the non-Christians. Our first duty, from the educational point of view, is to Christians.

3. Because we can serve the non-Christians better by confining our educational efforts largely to the Christians. We have a responsibility to the non-Christians in educational work, though few or none of them receive instruction in our Christian schools. The Christian school should be an example in both spirit and efficiency worthy to be followed. I have no sympathy with the policy of some Christian schools to wait and see what

the government is going to do, and then follow its example. Better far is it to have high ideals in our educational work, and inspire the government to follow our example. If, by confining our efforts to a narrower sphere, we can set an example that is worthy to be followed in a wider sphere, our efforts will be far-reaching. The value of a school to the country is determined by the character of the men and women it sends forth. Christian men and women, who receive their instruction in a genuinely Christian school, are prepared to be real messengers of light to a people who sit in darkness. But we can not hope for such results, except in a very limited way, by educating the non-Christians. I do not mean that only Christians should be received into our schools. We can, and should, open our doors to a limited number of non-Christians, being careful always to keep the spirit of the schools predominatingly Christian. But the education of the non-Christians is not our problem.

II. The General Education of the Christian Constituency. This is a real problem for us, and one which should receive our honest and prayerful consideration. There are in China, in Christian churches and in Christian homes, boys and girls numbering into the tens of thousands, to whom we owe our first duty, from the educational point of view. In the discussion of this question, I wish to point out two things:—

1. The education of our Christian constituency is imperative. The longer we stay in China, the more we are impressed with this fact. It is imperative for several important reasons:—

(1) For the sake of the future ministry. From among the boys of to-day must come the preachers of to-morrow. And we are short-sighted if we do not, to the utmost limit of our strength, properly train those who are to bear the burdens of the ministry in the future. The time is past, in this as well as in other lands, when an unlearned and untrained preacher can lead in the work of the Kingdom. I heard of a man back in the States—he lived a generation or more ago—who said: “A man may have to go to school and get educated before he can teach; or he may have to study and get a certificate to practise medicine; or he may have to study and be admitted to the bar to practise law; but I thank the Lord that a man don’t have to know nothing to preach.” We have gotten beyond that, even in China. Our preachers, with little education except in Chinese characters and the Bible, have often surprised

us by what they could accomplish. I have often heard it said that the Chinese preachers, with the least capital, could accomplish more than any other people in the world. Two reasons will perhaps explain this. The first is found in the Bible, where it says that God is pleased to use the foolish things of the world. The second reason is, that though our preachers have not been well educated, their training, in most cases, has been far beyond that of the people among whom they have labored. But conditions are rapidly changing now. Government schools are doing their work of enlightenment everywhere. Western education is having its influence in almost every district in China. A new power is moving among the masses of the people. We must therefore do our best to educate our Christian constituency, lest the next generation look down upon the work of the ministry.

(2) For the sake of the churches of the future, it is highly important that we have good preachers. But the work of the preacher is enhanced a hundred fold, if he has the right kind of material to help him. But if those who are to be pillars in the churches are to remain narrow, and ignorant, and clannish; if their understanding of duty is altogether inadequate, and their visions of the work of the Kingdom practically nil, we will utterly fail to command the attention and respect of the coming generations in China. We long for the time to come when the men and women in our churches will be trained to the highest point of efficiency. When that day comes, every department of church work will throb with a new life. The Sunday-school will be a power for good in the work of Bible instruction. The Prayer Meetings will be inspiring and uplifting. The problem of self-support will be easily solved. And men and women, regardless of class or previous conditions of servitude, will come under the powerful influence of the Gospel. It is our duty and our privilege so to develop our Christian constituency, as to enable the churches of the future to be centers of influence for everything that is good.

(3) For the sake of the Christian home. One of my first recollections on the subject of Missions was that of a statement made by a returned missionary, that among the Chinese people there was no home life. For centuries past the woman in the home has had to take the place of a servant, and has rather been looked upon as a necessary evil. Love and companionship between husband and wife have been practically unknown.

But such conditions must not be allowed to continue. The Chinese of the future must have good mothers, and pure and noble fathers. They must be brought up in better environments, and taught to follow the highest ideals. In other words, the Christian home must be established here. This is more necessary now than ever, because of the rapidity with which the evils connected with our western civilization are being introduced into China. Changes are coming, but many of them are not making for a better China. They even make the Christian task harder. We have the opportunity in our Christian schools to train men and women who can defy the customs and traditions of past centuries, and who, from the vantage ground of the Christian home, can wield a mighty influence for the cause of righteousness in China. Let us press on in the work of education for our Christian boys and girls, for the sake of the Christian home in China.

(4) For the sake of the state. We should never lose sight of the true relationship which should exist between church and state. The state should manage the affairs of the state, without any dictation from the church as such. While the churches should manage their own affairs, without interference or special privilege on the part of the state. But every Christian is a part of the state, and as a citizen should render valuable service to the state. A true Christian is the highest type of citizen in any country. Christian ideals are the highest; Christian motives are the purest; and Christian deeds are the most inspiring that are known to men. Christians owe a debt to the state which can not be paid by any other class of people. Fortunate is that state where Christians are at the helm, and where Christian principles prevail. We must help our Christians to do their duty by the state. They have already been evangelized, which is the first and most important step. But to be evangelized is not enough. They must be trained for service. Never in the history of the world have Christian principles had such an opportunity to permeate the life of a great people, as they have now in China. But many a hard battle must yet be fought before these principles prevail in the affairs of government. We rejoice in the fact that there is now at the head of the American Government a Christian man, one who cannot be manipulated, browbeaten, or bought, and under whose administration evil-doers will be made to tremble. To pay our just debt to the state, we must train up men and women

from among our Christian constituency who will put principles before money, and the interests of the masses before the interests of the few. Christian education for Christians is, therefore, imperative.

2. How can we best deal with this problem? It is always easier to see what ought to be done, and even the reasons for doing it, than it is to know how to do it. In the light of past experiences and present conditions, how can we best educate our Christian boys and girls. Let me call attention to a few things.

(1) We cannot do the best by the people we are seeking to help, if we put it on the basis of charity. The doctrine of charity is good, when rightly applied; but when charity is applied to those who are in any degree able to bear their own burdens, it becomes a curse rather than a blessing. We can easily pauperize our Christians by being too generous with them. It is entirely possible that we have under-estimated the ability of the Chinese Christians to support their own work.

Our over-generous spirit may have done harm in ways that we know not of. In education as well as in other departments of mission work, we must remember that we are only to help the Chinese to help themselves. No other policy will really develop them.

(2) Neither can we develop our educational work in the most satisfactory manner if we insist too strenuously on foreign control. The Chinese are ready, not merely to advise, but to have an important part in the management of all Christian work. The time has come when we should put upon the Chinese responsibilities, not merely for raising money among their own people, but also for administering funds which are given by our foreign Boards. If our schools are supported entirely by money from abroad, and controlled entirely by the Missions, we can never inspire the interest which we ought to have from the Chinese; we can never get them to feel that the work is theirs, nor can we ever develop from among the Chinese the leaders which we ought and must have in our educational work.

(3) The time has come for a hearty spirit of co-operation between the Missions on the one hand, and the Chinese on the other, ever recognizing the fact that the Chinese must increase, while we must decrease. Missionaries have much that is of value to give to this important work. Their knowledge and experience, together with the money at their command, make

their position an important one. They should use their influence in every legitimate way to improve the spirit and efficiency of the schools. While recognizing the important position of the missionary, we ought also to see that the position of the Chinese is perhaps even more important. They know the language as we can never know it. A foreign Board secretary said recently to a body of missionaries, emphasizing the importance of learning the language: "If I were a missionary to China, I would learn this language, if it took me a whole year." Then, when he saw suspicious smiles playing over the faces of some of his hearers, he added: "Yes, I would learn this language, if it took me two years!" Study this language as hard as we may, and stay by it until our hair is gray, and then not one person out of fifty can speak the language in a way that will command the full respect of the Chinese. From this point of view, they have every advantage over us. Not only this, but the Chinese know their own people as we can never know them. One constant prayer of missionaries should be: "Lord, keep us from making mistakes." One of the most difficult propositions in the world is to deal with a person whom one does not know. But that proposition becomes all the more difficult when the person with whom one is dealing is of a different nationality. And the difficulty is greatly increased, when one, in the light of twentieth century civilization, must deal with a people whose civilization is more like that of the fifteenth century. The value of any missionary to China is determined by the good that he does, minus the mistakes which he makes. To keep from making mistakes is one of our greatest difficulties. Looked at from this point of view, the Chinese have every advantage over us. Knowing their own people as they do, they naturally know much better how to deal with their own problems, than we can possibly know. Nor is this all. Our mistakes in dealing with this people will more or less retard the work, while mistakes made by the Chinese in the management of their own work will prove to be stepping stones on which they can rise to higher things. If we put into the hands of the Chinese responsibility for the distribution of funds that come from abroad, they will unquestionably make some mistakes. They are not infallible, and will not be for some time to come. But neither are we. And because of their many advantages over us in handling their own problems, it is high time we were trusting them more.

In our own South China Mission we are endeavoring to carry on our educational work for boys according to this principle. The policy we have worked out is, of course, far from perfect. But we believe it will bring better results than any plan we have as yet tried. The most important of our schools for boys is the Canton Baptist Academy. The school, from the very beginning of its history, has been supported and controlled by the Chinese. They have had some hard financial struggles, but they have developed under their burdens. The blessings of the Lord have rested upon their labors, until now they have a splendid piece of property adjoining our Mission Compound, with two good buildings already in use, the main Administration Building and a dormitory that will accommodate more than a hundred boys. During the academic year of 1912-13 this school employed nine teachers, the total expense for salaries being nearly four thousand dollars local currency. One hundred and thirteen pupils were enrolled, the majority of whom were either Christians or from Christian homes. The Foreign Mission Board of the Southern Baptist Convention has agreed to raise eight thousand dollars gold in the Judson Centennial Fund to help put this school on a better financial basis. This will be an outright gift, leaving the school entirely under the control of the Chinese. Our Mission was unanimous in making this request, after having watched the work and progress of this school for more than twenty years.

But we have taken another step, which we believe to be a step forward. After July 1st of this year all of our educational work for boys will be put under the control of our Chinese Education Board. We agree to give them one dollar for every dollar they raise for educational work, the administration of the funds to be entirely in their hands. This is real co-operation, but it is also a shifting of the burden of responsibility to where it rightly belongs. The Chinese can give the schools much closer supervision than we can. They can do more to develop the teachers. They can raise more money from Chinese sources for educational work than we could hope to raise, and can make the money go further than if we used it. And they can get much more sympathy from the Mission in their attempts to carry on the work than we can get from them if we continue to carry it on.

Lest, however, we should place upon the Chinese burdens that are grievous to be borne, we must be careful always to

lend a helping hand. In turning over all of our schools for boys to the Chinese Education Board, we have promised to stand by them in securing equipment for these schools. Following the hearty recommendation of our Mission, the Foreign Mission Board has agreed to raise in the Judson Centennial Campaign twenty-five thousand dollars gold to help the Chinese Education Board in securing permanent equipment for these schools. This money, however, is not to be an outright gift. The Foreign Mission Board will give one dollar for every dollar raised by the Chinese Education Board for the equipment of their schools, up to twenty-five thousand dollars gold. We believe this campaign will stir the hearts of our Chinese Christians as nothing else has ever done, and we expect to encourage them in every possible way, until the victory is won. If they succeed, the blessings which they will realize in their own hearts, as a result of their efforts, will be an hundred fold, and they will be encouraged to undertake even greater things for the Kingdom of God.

Now for a concluding word: One of the inspired writers, in dealing with the question of our obligations to God, says, that when we have done our best we then have to cry out that we are unworthy servants. In this same spirit, when we face the great questions that confront us in educational work, when we have given to them our best thinking and wisest planning, so great is the task, and so appalling is our inefficiency, that we are made to cry out for light. Every man engaged in this work in China to-day needs the benefit which could be derived from the experiences of others engaged in the same work. Whoever has light, let him not fail to give it forth.

The Preparation of Christian Literature for China

H. K. WRIGHT.

THE subject of the relation of literature to life is a much larger one than that with which it is proposed to deal, but it will be well to devote a little space to it, in order to get our bearings. It will hardly be possible to say anything original, but even trite statements may be useful in preparing us to understand the larger aspects of the real topic, and the relation of an important part to a whole much larger than itself. There is much temptation to say at the start that the whole question is one of relative values, and that the man who has an adequate view of the whole will not be partial in assigning a proper value to the part. But very few persons have or can get even from the best instructors a really complete view of the whole relation of literature to life; to get that, it would be needful first to know the whole of literature and then the whole of life. How is such a thing possible, even for specialists? The result of specialization is too often to make a man inarticulate, speaking a language understood by very few and spending his days and nights on minutiae that interest hardly anyone but himself. It is not a knowledge of details that we need, but sane wisdom in judging the value of a few facts that are within the reach of any one of us. Most of us, doubtless, have had opportunity at some time or other to observe the effort of the growing infant to become articulate. In all his life he wins no harder victory than when he gets the mastery of his first syllable (as J. F. Clarke has said). The difficulty of the achievement does not always measure its value, but it surely does so in this case. Without an articulate voice of some kind, the child can never enter into his birthright as a human being. It was the use of intelligent effort that made it possible for Helen Keller to acquire the gift of speech; and had the circumstance that destroyed sight and hearing also destroyed her vocal chords, she would yet have acquired human language and communicated with her kind by the use of her fingers. The thing that delivered her soul from darkness was this acquirement of language, and she was so desirous of widening the accomplishment that she undertook the enormous additional labor of learning to speak, though she could never hear her own words or a reply to them. The impulse to become vocal surely reveals some of its strength here.

What was true of this girl, or of any member of the human race, is true likewise of the body politic. All the groanings that can not be uttered attempt to express pains that would be more bearable if they could be uttered ; and every nation seeks to tell out its inner history or as much as it understands of it, and happy is the nation that finds a spokesman ; yes, happier than the nation whose annals are few, for its pains it can bear, if it be not forced to bear them in silence, misunderstood. Carlyle, quoting Tieck, has called "The Divine Comedy" "a mystic unfathomable song"; yet in that song "ten silent centuries" found their voice and something of a recompense for their sufferings ; just as in Luther, Germany, waiting to become Protestant, found her voice ; the expression for it of thoughts dumbly felt made the nation united ; made it possible to cast off the weight of papal oppression from their land and from their souls. Without a voice men are discouraged, distrustful, and weak, yet a voice found they become confident, courageous and strong. This is the universal experience.

Unquestionably the best voice is a speaking voice. It is possible to arouse people with the use of words and rhetoric that are most commonplace, if the words are spoken by an orator charged with feeling, knowing the hearts of the listeners, and with voice and manner suggesting much that he does not say ; his auditors may next day read the report of what he said and wonder that it roused them so. Then there is the complementary experience ; many of us know what it is in reading a book to be struck with the beauty and power of a passage in it, which we proceed to mark ; and then, later on, turning over the leaves of the same book it may be we note the marked passage and read it over and wonder how we ever came to mark it, for the power and beauty have departed. All this is a matter of the relation of the emotions to emotional expression ; feelings vary, but without speech they would be monotonously mournful. The written and printed word is less often charged with emotional power than is the spoken one, but books provide an opportunity for the power of pure ideas to manifest themselves, and to win victories over the mind more far-reaching and permanent than oratorical ones can be.

If, then, the impulse to speech be as primitive an instinct as any that exists, it is not hard to guess that a religion as part of a national life will die if it cannot express itself. If the poet and the man of letters can become heroes, so can the

priest, but it is not often that he can become one without being likewise a man of letters. Yet even he is bound by the requirement to speak; Jesus could afford not to write, but He could not afford not to teach; furthermore, His independence of the written word is more seeming than actual, for oral tradition could never have been an adequate vehicle for the transmission of what He taught to the men who never heard Him speak. They had to write, or we would have had no New Testament; and once written, it becomes the beginning of Christian literature, the first exegesis, the first history, the first apologetics and dogmatics and ethics, the first collection of sermons and written prayers; something for every department of theology, and something for every human need, voicing for men both what they need to learn and what they need to say. The relation of literature to life being what it was, it became inevitable that the relation of Christian literature to Christian life should be what we see it to be. In the list of Christian leaders for nineteen centuries beginning with Paul, you will hardly find a man who was not an author; perhaps not always addressing consciously as large an audience as his work has attracted, but whatever the number of persons in his mind as he wrote, there were two reasons that caused him to write: (1) He wrote whether he would or no, because he must find expression for what was in him, and sometimes, as in the case of Augustine's Confessions, the writing that resulted mainly from this pure impulsive instinct, both natural and divine, was the best work of the writer; (2) He wrote because he wanted to help men, to teach them and to win them for his Master, or for his Church or for both. This was an impulse wholly evangelistic; the men who could not be reached by voice must be reached with the pen, and later with the printed Word. Mohammed in the Koran calls Christians not by the name of their Master, but "the people of the Book." This description was accurate enough in his day, and serves to call our attention to the unhappy fact that too many leaders of the church were abusing the divine gift of Scripture by wrangling over the letter, instead of seeking the life-giving Spirit. Yet a meaning can be given to the phrase, at least by Protestants, that will not belie us. Outsiders have so often said that the Bible is our religion, that we should not be too confident that we are free from the sins of the early Church; but after that is said, we remain still proud of our

allegiance to the Word and our faith that the Spirit of the living God will so accompany the devout study of it that it will not be inexpedient for the church to give the Scriptures in the vulgar tongue to the people, the Council of Trent to the contrary notwithstanding.

I have endeavored thus briefly to make an introduction to thought about the preparation of Christian literature for China. Almost all missionaries are quite ready to admit all that anyone can advance to show that by the light of human nature and Church history it is required that there shall be a special Christian literature in China for the propagation of the Gospel, and the edification of the church. But on the one hand the need for personal work and the edification of the church by good works is so great, and on the other the present supply of workers is so small, that it is difficult without some such general view as we have hastily taken, to get the importance of the written and printed efforts for evangelization in its proper and proportional value before our minds. That which comes first may easily make us forget what comes second; that which is immediately before our eyes may readily shut out from view what is just as large, but which we do not consider because we do not see it. If it is sowing beside all waters to preach wherever and whenever there is an opportunity, without being sure what the harvest may be, the results of the widespread use of literature are even more obscure, and we have to appeal to pure reason and to history for our chief justification of them, for the valuable result must be many times greater than the one we see. Theoretically we are waking up to this fact, and nowadays whenever there is a convention or general missionary gathering that passes resolutions on a large scale, or when any general proposals for the forward movement and missionary policies in China are under discussion, the subject of Christian literature always has a section by itself; the upshot of the statement being, usually, that there is not enough of this kind of work done, and that it is an increasingly important department of Christian effort; one might almost say that as the Church increases arithmetically, the proportion of literary to vocal evangelization by foreign supported workers should increase geometrically. But even when executive bodies take up the topic and pass resolutions and recommendations, they do not go farther and set in motion any machinery for doing the work,

but usually wait for the home Boards to provide the funds and men that will make it possible; then, when added funds and men are available, straightway they go into the hopper of the existing work, on the principle that to him that hath shall be given. This is a perfectly natural and inevitable state of things, but we may be very sure that if a lead is to be taken, it must be on the field. The Church at home, with the best intention in the world, cannot get away from the desire to obtain results that are in some degree spectacular, and literary work is the least spectacular form of work we have. I do not doubt that the church will follow our lead if we set about doing something with the same earnestness and skill with which we have passed resolutions that some one else should do something, but I am sure that she will not be herself the one to begin. That lies with us. With that thought in mind, let us take up a representative set of resolutions, those of the National Conference held in Shanghai last March under the presidency of Dr. Mott. "Christian Literature" is the eighth topic considered, and the findings under this head are divided into a preamble and five sections. The preamble stresses the uniqueness of the present opportunity, and of the present need; the opportunity arising from the changes introduced by national political movements, and the need coming from the fact that the change in conditions is likewise favorable to the introduction of pernicious books and periodicals, whose influence on the rising generation is likely to be considerable unless steps are taken to counteract it. If the soul-starving views of materialists and agnostics can be stated as persuasively in Chinese as they were in English, in a style as attractive and admirable (how comes it anyway that the men whose philosophy is wrong should have the field when it comes to writing good English?) for a nation prone to admire a good style more than accuracy and sincerity, the havoc will be great, if the despoilers are allowed a free course. This I take to be the thought in the mind of the conference; but of course this covers only one phase of the need. The others are dealt with in the various subdivisions of the first general section, which is entitled, "Classes of Books Required." These are (1) Commentaries on the Scriptures, Introductions to particular books, Bible dictionaries and expository works. A glance at the catalogues of the societies that publish such works will reveal the justice of putting this list in the forefront for it is very meagrely represented; (2) High grade

works on theology, Christian philosophy and Church history ; (3) New apologetics, especially Christian biographies ; books controverting atheistic and materialistic teaching, and books commending Christianity to Mohammedans. It is here that we are weakest of all. Dr. Martin's book has done yeoman service, but he himself admits that it is not as useful for the present time as it was once. Christianity, as Prof. Garvie says, must be *persuasively* stated, rather than defensively or offensively. Surely we are near enough to Japan and India to understand how needful it is we should learn from the mistakes made there, just as Korea has learned from the evangelistic mistakes made in China. There was somehow failure to understand the crisis in those two lands, and the mischief was done ; agnosticism and atheism on the one hand, and a revival of indigenous religion on the other, obtained their hold, and will not let it go for many a long day, we may rest assured. All this because young and impressionable minds that were to shape the course of thought and empire were not reached by the refreshing rain of Christianity and therefore became as a parched and dry desert where they should have been green and fruitful. (4) Illustrated tracts, ballads, and small books for use in the home, in the colloquial style. No one brought up in a Christian home needs to be told of the value of these books, and the strong silent influence they have on the character of the young. As education in China widens to take in the whole people, the opportunity in this line will grow by leaps and bounds. A brief experience in village preaching and tract distributing has convinced me that we are not abreast of even the present need. (5) Devotional literature in simple style. This is closely connected with the preceding. (6) Christian periodicals for the encouragement of believers, the advancement of learning and the extension of the Church. Surely this is self-evident, and further comment on it needless.

The second section, entitled "Production," and the fourth, "Developing Talent," are closely allied. Two main ideas are maintained with reference to production ; (1) There should be more co-operation between existing agencies for the production of literature. Those concerned and interested "should meet and discuss the whole question of co-operative work." The ideal is "the establishment of a central Board which could rectify the mistakes of the past and ensure a united

progressive policy" in the various departments of the work. It is to be regretted that the conference did not here and elsewhere note the order of importance of its recommendations. It has put them in a logical order, but they cannot all of them be realized at once, by any means, and we need to consider which should be aimed at first for it is not necessarily the logical order that should be the chronological one. Co-operation is a good thing, and should be so far kept in mind that nothing will be done to hinder it; but it is more important to get more workers just now than to perfect the system of work. (2) More Chinese workers should be employed than at present. This, of course, depends primarily on the supply of them. They are very few at present, and those who have the same all round ability and training as the foreigner can command salaries that are prohibitive. The missions must seriously face this question, for again we may be sure that *if we do not deal with it, the home Boards will not do so before it is too late*. At present it is hard enough to get a Christian man who can write a style that will command respect among Chinese scholars, to say nothing of commanding attention and winning admiration. I know from experience, for I tried for some months in the year that is past to find a suitable man. The simple fact is that the present mode of writing must be changed for a better. In place of the foreigner with his heathen or semi-heathen writer (no apology is offered for the use of those terms, for they describe the fact exactly), we must have foreign-trained young men who will have salaries equal to those of missionaries, but who are willing to cut off other prospects of advancement to help in this work. The foreigner must decrease; though it is quite doubtful whether he can be dispensed with so long as the church of Christ in China is not completely self-supporting, and self-propagating. Indeed he may be the last man to go; it would not be surprising to see him retained for advice and help in this department long after he is not needed in the churches and the schools. But how are we to get these Chinese workers? The recommendations of the fourth section touch on this. The standards of scholarship in our schools should be raised; translation and literary training departments in colleges should be established; young men fitted for this work should be sought out, should be encouraged, given freedom and authority, and offered prizes, that talent may be revealed; some of them "might" be sent abroad to be trained for this sort of work.

The faith of the conference failed it, or it would have put "should" for "might." It is certain that facilities for training these men properly do not exist in China. They *must* have an adequate knowledge of English, and not one in a thousand will get it unless he lives for at least two years where nobody speaks Chinese. How many missionaries could have learned Chinese at home?

The section on distribution has a number of excellent suggestions, with most of which we are familiar, on paper, but with few of which we have a working acquaintance. Union book stores in large centers, carrying the books published by Christian agencies; reading rooms, reading societies, and circulating libraries, catalogues of the books available; a "literature Sunday" for prayer and offerings in the churches; these and many other ideas pass through our minds. It is true that we should be efficient in getting our wares before the people who need to become acquainted with them. But there is not much difficulty there, if the work done is of the right sort. The fact is the Chinese are keen to discover what is worth while by their standards, and if we can furnish them with literature that meets their admittedly high ideal as to power and beauty in writing, there will be little trouble about getting our work read. There can be no question but that Spencer and Huxley won the attention of young Chinese scholars primarily because a man like Yen Fuh thought it worth while to translate them. If we solve the problem of production adequately, the problem of distribution will solve itself. The only problem will be to get the works printed as fast as they are called for.

The findings close with a statement and appeal, to the effect that the men and means available for the accomplishment of the objects outlined are pitifully inadequate. Christians and Christian bodies at home and in China are appealed to for the supply of this lack. It will be interesting at the end of a few years from the time these findings were published to know what real fruit they have borne. But that aside, consider the past efforts to provide a Christian literature for the Chinese. The work has been largely sporadic and has been undertaken by men of unusual gifts, as an avocation usually. The result was good but irregular. Often the sort of work we want is not to be had, because there has been no general supervision of the output. The tract societies have devoted them-

selves professedly to one or two phases of the work only. The Christian Literature Society has had a long and honorable history, but very few of the missions have supported its work, and it has had a hard struggle to keep efficient and up to date. Competition has grown up where once this society held the field, and its books must be brought up to date, and be written by the very ablest scholars if it is to continue to obtain a hearing.

I speak of this society as the one best known, but what is said of it should be understood as applying to any similar organization in China. The work of a literature society should be in accordance with the real needs of a nation, from the standpoint of a Christian view of Divine Providence. The religious life, as well as all the inner ideals of the intellectually dominant class, seeps down and permeates the whole of society if given time enough. But where the religion is of the cold and purely moral variety, failing to satisfy some of the insistent demands of the religious heart of the people, then everywhere we find them resorting to, or perhaps rather clinging to, animism, as is universally the case in China through the failure of the Confucian religion to satisfy the needs of the human spirit for communion with the unseen; for the Confucianists rather discourage that, in imitation of their Master, and are frequently found to pride themselves on not being bound by idol and nature worship. (See the new Chung Hwa Ethical Readers for a recent example.) Surely many idol-worshippers are nearer the kingdom than they. Now some would attack the problem by beginning with the scholar class first, and others would leave them and devote themselves to the common people, who are of the sort that heard Jesus gladly. We need not discuss that now; but surely we must admit that we have a literary mission to both classes. For the common people we should provide and use literature published chiefly by the tract societies, calculated to win their hearts by showing them a more excellent way. For the scholar class the Christian effort should be both to provide books of general culture that will help the students of the nation to lay a broad foundation, as an auxiliary to the religious foundation, and as an aid to their understanding that religion must penetrate and govern the whole of life, not merely its hours of worship; also works that will help them to understand that the Christian religion is not a thing repugnant to the human understanding of the world in general, but necessary for its complete interpretation; and finally books

that will help to guide the faithful spirit on its way ; that will help the believer to grow both in grace and in knowledge of all things that are needful to the completely efficient soldier of Jesus Christ. Probably no organization in China has as complete a program as this except the C. L. S., but no separate organization ought to undertake it ; all the Christian agencies should have a hand, instead of contenting themselves with criticism, as has been too often the case. The literary department of our work should have its distinct place in the program of every Board, alongside the evangelistic, the educational, and the medical departments. There should be workers set aside for this department in every mission, numbering say thirty missionaries or more. This for the present ; once the principle is recognized, and something is done by the majority of the Boards, there need be no fear or doubt as to the outcome ; until at least this much is done, we may well question whether one insistent duty of missions is not being neglected by us.

Peking as a Field for Social Service

JOHN STEWART BURGESS, M.A.,
Peking Y. M. C. A.

WHAT is Social Service? Or, rather, what is Christian Social Service, for it is as Christians that we are to consider the subject this evening. In the words of Dr. H. S. Coffin :—"It is everything that men plan and do to accomplish the purpose of God in Jesus Christ, for any man, woman, or child—or any group of persons—the world over."

We shall limit the term social service to everything that men plan and do to accomplish the purpose of God in Jesus Christ for the lower classes of society, which should include dependents, defectives, delinquents, extremely poor, and grossly ignorant. Both work for relief for such people and all efforts to change conditions and thus prevent suffering should be included. We shall also deal with specific work of moral and social reform directed to change harmful customs and habits, dispel ignorance, and give wholesome and healthy recreation and amusement and pure and helpful social relations to the people of Peking.

The following are some of the most evident conditions which call for social service :—the presence of the poor, of the

sick and maimed, the abuses of the prison system, the fast approaching industrial problem, the dense ignorance of the lower classes, the lack of knowledge of the simplest rules of living, the need of wholesome recreation, the increasing immorality, and misunderstanding of true freedom.

1. The dependents we have ever with us. How many there are of them, the beggars, the unemployed, men and women old and young, and just how many more by a slight shake up of political conditions, or by the introduction into Peking of modern locomotion, would be left without food and clothing for long periods of time we can only vaguely guess. Just on how narrow a margin great numbers of the middle class live, a little simple mathematics on income and expenditure would easily show. Indeed how many people, even our own servants, live at all, is to many of us a growing mystery.

2. The presence of great hosts of the uncared-for blind, lame, deaf, dumb, and insane, in this city, the thousands of those who die yearly and yet who might have been cured, and worse, the thousands who simply exist, dragging along with some curable disease, of these facts any doctor can bear witness, and can give many concrete illustrations. We who claim to be followers of the great Nazarene cannot be callous to the class which drew out the most wonderful of His miracles.

3. Tales come to us of the conditions in the prisons, how old and young are huddled together in one hut. Stories of incredible filth, and of heartless cruelty. We hear how guards are allowed to steal the food allotted to the prisoner, how the innocent are convicted and the guilty escape. A modern Chinese Amos or Hosea would here have an ample field for vindictive oratory.

4. Industrial problems, both old and new, are upon us. The line between the unskilled worker and the dependent is often crossed and recrossed. There are the thousands of apprentices and employees in the large stores who are virtually slaves, working from 14 to 18 hours a day, with no wholesome recreation, and no chance for education. These men are not allowed to leave the store. As one proprietor of a large silk store explained to me, of course if they were allowed away from his protecting roof they would surely become *huai la*. He was oblivious to the point that vice and immorality must thrive under such enforced dullness of life. Then there are the 25,000 rickshaw coolies of Peking, of whom a thorough investigation

has not yet been made, but many of whom are supporting a family of three or four persons on 10 or 15 coppers a day. A very brief study of twenty of these men revealed the fact that they are not so grossly ignorant and hopeless as might be supposed. A good proportion of them can read, and thus are opened to the influence of easy Chinese literature.

Modern industry has as yet scarcely shown its head in Peking. But now is the time to create public opinion which will result in laws making impossible those conditions already existing in the factories of Osaka and Shanghai. In Osaka thousands of women, lured in from the country on false promises, are forced to work incredible hours on starvation pay, sleeping in crowded and unsanitary buildings, under comforters which are never for a hour without a user. Extreme conditions of woman and child labor also exist in Shanghai. It is one thing for women or children to work out-of-doors or in old style Chinese houses, and quite another for hundreds to be crowded into a factory, working on pressure for long hours over dangerous machinery and without sufficient light or air. All the terrors of our western industrial system with its accompaniment of vice, but without the protection of law and of the modern labour union or of a moral sentiment that values human life will soon be here.

5. That there is ignorance of the greatest kind among the lower classes in Peking and a vast field for education along the very simplest lines is evident. A coolie who was attending the Social Service Club Night-school asked me whether America really was a place, or whether it was vague like Heaven, and added, "What do you think—they say the world is round. Anyone can see it is'nt." The rickshaw coolie's idea of a republic was that Yuan Shih-kai had become Emperor – but perhaps this shows marks of astuteness rather than ignorance.

6. The simplest rules of health, hygiene, or household sanitation, and of the feeding and care of children, are unknown to not only the poor but also to most of the middle and upper classes. The students of one of the best conducted colleges in Peking in the winter close the windows of their rooms at night, light a little open stove, draw the curtains around their beds, and, lest any fresh air get in at all, pull the thick comforters over their heads. They are not aware that weak lungs, headaches, and sickly bodies are the natural result. The habit of considering bodily exercise as ignoble, and many wise precepts

about the virtue of the student who burns the midnight oil, have brought about a class of students for the most part physically weak, among whom tuberculosis and eye-trouble are very common.

7. Coming to recreation—the westerner is struck with the emptiness of the lives of the poor and the rich also, and of the apparent lack of the development of the play instinct. The coolie's ideal of a good time is to go home and do nothing. When a student of the College of Languages was asked what he did when he wanted to have a little change he replied, "I eat. This is my fifth meal to-day." The lives of thousands of boys and girls in Peking could be made happier and healthier through a knowledge of how to play simple games. Those of us who arrived in this country with ideals of giving our servants regular holidays have been confronted with the fact that few legitimate pastimes are known.

The lack of wholesome amusement naturally results in participation in unwholesome amusements, or in the mal-use of what might be wholesome amusements. This is especially true in the case of students and official classes. Five years ago there was not a pool—or billiard—parlour in Peking; now there are a dozen of them. And there is scarcely a student above 16 years of age who cannot play. Gambling and drinking are common in such places. Foreign wines and liquors are being generally introduced and are taking the place of less intoxicating wines formerly used.

The theatre—never a place of high moral influence—is in some cases introducing modern drama, with orchestra, curtains, realistic acting and speaking. Since the revolution for the first time actresses have found a place in the city. This of itself brings new problems. Students also and men of the better classes have enacted modern historical plays on the stage, similar in some ways to the historical pageants now so popular in our home countries. Here is a mighty force for good or for evil.

The whole moral problem—so called—is a burning one at present in Peking. The official figures given by the Board of Police, are 3,000 licensed women, which is probably a very moderate estimate. Perhaps because of the lack of attractiveness in many Chinese homes much of the social recreation of the better classes of officials and students is taken in the tea-houses, which are annexes of vice.

We are told by one of the Police Department that there has been a marked increase of open immorality since the revolution. This phenomenon also was noticed in the years immediately following the French and American Revolutions. At the time of the convening of the National Assembly a Chinese newspaper came out with the names of certain members and the houses which they were frequenting during the hours when they were supposed to be attending to national business.

The sudden change of this nation into a republic has brought in a host of new and totally misunderstood western ideas about the supposedly modern relations of men and women. This has been noted even in mission schools. On a pleasant summer evening numbers of unchaperoned young men and women could be seen strolling about the groves of the Temple of Heaven, arm in arm. For China such a thing was utterly unheard of a few months ago, and such a sudden change can be fraught with no good. There is need of a wholesome and true knowledge of the best western customs along these lines.

To get an idea of the field for service it is also necessary to glance briefly at the social and philanthropic work already being carried on in Peking. If the field is already occupied, why should we be concerned about it?

Let us take up what is being done by the Chinese Government and by private Chinese institutions along the above-mentioned lines.

1. For the dependent classes there are seven government and private poor houses with a total of about 800 occupants, men, women, and children mostly of the first. None of these are in any sense desirable places to live in. The worst of them are filthy and dreary almost beyond description. In one place there are three rooms about 20 feet by 10, in each of which there are about 35 men, tramps and casts-off of society. These men lie side by side on a long Chinese bed, in dark and unventilated rooms. The diseased and the well are not separated and there is little or nothing for these men to do all day. In many places the residents of these houses are not allowed out of the compound. The government appropriations for many of these places have been cut down 40 or 50 per cent. since the Revolution. The number wanting or needing accommodations in these houses has during the same period increased by the same per cent. The poor in these houses are for the most part herded in off the streets by the police. Private applicants, of

which there are not many, must come with police or private recommendations.

There are three private orphanages containing a total of 500 boys and girls. The best of these is a Buddhist institution conducted in a temple. The place is most healthy and sanitary and the boys are well housed and fed and are taught trades.

The Board of the Interior also conducts what appears to be a model industrial school for 360 poor boys. The courts and grounds cover many acres and thrift and cleanliness are everywhere in evidence. Soap making, hat making, cobblery, cooking, carpentry, weaving, and tailoring are among the trades taught. These boys—most of them formerly homeless waifs—are turned out self-respecting, bread-earning citizens. The Chinese small boy is good material and he is easily developed into something worth while.

2. For defectives who are poor there is not the extent of work one might wish. There are two government hospitals, running on greatly reduced appropriations since the Revolution. Only a score or more can be looked after in the wards. The big feature of these is the daily free dispensary where medical treatment and medicine is given free to about 900 sick per day. The patient has his choice of Chinese or western style treatment. The modern-trained doctors are largely educated in Japan.

There are two small private free hospitals supported by subscription and manned by unpaid doctors who give their spare time to the work.

For the insane, blind, deaf, and dumb there is one institution run by the Government. For all these classes of defectives the only other institution in Peking is the Home for the Blind run by a Christian missionary. In the government institution there are two blind and one deaf and dumb. The mad-house is a harrowing place to visit. Seventy men are roaming about one court, guarded by eight police stationed about among them. A few of the most violently insane are said to be locked up. The others are a mass of shouting, babbling, or glumly silent animals. Here one is making a fervent address; there one is wildly performing acrobatic feats, while in another place a former actor is going through his dance. The feeble-minded are here as well, under conditions capable of making them violently insane.

3. The prisons of Peking are as far apart in their management and equipment as Heaven and Hell. There is one model

prison, said by Dr. Henderson, the great prison reformer and expert, to compare favourably with many of the best prisons of Europe. This prison is the result of the work of a commission sent to Europe under the Manchu dynasty and is thoroughly modern in plan and administration. It is an industrial prison where eight or nine trades are taught to over three hundred men. Many of the other prisons are of the ordinary Chinese kind which are places unfit for human beings to live in.

4. Of popular education movements, public and private, there are not a few in Peking. The Government conducts eleven street lecture halls, similar to Christian street chapels. In these halls daily lectures on such subjects as patriotism, household hygiene and history are given by lecturers trained by the Board of Education. These lecturers have only a primary school diploma and a one year course of special training. They cannot be said to be very highly qualified for their work. Trained college students could, of course, do better. It is inconceivable that these lecturers can really understand much of the meaning of the new republic. In two of these halls there is apparatus for scientific experiments. In all of them there are a few books and newspapers.

The local school board has also a band of lecturers, who on busy street corners and at fairs lecture to the common people.

There is also a privately supported lecturers' club which sends men out in the street to talk and lecture to the people on the new republic and on reform. One member of this club has made himself conspicuous by beating a drum to call the people together.

Two weeks ago the first public library was opened. It contains 3,000 Chinese books, nearly all on modern themes, science, history, government, economics, and so forth. The library is in a small building with one reading room. The first day 25 read books, the second day 80, the third day 160, the fourth day over 200, by the tenth day 500 persons a day were drawing out books. The books cannot be taken out of the library. This is the only public library in Peking.

The first public play-grounds, a little plot near the library, was opened at the same time. Some good apparatus has been installed but no one is appointed to take charge of the grounds. The apparatus will not last long.

A good many free schools are run privately in Peking. The Students' Social Service Club conducts three night schools for servants with an enrollment of 150, and two containing fifty small boys.

There are four or five day schools for the poor, most of them recently started. One free school of oratory containing 80 young men and one free industrial school which has 130 boy inmates are among this number.

5. The official health regulations are excellent but not enforced as all know. Among the rules are such as these:—

1. Free and compulsory vaccination for all children
2. A heavy fine for the sale of all bad meats.

These and many others, of course, are not kept. One would think that the 7,500 police and 11,000 gendarme of Peking could do better than they have done in enforcing these laws.

6. The above mentioned small play-ground is the only free recreation spot in Peking. The Temples of Heaven and of Agriculture are used on occasion for special recreation, and the grounds of certain temples are occasionally thrown open.

The recital of this list of social needs and already existing social institutions has certainly revealed an ample field for social service of the highest Christian type, both in helping and improving existing institutions, and in promoting new forms of social work. Time does not permit me to add to this survey a detailed list of social and philanthropic activities of the Christian missions in Peking. The large number of poor boys educated at mission expense, the wide administration of famine and relief funds, the wonderful anti-opium and anti-cigarette crusades, certain limited forms of industrial education, and the instruction in temperance and household hygiene, these, and most of all the constant example of the lives of missionaries in Peking, have been of vast social significance for the betterment of North China.

What are some of the forms of social work in which Christians could take the leadership, and for which they are peculiarly fitted by their faith and by their training?

1. The preparation of this paper has shown the writer the absolute necessity of an accurate and extensive knowledge of the social conditions in Peking if we are to do anything to help. An accurate survey of one oriental city would be a unique and helpful contribution to the data of Christian

missions. There are in Peking half a dozen people with technical training directly fitting them for the undertaking of such a task. We missionaries can call in the help of university professors and returned students, many of whom can be gotten interested in social work who would not be interested in directly religious work. The hundreds of Christian college students and intelligent Church members, also under proper guidance could collect necessary information. It has been found in our home countries that the publicity attendant upon such a survey has done much to interest people in social work and bring about needed reforms. Which of us has not felt his woeful ignorance of *facts* when called upon to make a solution of some specific problem in our mission work?

2. Along with this survey should go the education of, and co-operation with, the present social workers and the heads of the institutions mentioned in Peking. An illustration in point is the helpful work of several missionaries in connection with the P'in er Yuan in the West City. Stereopticon lectures, exhibits, and literature, showing the progress of social work abroad, would be very helpful both to the heads of these institutions and to the educated people in general. Occasional entertainments in poor-houses or orphanages would do much to make the life of the inmates tolerable, and would broaden the sympathies of many Chinese Christians and give them an outlet for their philanthropic instincts.

3. But there is a call for a more radical action than this. If in the church there are few with means who can invest money in large charitable institutions, or who can bring influence to bear on the government to radically improve certain social abuses, it is our privilege to interest definite groups of men in these enterprises. For example, with definite information regarding orphanages in Peking and with pictures and descriptions of model orphanages at home, it would be possible to engage the attention of certain wealthy Chinese, who if they give at all will give most bounteously. In a similar way at some later date, another group might be gotten interested in play grounds for the poor, especially if a hundred Christian students would volunteer to give time for the carrying on of such work. So rapid are the changes in official life in this city, and so many are the new laws just about to be passed in this time of history-making, that there is no telling what sudden turn of affairs will put our students and our casual callers in a

position to influence for years to come the legislation on social problems. I believe, moreover, from a brief contact with officials that there is an openness to receive new ideas which is a challenge to the Christian's knowledge and friendliness. A right labor law passed now will do more than fifty philanthropic societies fifty years from now.

4. But there is one other scheme of social service which is far larger, and in many ways much simpler than any mentioned, namely, the promotion of a general educational campaign of the lower classes in Peking. Everyone both within the Church and without recognizes the imperative need of a very rapid spread of the elements of education among the common people, and everyone would welcome any movement which would crystalize this general feeling of need, and give each educated man and woman in this city a chance to help to co-operate. In preparation for such a campaign there should be first a careful composition of easy literature on such subjects as—The Meaning of the Republic and the Duties of Citizenship, Hygiene and the Avoidance of Disease, and Household Sanitation. There should also be the training of many corps of lecturers, and household visitors. With some definite scheme thus in hand—I have it on very high government authority—it is probable that the President himself would heartily co-operate with such an enterprise. This would mean that all public halls in the city, all theatres, all schools during the evening hours, as well as our own churches and chapels would be thrown open for such a campaign of popular education. There is no question that if such a movement should be led by the Christian church this demonstration of Christian helpfulness and friendship would not only accomplish its immediate purpose but would open up the lives of hundreds to receiving the Good News of the Gospel.

People have waited for a century for the opportunities we have now. And perhaps such a time of moulding and change will never come again in China. Shall not this great social awakening now taking place in this new republic be permeated, through and through, and led by men who have in their hearts the loving spirit of the greatest of social teachers?

The Yu-kung Classic

III.

A. MORLEY.

(Continued from February Number, Page 107.)

IT is time to return to history. The statement of the annals that King Ch'ao, in venturing to the Han, lost both his army and his life, finds confirmation in the well-known passage of Tso-shi¹ but the first really historical expedition to the Han is sung in the Book of Odes. There is a series of poems, from the historian's point of view the most important in the whole collection, which can with almost certainty be referred to the early years of King Hsüan. Three of them must be noticed here. The fourth ode of the Decade of T'ung-kung describes an expedition led by Fung-shu against the Ching 荆 tribes, —probably in the watershed between the Lo and the Han— and the cultivation there of new lands (舊畝 and 新田). It was in this region that in the same reign the new state of Shên 申 was formed "to protect the country of the South," its capital built and colonized from the more populated states². The eighth and ninth odes of the Decade of Tang celebrate two other expeditions against the tribes on the Huai; both were accompanied by the King in person but he left the command to his officers; the former was led by the Duke of Shao; the Huai was, however, not its only—and possibly not its principal—objective; the recent conquests of Fang-shu had exposed the basin of the Han to the royal troops; the duke, therefore, made a leisurely flanking movement by the Han and the Yangtze. We read "On the banks of the Chiang and the Han, the King gave charge to Hu of Shao 'Open up the whole of the country (式辟四方); make the statutory division of my lands there . . . make the larger and smaller divisions of the ground, as far as the southern sea.' " Here again we have a new conquest described in all probability by a contemporary writer and though his poetic fancy expanded to the Southern Sea, the statement that the King reviewed his troops near to the junction of the Han and Yangtze is explicit.

¹ Legge's Chinese Classics: Vol. V. p. 140.

² See eighth Ode of Decade of Tu Tên-chih and the fifth of Decade of Tang.

The latter expedition was led by Huang-fu : it was more rapid and may have been earlier in time ; the poet compares Huang-fu's march with the currents of the Han and Yangtze—his route may also have been along these rivers ; so he massed his troops upon the Huai and attacked Hsü, 徐. The annalist dates these two expeditions in one year which they are not likely to have been if they were really distinct, the King being with them both ; but they may have been two detachments of one host, Huang-fu in the van and Shao in the rear, requiring the King to make the journey only once¹.

King Hsüan lost his new acquisition and it was never again brought under the immediate rule of the Chou ; but civilization spread and the country eventually became a part of the Kingdom of Ch'u, 楚. We have no reliable information concerning the origin of the Kings of Ch'u ; their surname was Mi, 苒, which would point them out as not being of Chinese stock and they are commonly said to have come from the west, but, according to Tso-shi, their King Ling said : "Formerly the eldest brother of our remote ancestor dwelt in our old Hsü, 許, but now the people of Ch'eng in their greed possess the territory²" ; that would be about the upper part of the Huai and explains the name Ch'ing, 荆, by which the state was known in the early years of the Ch'un-ch'iu ; they would then belong to the Man tribes. According to Szu-ma³, their King Wen (B. C. 690-677) was the first to move the capital southwards to the Yangtze, near to the present Ching-choufu, Hupeh ; even then his territory south of the river may not have included more than what is described in the Tribute of Yu. Ch'u's military operations which have come down to us, were wholly on the north of the river ; the first naval expedition recorded in the Yangtze was in B. C. 549⁴ and the first by land south of the river was probably that in B. C. 537 when he combined with Yüeh against Wu⁵ ; but it appears to have been only at the lower part of the Yangtze and the region of the Poyang lake was still untouched.

¹ The Annals appear to intend two independent expeditions and do not mention the King as being with the Duke of Shao ; but the Odes, a better authority, is quite plain on the point. Ssü-ma Ch'ien who curiously gives little attention to King Hsüan's reign, does not notice these conquests.

² Legge's Chinese Classics Vol. V. p. 641.

³ Chavauvre's edition Vol. IV. p. 345.

⁴ Legge's Chinese Classics Vol. V. p. 507.

⁵ Ditto p. 606.

The territory of Yüeh we have not found surveyed in the Tribute of Yu; it and Wu came under the notice of Tso-shi for the first time together in B. C. 601 when Ch'u made a treaty with them¹; but Wu obtained a long start; its rulers claimed descent from the Chou kings and may always have been friendly with the Chinese states; moreover, its territory was of small extent and quite early in the Ch'un-ch'iu period we find cities and states close to its frontier.

The odes of King Hsüan's time also give us the first contemporary and therefore really historical allusion to the northeast of the empire, except the vaguely described expedition of King Ch'êng against 奄. They tell us that the capital of feudal Ch'i was fortified if not built by royal order². It does not imply a new settlement and indeed rather suggests that Ch'i was already a state; in later times its capital was near to the southwest of the Gulf of Chihli and to its north was the state of Yen 北燕, both being roughly in the province Yenchou of the Tribute. This feudal Yen had its capital somewhere near to the modern Peking; the exact spot is disputed, it was probably, however, quite at the north of the territory which we have found described as Yenchou. Its name does not occur in the Ch'un-chiu until comparatively late; in B. C. 552, it became the place of refuge for a minister of Ch'i.³ These notices of Ch'i and Yen agree with the view that in King Hsüan's time the territory included in Yenchou was only partially occupied and the Tribute of Yu in describing the province has a paragraph which may support the view. It says: 厥賦貞作十有三載乃同: the meaning is disputed, but Dr. Legge translates "Its revenues just reached what could be deemed the correct amount; but they were not required from it as from the other provinces till after it have been cultivated for thirteen years⁴." The explanation given is that Yenchou was the last to be freed by Yu from the floods and had hardly recovered when the survey was made: we cannot, however, give this high antiquity to the classic and if the above rendering is the meaning of the text it may be explained by supposing that those regions were the latest acquisition to the Empire.

¹ Legge's Chinese Classics: Vol. V. p. 302.

² Ditto Vol. IV. pp. 541-5.

³ Ditto Vol. V. p. 545.

⁴ Ditto Vol. III. p. 99.

With regard to the west, the early Chou odes describe the family as settling in the basin of the Wei¹: this ode, as we have it, was written after the establishment of the dynasty, but being a family tradition of the ancestral temple it is likely to have preserved the leading facts. The Wei was to the west of what appears to have been the home of the earlier Chinese, and the Chou, as they aggrandized themselves, pressed eastwards towards the centre of government; the valley of the Wei then may have been a new territory added to the empire of the Shang by the Chou family; soon after King Hsüan's time it became the possession of that dark house the Ch'iu family: little is really known of the early extension of Ch'iu westward, but there is no reason against supposing that when the Tribute was probably written it had not extended to the Kansu Yellow River.

We have seen that, without violently twisting several passages, the Tribute of Yu cannot be made to include the present Sze-ch'uan; nor does Tso-shi, chronologically our next authority, appear to include it. Early in the Ch'un-ch'iu period the Kingdom of Ch'u's furthest operations west were against the state of Pa, 巴, inhabited by the Man and situate on the Yangtze, probably in Hupeh.

There remains the present Shansi. The later Kings of Shang had their capital to the north of the river but in the lower country of the East, as is shown by King Wu's campaign recounted in the Shu-ching, Shansi was left to the west; there the country on the north of the Yellow River soon rises to a considerable height and is broken only by the narrow valley of the Fên which is not described in the Tribute of Yu. It was in this valley² that King Li, father to Hsüan, found refuge when he was compelled to flee from his capital; it does not, however, follow that he went amongst the tribes and his place of refuge may have been a recognized part of the Empire. The Bamboo Annals and Ssü-ma Ch'ien both tell us that the feudal state of Chiu was founded in the reign of King Ch'êng by a grant to the King's brother of T'ang 唐, an ancient fief generally located in the lower part of the same valley. We are accustomed to the great feudal states tracing their ancestry and titles to the beginning of the dynasty. The family of Chiu does not emerge from obscurity until its first

¹ Legge's Chinese Classics Vol. IV. pp. 483-9.

² Cf. Ode 7 of Decade of Tang.

marquis Wên, in the time of King P'ing, and after him it suffered from a long internecine struggle, the account of which would show that the lands held by both rival branches were of limited area; still they had by this time probably acquired a great deal of the Fên valley and were not removed by a century from the time of King Hsüan.

We have been compelled to discuss some of the above points very summarily but we believe that the principal facts bearing upon the early growth of the Empire, which are at all well authenticated, have been brought before the notice of the reader. The most obvious difficulty in adjusting the Empire of the Tribute of Yu with the order of growth as we have been able to make it out is that the Tribute includes the Yangtze valley of which there is no evidence to show that it was occupied before King Hsüan's time whereas it excludes the Len valley of which there is some evidence that it was occupied before that time. It may be met in one of three ways. First, the Tribute does not include the Fên because, though in the Empire when the classic was written, no drainage work was performed upon it; but a description of Yu's labours was not the sole purpose of the Tribute and, moreover, the Fên would appear to be specially suitable for the expenditure of work; the upper valley is wide and fertile and even now is very liable to be flooded. Second, it may be said that the Tribute describes the Yangtze from common knowledge but that it was not then really brought within the Empire; so it includes the lands occupied by Wu, although that state did not come into the general comity until well in the Ch'un-ch'iu period when the Fên valley was already the centre of a leading state. We do not urge against this solution of the difficulty that the tribute bearers passed through Wu for caution is required in receiving the account which the classic gives of the routes; all its purely geographical facts we have found to be accurate but the political facts are vague; the feasibility of a route is geographical, its actual use by the tribute bearers is political; in the one case the writer is describing what existed in his own time, in the other he is drawing upon his historical imagination for a condition of things which if it ever existed had long passed sway. The tribute bearers from Ching-chou and Yu-chou passed down the river Lo into the Ho, the capital therefore was not conceived as being on the Lo as it was in the Chou dynasty but it is not to be con-

cluded therefore that the Tribute was written before the Chou dynasty ; nor again can it be urged that because the tribute bearers from Yang-chou passed from the Yangtze to the Huai by way of the sea instead of by Fu-ch'ai's canal, the classic was therefore written before the time of Fu-ch'ai ; the writer, whatever his date, clearly referred these routes to the time of Yu and it required slight historical knowledge to know that Yu's capital was not in the Lo and that Fu-ch'ai's canal was not made. But it may be urged that the writer would not take the tribute bearers by a route which was not used even in his own time. To suppose that the mouth of the Yangtze was not used for transit or that the various parts in the valley were not made capable of cultivation when the classic was written would be to entirely destroy its credibility. Third, the difficulty may be met by denying the fact of the early settlement of the Fên valley and it may be said at once that the present writer, not however in absolute confidence, is inclined to accept this solution. It seems preferable to doubt the accuracy of a historical statement which after all is not absolutely made and which depends upon such late authorities as the Bamboo Books and Ssŭ-ma Ch'ien, rather than to doubt the accuracy or fulness of the geographical survey which is given in the Tribute of Yu. The mouth of the Fên river and that short stretch of it on the plain were certainly known because the Ho was known above, but had the valley itself been within the limits of government it is difficult to suppose that it would not be mentioned by either of the two parts of the classic especially as the less important tributary Ch'iu, 洲, in the same province, is adequately described.¹

We have intimated that the nine provinces of the Tribute were those of the early Chou dynasty ; but if the survey was not compiled until after King Hsüan's conquests and if the provinces were in theory still retained, they must have been frequently rearranged and possibly renamed in order to keep pace with the expansion of the Empire. The probability is that for practical government they had long become obsolete, having been destroyed by the growth of the feudal states ;

¹The only intelligible explanation of the Chi river first flowing into the Ho from the north and then out of it in the south as given in the second part of the Tribute is to take the inflow as the present 洲 to which the description of the easterly course of the northern part of the Chi accurately answers and the channel of the Ho dividing immediately below the southern branch being supposed to be a continuation of the Chi or 洲.

hence the very vague description of their boundaries and the discrepancy in two of their names as compared with those given in the Chou-li.

The Tenures, 服, cannot be wholly passed over in an account of the Tribute of Yu. The second part of the classic clearly refers them to the ancient hero though it is not clear that it so refers the nine provinces. The Yeh-tseih canon categorically says that tenures of some description existed along with the twelve provinces of Shun¹ and, if we admit that the Chou had provinces, the two must have been side by side also at that time for the tenures are frequently alluded to in the Chou books; also royal progresses were made through them² so that they, as well as the provinces, were territorial. Now if these tenures were not the feudal lordships, where do the latter appear in the records of government. At least two of their names, the 男 and 侯, are applied to feudal titles in the Ch'un-ch'iu period and what better word could be chosen for the generic name of feudal lordships than 服? At first small in area, consisting probably of a single city, they were quite compatible with a larger division into provinces. It is, however, beyond doubt that in the practical government no scheme could admit both the provinces and tenures of the second part of the Tribute side by side. It is on the face of it a phantasy, inconsistent alike with geography and politics, in harmony only with the same writer's extravagant eulogy of the legendary hero.

The Yu legend, like others, grew. At first met with in the canon of Shun, it describes him when minister to the emperor, spending only three years upon a flood which may have been quite local, but his own reign is passed over almost in silence. By the beginning of the Chou dynasty, it is said that he had wielded an empire worthy of being an object of admiration to King Ch'êng³. Probably later still, the Yih-tseih⁴, retaining the twelve provinces of Shun, gave Yu 5,000 *li* of territory and said that he inaugurated five tenures.

Then the writer of the first part of the Tribute, some time in the middle of the Chou dynasty, surveying the Empire as it

¹ Legge's Chinese Classics Vol. III, p. 85.

² Ditto p. 523.

³ Ditto p. 521.

⁴ This book is best taken as part of the preceding one (of Preface to Shu-ching; par. 4) which confesses itself to have been a compilation long after the times with which it deals; probably of the Chou dynasty.

existed in his own time, attributes the reclamation works of all the ages to Yu. Soon afterward the writer of the second part, amplifying the passage in the Yih-tseih and noting the figures, drew up his system of concentric tenures, refers them to Yu and probably meant also to give the same origin to the nine provinces. The tale is complete.

[The author requested that this article be printed anonymously. We regret that we overlooked the request.—Ed.]

In Memoriam.—Miss Maude Goddard.

MANY friends will be grieved to hear that Miss Maude Goddard departed this life February 19th. She was sick only ten days of that fell disease, typhus fever. Dr. Carr of Kaifeng gave her faithful attention, and she was carefully nursed by loving friends who cheerfully braved the danger.

Just before she died her mind was perfectly lucid and she responded with a smile when her attention was called to the fact that the everlasting arms were beneath her, and uttered the word "happy." It was just a peaceful passing out of this world into the other. While she was not engaged directly in mission work, she was thoroughly missionary, true to her family tradition, her parents and grandparents having been missionaries, and now her brother and sister, Dr. Frank Goddard at Shaohsing, and Mrs. John Jones of Shantung. She had been in our family teaching our children since last September. This was her second term with us. She had taught in New Orleans and in Cuba; and in Shanghai at Miss Jewell's and the new American School.

A kinder, truer friend, and a more conscientious and faithful Christian I have never known. Earth is poorer, but heaven is richer for her departure.

She was buried this afternoon in our little mission cemetery while the pure white snow was falling fast.

Washed in the Blood and made whiter than the snow!

CHENGCHOW, Honan, February 20th, 1914.

D. W. HERRING.

In Memoriam.—Rev. James Ware.

MR. Ware was born at Lewisham, Kent, England, July 6th, 1859. He was therefore in his fifty-fifth year when he passed away in Shanghai, December 21st, 1913. Mr. Ware's parents were business people; his father died when he was sixteen years old. Like most English boys he had a desire for the sea, and was apprenticed for four years. Three months before completing his term, he was advised to take a trip to China to fill in the time, and at Aden, where some Moslem pilgrims from Mecca came on board, Mr. Ware contracted smallpox from attending one of them who had the disease. He was put ashore at Penang with one attendant, though there was no hospital there, and on recovering found that his ship had gone on. Later, how-

ever, he reached Shanghai. Mr. Ware was always active in Christian work, even as a boy, and at Shanghai he became acquainted with people in the American Bible Society, who asked him to stay on and help in colporteur work. This was in 1880. He had a special spiritual experience that year and was baptized at the Baptist Church, Old North Gate. Two years after he returned to England, working his way. He entered Guinness College, London, and while there passed the theological examination required by the Presbyterian Synod. He was married at this time to Miss Elizabeth Gatrell, an old schoolmate of his, and in November, 1883, returned to China to take up work again as superintendent of native colporteurs for the American Bible Society. He served in various capacities, as Chinese proof reader, etc., and finally as acting agent for the Society. In 1890 he joined the Foreign Christian Mission at Shanghai, with whom he worked until his home going. Mr. Ware was a constant student, taking up some college work on every furlough.

I knew Mr. Ware from the beginning of his residence in Shanghai and was always impressed with the earnest energy with which he carried forward any work that he had in hand. I was associated with him for several years as a member of the committee on the translation of the Bible into the Shanghai dialect, and for a while before he went to America during his last illness we worked together in an attempt to revise the Shanghai Union Hymnbook. Certain characteristics of the man made a deep impression on my mind. He was an indefatigable worker. He was constantly on the go, visiting his out-stations at Tsungming, South Tungchow, and other places, and it was often interesting to hear him tell, in the Monday afternoon prayer meeting, of incidents that he had met with in his itinerant work. He was also fine at team work. He could work on a committee, and while he had his own views, he was always ready to give and take. He was deferential to his co-workers and ready to listen to reasons for views contrary to his own. He had the rare gift of being able to see the other side of a question. Mr. Ware had a fine knowledge of the Chinese language, both written and spoken. I was surprised over and over again to find how well he knew the Chinese written language, and he was really a very good speaker of the Shanghai dialect. He was a man prompted by kindly feelings toward all. One rarely heard him speak a word about others that could be constructed in any sense as harsh criticism. He loved the Chinese and they loved and respected him and he had a strong influence over them.

Mr. Ware's last illness came upon him gradually, and almost up to the very last we all hoped against hope that he might overcome it. But it was not to be. He went to America and put himself in the hands of the May Brothers in Rochester, Michigan, for a surgical operation, but they found on examination that they could not do anything for him. He then returned to Shanghai in order to be with his family when the end came. He was carried on board the steamer at Vancouver, but the sea voyage seemed to have helped him a great deal and when he arrived at Shanghai, he was able to walk ashore. For some weeks he appeared to be



THE LATE REV. JAMES WARE.

recovering to some extent, and hope was entertained that he might get well. He never seemed to suffer any pain, and his mind was constantly cheerful. His friends who visited him were all struck with the buoyancy of his hope and the strength of his faith. He was ready to go or to stay as his Master might decide. The end was most beautiful. Mrs. Ware had given him some food and had herself lain down to get some rest and sleep. He turned over and apparently fell asleep. After some little time Mrs. Ware did not hear any movement or breathing and so got up and went to him and found that he had passed away. He had truly fallen asleep in Jesus.

Rev. W. Remfry Hunt writing of his true colleague of twenty-five years' service says:—

Rev. James Ware was a rare soul. Sunny, consecrated, scholarly, faithful, and full of love for the Chinese, he was looked upon by the Chinese ministry as a true and devoted apostle. In his home life Mr. Ware was a beautiful Christian father, and with his beloved companion, Mrs. Ware, opened their home to all who needed cheer and inspiration. He was one of the truly great preachers and teachers of the century, in the Chinese Church, and Shanghai will remember him linked with the apostolic succession of such splendid builders in the Kingdom, as Dr. William Muirhead, Dr. Josiah Edkins, Joseph Adams, and others who have entered into the life that is life indeed.

Our sympathies go out to the bereaved family and we shall bear them up in our prayers. They sorrow not as others who have no hope.

Such a man as Mr. Ware cannot be spared from our work in China. But we must believe that when God calls a workman from this sphere of labor to a higher service, He knows what He is doing. Too wise to err, too good to be unkind, we know that He doeth all things well. Let us follow Mr. Ware as he followed Christ. What a blessing beyond all price it is to leave behind a name and a character that men will not forget. Worth more than all that gold can purchase is the influence of a good name which shall never perish.

A. P. PARKER.

In Memoriam.—Mr. L. J. Day.

It is appropriate that we reprint the following notice of the death of Mr. Ware's brother-in-law:—

After a long illness, Mr. Leonard John Day, of the British and Foreign Bible Society, passed away at the Victoria Nursing Home, Shanghai, on Monday morning. The deceased, who was in his fiftieth year and a native of England, came to China in 1887 as colporteur to the B. and F. B. Society and acted in that capacity for a period of ten years. He then became sub-agent of the Society in this district, and travelled over parts of Chekiang and Kiangsu, and as far as Ningpo and the Chusan Islands, using in his travels a houseboat specially built for the Society. There are very few miles of the territory in the district between Ningpo, Soochow, and the Yangtse which the deceased did not traverse, for he was a very energetic traveller. In 1899 the late Mr. Day was transferred to Kiukiang in charge of the Society's sub-agency. From here he also travelled extensively, and in 1907 he returned to Shanghai and became second assistant in the head office, where he has been ever since. He was a most earnest and devoted worker, in whom the society had great confidence. He got along admirably with the Chinese, and was always a missionary happy at his work. He leaves a widow and four children—two boys employed on the Canadian railways, and two girls (aged 11 and 7) at school in Shanghai.

Our Book Table

NOTES ON CURRENT CHINESE LITERATURE.*

SOME RECENT SCHOOL READERS.

REPUBLICAN NATIONAL READERS. (*Elementary.*) Shanghai: *The Commercial Press.*

The schoolmaster is abroad in the land, and of a very different type from the pundit with whom we were erstwhile familiar. The graduated text-book also is in vogue, contrasting for the most part favourably with the well-worn "classics" of old. The series of "Republican National Readers" issued by the Commercial Press in the first year of the Republic, and in a new edition published in 1913, deserves the careful attention of all missionary educators, and indeed of the missionary body in general. The thought-forming influence of elementary readers can hardly be exaggerated, and the wide vogue which this particular series already has, compels our attention if we would be alive to important factors in the new national life.

As progressive lessons in the Chinese language, they are well devised—leading by easy steps to a clear and simple style of Wen-li composition. (In this respect they will be of great value to foreign students of the language.) As a compendium of useful information suited to the scholars of elementary schools, they cover a wide area, and are for the most part well chosen. History, Geography, Botany, Zoology, Biography, Physiology, Hygiene, Commerce and Industry, Social and Ethical lessons, are but a few of the subjects included. They aim at stimulating interest in life, in nature, in the affairs of the world in general, and those of China in particular; and at inculcating public spirit and benevolence. With each volume of the Readers is a companion manual for the use of the teacher. Herein each lesson is carefully analyzed, its information amplified, and its purpose emphasized. The teacher who carefully follows its suggestions will rarely fail to make the lesson interesting and useful.

Religious subjects, generally, are necessarily excluded, and the series is suitable for general use in mission as well as national schools. A few serious blemishes, however, must here be pointed out.

(1) *Militarism.* In giving prominence to the virtues of physical drill and military exercises, these readers are reflecting a phase of contemporary national spirit with which we are all but too familiar. That the old excessive reverence for 文 and contempt for 武 has been abandoned, is not to be regretted; and some exaggeration in the opposite direction is no matter for surprise; but the burlesque of school-boy militarism has long been carried to an extreme which we should be glad to see moderating.

(2) *Narrow Patriotism.* Akin to the glorification of militarism, in those lessons which describe China's intercourse with the West there is still an anti-foreign bias, which, though different from the old Chinese exclusiveness, is none the less prejudiced, and a peril to China's future international relation-

*[During the last few months a collection of recently published Chinese books (including school books) has been made from various publishing houses and book shops in Shanghai by the Book Table, and a large number of friends, whose assistance is much appreciated, have come to the help of the editor in making critical notes on this literature. The first instalment of these notes was given in the February issue.—Editor Book Table.]

ships. Thus, foreign nations are represented as overbearing in their attitude towards China, bent on exploiting, impoverishing, humiliating, and devouring. Foreign Treaty Rights, including those which have made the propagation of Christianity possible in China, are referred to as still grievances, as having been extorted by the force of foreign arms and through the blundering diplomacy of the Manchu Dynasty. Ability to repel foreign arrogance 禦外侮 is held up as the motive to stimulate Young China's exertions. The appeal is to national pride. No honest acknowledgment of China's own delinquencies; no indication of gratitude for all that China owes to the West. Surely we could hope for a broader, more enlightened reading of history, and a healthier patriotism!

(3) *Atheism*. We have observed that for the most part religious subjects or references are excluded. To this there is at least one most unhappy exception. The text of the lesson relates the following:—

"At a festive gathering, one of the guests was moved to an exclamation of gratitude for the bounty which Heaven had bestowed upon man, in gifts of grain and fish and fowl for food. The company with one accord assented to this sentiment, save only one youthful prodigy of twelve years, who thus replies: 'All beings are with us of the same order: there is no high or low, great or small, save in proportion to knowledge and strength, whereby one holds sway over the other. Man takes what is food for him—it is not that Heaven provides it. Moreover, there are mosquitoes which suck the skin, and tigers or wolves which devour the flesh of man—can it be said that Heaven provided man for the mosquito, or his flesh for the tiger and wolf?'"

The purpose of this lesson is stated to be to encourage the scholar to withhold assent to what he hears, until he has investigated its truth! But what of the *argument* of this remarkable twelve-year-old? The first comment in the Teachers' Manual is as follows:—

"'All living beings upon the earth exert themselves to preserve their lives. It is not that in the beginning a Ruler arranged or ordered them. T'ien Shih (the guest) thought of Heaven as really bountifully providing for man. This is to regard Heaven as a Spirit, and all beings as created by Him. Heaven is a gaseous substance, and certainly no being. Whence then is the idea of things being created for man?'"

物類之生於大地，各出其能，以保其生，初非有主宰而董督之者，田氏以爲天實厚人，是以天爲神，生物皆神造也，天爲積氣，並無實物，何從有爲人造物之意耶。

There is no need to comment upon the above, or to point out the obvious fallacy.

Appreciation rather than criticism is what we would wish to accord the Commercial Press. Its enterprise is one of the best illustrations of the enormous advance which has been made in China during the last decade. It has rendered and is rendering great service to this country in the production of educational literature for the times. We have regarded this great publishing house as a powerful collaborator and almost an ally, and our attitude would fain be altogether friendly.

G. W. SHEPPARD.

[It is a pleasure to state that, the attention of the Directors of the Commercial Press having been called to the above defects from the standpoint of the Christian missionary, we have received the assurance that the Press is determined to maintain the principle of publishing nothing anti-Christian and that the passage in question will be rewritten or eliminated, so that future editions of the "Readers" may contain nothing that may be considered prejudicial to Christian teaching.—Ed. Book Table.]

REPUBLICAN ETHICAL READERS. (*Lower Primary.*) Shanghai, The Commercial Press.

It is a noteworthy thing that the new order of education in this country, as far as it has yet proceeded, shews a determination to keep for ethical teaching a prominent place in the curriculum.

The old order, governed as it was by the idea of producing the Confucian scholar, thoroughly versed in classical literature, adept in literary composition, proficient in the rules of propriety, was ethical to an absorbing degree. Man's personal, domestic, and civic duties were the themes around which the instruction of the scholar perpetually revolved. And to the credit of the old system must be placed those stable qualities of character which have been the strength of this nation for ages.

But now that to so large an extent the traditional order has been supplanted, it is well to be assured that the ethical ideal has not been lost sight of, much less abandoned. It is still desired to preserve under the new conditions and in harmony with modern intellectual requirements, an ethical ideal, not only as lofty as that which pervaded the old system, but deepened and widened by the fuller conceptions of man's relation to the universe which it is the privilege of this generation to share with the civilized nations of the modern world.

The series of Ethical Readers published by the Commercial Press corresponds in style and arrangement to their National Readers. Eight books cover the Lower Primary course, each volume having a companion teachers' manual. In the first books the lessons are given entirely from pictures, the exposition being given in the teachers' manuals. As the course proceeds, brief texts for the pupils accompany the pictures, developing gradually in the later books to short essays generally based on some historic narrative.

The range and general character of the lessons may be gathered from the following list of subjects treated :—

Respectful demeanour ; orderliness ; cleanliness in person and home ; diligence ; early rising ; punctuality ; physical exercise ; respect for elders ; solicitude for juniors ; friendly helpfulness toward equals ; carefulness in speech ; truthfulness ; faithfulness in promises ; thrift ; economy ; co-operation ; neighbourliness ; magnanimity ; reciprocity ; charity ; mercifulness ; kindness to animals ; courage and calmness in danger ; firmness in purpose ; perseverance ; the dignity of labour ; honesty ; loyalty in friendship ; avoidance of scandal ; abstinence from wine and tobacco ; self-examination ; self-restraint ; self-suppression ; self-sacrifice ; respect for law ; payment of dues ; friendliness to foreigners ; love of country ; human equality ; the meaning and limits of liberty.

This list is far from complete, but a glance through it will give an idea of the ideal that is held up for young China, and will call forth, as does detailed perusal of the lessons themselves, admiration and sincere congratulation. It might be easy to take here and there a point of over-emphasis or exaggeration, or to think that an illustration might have been more happily chosen. (For example, the reiteration of 'ability to resent insult,' as a motive for attention to physical development and the cultivation of courage.) But, on the whole, the series must be pronounced highly creditable.

The one serious blemish in the edition now in our hands, is the lesson on "Superstitions" (vol. 7 lesson XIV.) Here prayer is included among the superstitious practices denounced as useless and injurious. In the teachers' notes thereon we find what amounts to a repudiation of a Personal Providence, and a theory of the origin of religion to which we should take serious exception. However, it is very satisfactory to know that in future editions this lesson will be corrected, and the reference to prayer omitted. The directors of the Commercial Press are most anxious to avoid anything in their

publications which is anti-Christian in character, and we gratefully recognise in this great publishing house one of the most useful institutions in China, and a valuable ally to the missionary cause.

These Ethical Readers well deserve to be used in all our primary schools; and, well taught, will be a contribution to the character of the nation which it would be difficult to over-estimate.

G. W. SHEPPARD.

NEW CHUNG HWA ETHICAL READERS, for *primary, common, and middle schools*. 新制中華修身教科書 *Chung Hwa Book Company, Shanghai.* 6 cents, 25 cents.

These Readers deserve their name by their exaltation of virtues supposed to be specially suited for use in a republican environment. The paper and print are sufficiently good and the price is in inverse proportion to the value of the maxims urged. The teachers' hand books which accompany the series are carefully prepared and fulfil a want that is imperative in a land where few teachers are trained. Two methods of training the student's mind to desire good conduct are used. First there is a variety of sermonettes and essays, for the most part praiseworthy in sentiment and beautiful in style, though dry and too often tame in matter. Secondly there are stories of ancient Chinese and modern Western worthies, especially in the earlier volumes; in this as in the style showing a most careful grading to the age of the student. While recognizing the excellence of the language and of the examples, it must be protested that young minds are not necessarily most affected by representing men as perfect representatives of a given virtue. Some notion should early be imparted of a correlation of virtues in one character. Moreover, as young Chinese grow up they will learn how far the ancient Chinese, as well as such modern notables as Lincoln, Franklin, and Wellington, were from being impeccable heroes. How much superior are the Bible stories, which tell the simple truth, and in so doing furnish much better material for the moral instruction of children and young students. Yet if this series had confined itself to moral instruction, it might at least claim the eminence of being suited to the times, and of being the best set of the kind in existence. But it does not do this; the inevitable connection of religion with ethics draws it on. Buddhism and Taoism are attacked on their ethical and partly on their doctrinal sides; and while nothing good or bad is said of Christianity, much criticism of other religions is in terms so applicable in Confucian thought, to Christianity, that a good many Confucian teachers will undoubtedly make the application. On the other side ancestral sacrifice is frankly approved, with the addition of exhortation to honor ancestors by personal conduct. An experienced Chinese Christian teacher to whom the series was submitted for comment made four adverse criticisms, as follows: "There is too much emphasis on outward virtue. The personal examples of virtue are too perfect. It is unwise to teach students to bow to the republican flag as they once bowed to the tablet of Confucius. Ancestral worship is taught." He then summed up by saying: "This work is unfit for use in a Christian school."

H. K. W.

A CYCLOPÆDIC BIBLE CONCORDANCE, *Oxford University Press. Price 1/- net.*

This is a most useful book. It contains new selected helps to the study of the Bible arranged in alphabetical order. The print is clear and yet the volume is small enough for the pocket. Every missionary would find this an invaluable companion on his travels.

Correspondence

AN EXPLANATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Pardon me if I, as an ignoramus, crave your enlightenment on a remark made in your leading article, "The Bible and Modern Life," in your second number of this year.

"Under such treatment even this apocryphal climax to the Bible has a message for to-day."

Does this really mean that the writer of the Editorial takes the book of the Revelation to be an apocryphal book of the Bible? or does the use of the term "apocryphal climax" not mean that much?

I shall be grateful if the writer of the article, "The Bible and Modern Life," will be kind enough to explain the insinuated connection between the book of "the Revelation of Jesus Christ," and the apocryphal books of the Bible.

Yours sincerely,

IGNORAMUS.

[Inasmuch as our attention has been called to this, we wish to say that the word in question was intended to be used in its primary sense only. It thus has to do with the question of interpretation not authorship which a *careful* reading of the *entire* editorial shows. Second thought might have found a word free from the associated ideas which surround this one. The insinuations which are detected therein by our correspondent would thus have been avoided.—EDITOR.]

A CHINESE SCHOLAR COMES
INTO THE LIGHT.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: A part of the work of our Bureau is sending out news items and articles on current events to the native press. My Chinese writer is a Confucian scholar and a very able man. He has not been willing to read the Bible or go to church. Last week on seeing the notice of the "Prophetic Conference" held in Chicago, February 24-27, I thought it would be interesting to write a few articles in connection with this event, on Jewish prophecy, and the wonderful history of the Jews, and their present return to Palestine in such remarkable fulfillment of prophecy. My Chinese writer came to be deeply interested in the story and wished to take the Bible home and read the prophecies himself. He read of the prophecy of Christ, his rejection and death, the prophecy of the punishment of the Jews and of their future recall. He came to see the great purpose of God unfolded in the Bible, and to understand the message.

He came to me to-day and said: "I believe, my heart has come into the light. Before I was all darkness and confusion. I did not want to read the Bible, now I love it. Although I have not yet joined the Christian Church, I believe the Word. And I will learn more every day. I thank God. I wish that I had understood before. But I think my light is due to

that Conference in Chicago, which led to the writing of the article. It is so clear and light in my heart."

His face showed a new joy and inspiration. The wonderful words of the ancient prophets contain a message for China today. They may lead many of China's scholars to the Saviour of whom they spoke.

Yours sincerely,

E. W. THWING.

PEKING.

CONDITIONS AT HINGHWA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Just before I left Foochow I received your letter, asking especially about conditions at Hinghwa. I had already written a somewhat extended article for the *China Christian Advocate* covering the essentials of the situation up to that date.

Since then, all of our missionaries have been permitted to return to their stations. The country is quiet, but the bandit leaders have not been captured, and the Christians who were driven from their homes last May are still unable to return to their houses. The losses of the church and its adherents during the last year amount to about \$80,000 Mex., to say nothing of the loss in efficiency of our work caused by the absence of the missionaries. Perhaps half of this \$80,000 may be returned by the Government.

Especially interesting in these difficulties, has been the behavior of our Chinese leaders. Nothing has ever occurred in our church that has so impressed them with the necessity of truthfulness and the power thereof.

Time after time has their report been in direct contradiction to that of the officials, but they have won out every time. I have frequently heard the consul challenge the provincial officials to point out a single case wherein these men had misinformed the missionaries and himself, and as often have I heard them acknowledge that they could not.

Now that more settled conditions are prevailing in these two counties, there is a great turning to the church; over five hundred new persons have been enrolled in the last year in the city church alone. Lately the pastor has required those who enrolled to bring thirty cents with them, with which to purchase copies of the Gospels, a hymn book, and a small book of forms of prayer. Thus the sincerity is somewhat tested and the new inquirer has needed materials for taking part in worship and of developing his spiritual life. From all over our district are coming reports of unprecedented openness on the part of the people to listen to the Gospel and seek after the truth.

Yours sincerely,

F. S. CARSON.

HINGHWA, FUKIEN.

INDUSTRIAL EDUCATION.

To the Editor of

"THE CHINESE RECORDER."

DEAR EDITOR: As to the question upon which you ask me to write "Should the Missions undertake the task of industrial education in addition to that already being conducted by them?" my answer is "yes," at least for the present and within certain limits.

Our work as pioneer educationists in China is by no means

finished. There are many lines along which we must be the example and make the model.

I have been much impressed in reading of late the literature upon "Vocational Education" in the State of New York. The question of a new class of schools in connection with the public school system for the training of workmen in craftsmanship, has been brought so forcibly before the Educational Department of the State, that it has resulted in the Industrial and Trade School Act. Since the passing of this act, there has been an increasing interest in the subject of industrial education within the State. Several reasons are given for this increased interest.

1. That in the minds of the mass of the people, industrial education means the redirecting of our public schools to recognizing that they must be adapted to the needs of our people.

2. That industrial education in its modern sense is in no way antagonistic to the general function of all education which is to develop and train the mind.

3. That a relation exists between our educational system and our modern industrial life.

4. That industrial education ought to awaken a new school interest and so help to retain boys in school longer and contribute more powerfully to their development.

5. That the conservation of our children is as important as the conservation of other natural resources such as votes, power, forests, and mines. It is believed that industrial training will have an economic value in the eyes of parents and will assist towards keeping their children in school.

6. That both industrial and agricultural education will have a marked effect upon the natural wealth of the county (State).

There are other reasons given for the introduction of industrial education in the public school system, but I have selected those which seem to me to be of universal application, as fundamental for the building up of a sound educational system in China as for America.

We as Missions, doing educational work of any kind for the good of the Chinese, should give them the very best that, we of the West, after long experience, have to give.

If there is need of our Missions giving to the Chinese any system of education, there is need of giving them all we have and the best we have. If I read correctly the signs of the times in our homeland, the Educational Departments are proposing plans by which our high schools, now teaching college, preparatory, commercial, industrial and homemaking subjects, can economically and effectively develop courses of instruction along lines which shall have a well-blended liberal and industrial training.

Your sincere friend,

J. H. JUDSON.

[The information in above letter was intended for inclusion in the March issue. It arrived too late for that. Since it contains additional facts which will throw light on the subject of "Industrial Education" we have decided to publish it in the form in which it was received.—EDITOR.]

WORK FOR BLIND GIRLS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I am sending you, under another cover, a group photo of our school, as it was last



TEACHERS AND HELPERS WITH SOME OF THE PUPILS OF BLIND SCHOOL.

See letter in Correspondence from Rev. R. T. Turley.

September. It is larger now. I hope that it will be in time for you to use. The conditions of blind girls in China call loudly for the help of missionaries. I question if hardly any of the Christian workers begin to realize the misery of this helpless class, who are in no way themselves to blame. The numbers of blind girls who have lost their sight since infancy is simply appalling. As an instance of their hopelessness, even in Christian families, I give you the following:—Pastor C., fairly well-to-do, has a family of four girls and one boy, all doing well, but one daughter, partly a cripple, is quite blind. She has been in our school for twelve years and is clever at her books and knits nicely. Recently, the father thought that as Mrs. Turley was unwell, the school might not be going on for many years more, and so, unknown to us, tried to get his blind girl, who is now twenty years old, married off his hands, though she is earning her food and costs him nothing. No one would have her even *free* of all costs. He even tried a poor coolie, who at first was inclined, but *his family* would *not* have her. It just begs description what the fate of these girls will be unless we can arrange for a proper industrial home and carry them through life. The blind Chinese girls are, as a rule, most gentle and lovable creatures, amenable to kindness, and giving but little cause for reproof. There are thousands of them in this land, and there would be many more but for the custom of having the blind girl babies killed. Do please make a *rousing appeal* to the whole missionary body of China. Last September a Bible-woman wrote to us from a

town below Newchwang asking us to send down for a little blind girl, whom she was trying to save. We sent and the mother strongly objected to the child leaving her. The home was in a small village whose only practical knowledge of Christianity (!) had been from rough Russian soldiers, and the mother feared the very name of foreigner. The father, however, consented and the girl was taken away on the understanding that she was to be returned within the year. We sent her back. The Bible-woman and the girl's father met her at the station and took her to the chapel in the town of Kaiping, near the village, and made the child show forth to the Christians and others what she had learned, and when she had read a part of the Christian Three Character Classic, and had written from dictation some words, and sang some hymns, she was pronounced a wonder. The mother, we now learn, is keen on her girl coming back and the whole village are anxious to have instruction in Christian truths,—the not long since bitterly anti-Christian mother being especially willing to learn. We have had many similar cases but none quite so outstanding. These girls can thus become indirectly workers for the Saviour, and often directly as they take the Gospels to read to those who come out of mere curiosity to see and hear a blind girl. If we only had the means in Moukden and the helpers we could, I quite think, soon save a thousand blind girls from misery.

Yours sincerely,

R. T. TURLEY.

MOUKDEN.

Missionary News

Mr. Goforth's Meetings at Tsingchowfu, Shantung.

On Saturday, 14th February, 1914, Mr. Goforth began a remarkable series of meetings at Tsingchowfu. His visit had been twice planned and twice unavoidably postponed. There was, therefore, much eager anticipation and also earnest prayer for several months before his arrival. The new church was closely seated and at some of the meetings there must have been 1,000 or more present. Some 500 of the country Christians attended, bringing their own bread and merely being provided with hot water and millet soup. The College gave up to their use its two largest rooms, where they slept thick and contented on straw and mats. There were some 140 students present at all the meetings from the Union Theological College and Normal School, and in addition some 60 boys and 40 girls from the two mission boarding schools. The city Christians made up the rest of the congregation—which was surely a very representative one. I am not going to try in cold blood to describe the meetings. Such things must be experienced to be understood. There is such a thing as brushing the bloom off a peach and causing a sensitive plant to curl up by a touch, and the writer's feelings are similar with regard to the tone and atmosphere of these meetings. God was in our midst. His presence was seen in many unmistakable signs. The prayers, at first conventional, became

more and more pointed and spiritual. Sometimes united prayer broke out and continued some moments spontaneously. It was truly impressive. Anyone coming in would have been vividly reminded of what we read of in the Acts of the first descent of the Spirit and the sound of a rushing wind, or rather it was a rising and falling wave of murmured prayer. Towards the close of the nine days' meetings, it became quite impossible for Mr. Goforth to give the addresses he had prepared. No sooner had we had the opening hymn and reading of Scripture than one after another rose—either in their seat or coming to the platform—and confessed sin and asked for prayer to live a better Christian life. This was not confined to any class or sex or nation—all were constrained to make public confession—pastors and evangelists, missionaries and professors, men and women, students and school-girls, old deacons of 70 and little girls in their early teens. Most of this was done quite calmly and quietly, and only in one or two cases was there anything approaching uncontrollable emotion. Not being present as a critic or spectator but as one who received unspeakable blessing himself, the writer does not feel free to give details of the confessions made. One word may suffice. The prevailing tone was deep regret for neglect of private prayer and Bible study: also of faithful witnessing, especially with regard to non-Christian members of their families. Neglect of family altar and of Sabbath observance

was confessed. It seemed in a word as though the realities of the spiritual life were coming home with new power to most of those present, and, as one expressed it, two forces, one evil the other good, were felt to be then and there contending for each soul. The addresses dwelt much on the need of yielding the life wholly to the lordship of the indwelling Spirit and the importance of keeping back none of the price. One of the outstanding features of the meetings was the spirit of practical generosity evoked—many promising to give a tenth of their income for support of pastors or evangelistic work. The ninth day was an after thought. It was not in our programme but—as the sequel shows—it was in God's. The eighth day fell on Sunday. About midday a little snow fell, and—fearing travel might be impossible next day—it was then decided to continue meetings one day longer. Some of us regretted this. It seemed wiser to resume classes again. But God knew best and took the matter out of our hands and none will ever regret it. The next morning broke fine and sunny but most of the folk stayed. That was the crowning day. We were in that church for over ten hours in all. The last meeting lasted for over five hours at a stretch—from 7.00 p.m. till 12.30 a.m., and, when I tell you that it consisted entirely of prayer and confession from first to last, and that the speaker had no chance to give his address, you will surely ask "Can these things be?" What made this last meeting so specially memorable was the breaking down of the College students, who for the most part had

resisted the Spirit during the previous days. Nor was this phenomenon confined to this day. After the meetings were finally over for three successive days confessions continued at ordinary evening prayers in College before President and professors, when the stimulus of the great gathering was a thing of the past and the daily round had been recommenced.

In one of the big meetings one student, who confessed to having resisted the Voice within and kept away in his own room, came forward and confessed to having introduced vile literature into the College and under the influence of strong pent-up feeling hurled a bundle of the poisonous books on the platform—reminding more than one of the scene at Ephesus long ago. Another confessed to having been three years in College without having once really prayed. And so on, but I forbear. As a worker of twenty-one years in China, I give my emphatic testimony to the consciousness nothing can obscure of the near Presence of the Divine. That there were no counterfeit phenomena I would not be so bold as to assert. But of the reality of the change on all sides I do testify and should be false if I remained silent. The students have organized themselves in bands for going out to witness on Sundays. A new desire to know the Word of God is manifested. Reader, join with us that the good work of grace may go on and on until the whole Church is revived. Then we may confidently look for a great ingathering. Former experience assures me that it is only by continual watchfulness and prayer that the blessing can be conserved and multiplied.

That the movement is of God and not of man is seen from nothing more than from the fact that the greatest manifestations took place when Mr. Goforth was most in the background—when he was in fact compelled to remain silent. We hope, we pray, we believe, a new era dates from this time in the lives of many missionaries as well as in those with whom we live and work. To God alone be the glory, now and evermore.

A Union System of Braille for Mandarin-speaking Chinese Blind.

At the invitation of the British and Foreign Bible Society and the American Bible Society a Conference of teachers and workers amongst the blind in China was held in Shanghai in November last to discuss the possibility of unifying two of the systems now used in teaching Chinese blind to read and write. During the last ten years, interest in the Chinese blind has developed in a remarkable way. New schools have been started and several of the older schools have been greatly enlarged. The number of blind now under instruction is probably between 500 and 600, whilst arrangements are on foot to start other schools in several of the provinces where nothing of a permanent nature has yet been done for the blind.

One obstacle to progress has been the difficulty of producing and multiplying text books. The books now in use, save such parts of the Holy Scriptures as have been stereotyped, have had to be prepared by the teachers of each school, and laboriously copied by hand by

the pupils. The time spent in copying out such books could in most cases be more profitably employed, whilst, of necessity, books thus prepared are seldom free from serious errors. Before this difficulty could be overcome it was necessary that a Standard or Union Braille System should be accepted by those at work amongst Mandarin-speaking blind, and to this end the conference was convened.

The two systems referred to above are the Hankow and Tsinchow Systems. The former has been used in Hankow for twenty-five years, and was entirely satisfactory so far as the province of Hupeh was concerned, but lacking in a considerable number of sounds used in general Mandarin. The Tsinchow system was of later date and was being used in schools for the blind in Shanghai and Changsha.

The assistance of four able sinologists, who represented different parts of Mandarin-speaking China, was obtained for the important part of examining and deciding upon the adequacy or otherwise of the sound charts in use, and of fixing a standard which should serve as a guide in the classification of characters. Without the latter there would be no possible way of obtaining uniformity in the books issued by the Bible Societies and used by the various schools for the blind.

The following are the most important of the findings of the Conference:—

(1) The Conference agreed that the Union System should be based on the *initial* and *final* principle, and that the standard of pronunciation of Braille signs or combinations of signs, should be the Chinese

character and not romanized Chinese.

(2) The sound chart prepared for the Tsinchow system, containing 443 sounds, was adopted.

(3) A standard of character classification was adopted, and Mr. G. B. Fryer, of the Institution for Chinese Blind, Shanghai, was requested to prepare a book containing the grouping of Chinese characters with Braille equivalents. This book will be most helpful to those who have the work of preparing books for the blind, but it does not specially concern those who will use the Braille system for teaching only.

These points having been settled, a good deal of time was spent in discussing questions relating more especially to technical details which are not calculated to interest the general public.

The possible plan of adding a sufficient number of signs to those in use in the Hankow system, and so extending it as to make it express all the sounds needed in general Mandarin, was discussed for some time, the advantages of the Hankow system for school work being recognised. On the other hand the Tsinchow system was shown to have special adaptability for use in teaching blind people in their own homes. And, as it was realized that the number of blind who enter schools will always be small compared with those who do not, it was decided that the system which was best calculated to meet their needs should be adopted.

After the conference was over the Tsinchow code was subjected to a thorough revision, the outcome being a code which contains what was best in both the Hankow and Tsinchow systems. This code is now be-

ing taught in the schools for the blind in Hankow, Shanghai, and Changsha, and will in future be used in all the Mandarin Braille Scriptures issued by the Bible Societies and in the books prepared for use in the different schools.

The code is given below and will be seen to consist of 54 radicals. The first 18 of these are used as initials, the remaining 36 as finals. The sentence written below the code shows how the radicals are combined to form words.

A primer has already been prepared and sent to London to be printed. Scriptures and other books will follow as soon as possible. It is specially hoped that the missionaries who cannot open schools for the blind, but who may be interested in one or two blind persons, will procure primers and find out for themselves how easy it will be to have these blind ones taught. Those desiring copies of the primer may order from:—

David Hill School for the Blind,
Hankow.

School for the Blind, Liebenzell
Mission, Changsha, Hunan.

Institution for Chinese Blind, 176
North Szechuen Road, Shanghai.

Miss S. J. Garland, Tsinchow, Kansu.
American Bible Society, 14 Kiukiang
Road, Shanghai.

British and Foreign Bible Society, 17
Peking Road, Shanghai.

UNION BRAILLE CODE.

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The Report of a Commission on Salaries and Self-Support.

In the autumn of 1913 a conference of missionaries representing twelve Missions met in Shanghai to consider the question of the salaries of evangelistic and educational workers, and the problem of self-support. The question of self-support was not so fully treated as that of salaries and stipends. The Commission first agreed on a scheme of classification of the various workers. Later a sub-committee

was appointed to gather statistics and prepare a report based on the information gathered in accordance with the system of classification. The Commission met to hear the report of this sub-committee in February, 1914. There was presented a tabulated statement of salaries and self-support which included the statistics of twelve Missions working in east Central China. A series of deductions from a study of this tabulated statement and a report based thereon was presented by the committee. A few extracts from the findings are here given :—

The basis on which salaries are determined is somewhat obscure. An examination of the tabulated statement, both of the individual Missions and the average rate of support, shows that the scale of salaries does bear a relation to the educational status of the workers, though education along Western lines is not quite as prominent a factor as one would expect. The question of college graduates engaged in evangelization does not appear to have had any general consideration. There is as much variation between the salaries of such, as of the less well-educated. The question of educational status would appear to affect mainly the salary on which an evangelistic worker starts. Beyond that, experience, fitness, and in one case ecclesiastical standing, appear to determine the salary more than the original educational preparation.

Salaries of Educational Workers:—While, as in the case of evangelistic workers, the salary is affected by the educational status of the teacher, yet other influences seem to play a greater part in determining their salaries. The salaries paid teachers educated along purely Chinese lines are in general less than those paid for educational workers trained in mission schools; yet in a number of cases there is no difference.

The grade of work done has more to do with the salaries of educational workers than the educational status of the worker. Position determines salaries more than educational preparation. For instance, graduates of Middle Schools, teaching in Primary

Schools, get salaries from \$10 to \$28; in Higher Primary Schools, from \$10 to \$80; in Middle Schools, from \$12 to \$40. In the last analysis, therefore, it is a question of ability. Length of service also enters into the question.

With regard to the relative rates of salaries of evangelistic and educational workers some interesting points are worth noting. The minimum average for educational workers is higher than that for evangelistic workers. In general the salaries of educational workers is higher, though there is more correspondence than is usually supposed.

Against the somewhat higher rates of salaries for educational workers must be set the following:—

1. Evangelistic workers are uniformly provided with residences in addition to salaries. With the exception of single teachers, who do sometimes get room in the dormitories, this does not appear to be done quite so generally for educational workers.

2. The general tendency is to allow more for married evangelistic workers and to give an allowance for their children. This is not done for educational workers.

3. The position of the evangelistic worker is more permanent than that of the teachers whose contract runs from year to year.

4. Preachers are assisted in large measure to get their education; this is not so generally true of teachers.

The sub-committee made a further report including certain recommendations which was finally adopted as follows:—

The sub-committee feels that the question of self-support should be kept in mind during the consideration of all other questions involved in this report. They desire to call attention to the small degree of self-support, so far attained, in the twelve missions whose work is included in the tabulated summary; there appear to be only three churches where the building is owned and the finances borne by the Chinese Christians alone. There are only ten churches which outside of the building are responsible for the financial burdens involved. Of 273 day schools reported only three

can be called self-supporting, and of boarding schools reported there are only three which in addition to building and missionary teachers do not also use mission funds for current expenses.

One problem involved is: Will self-support be reached more quickly by the use of a small number of highly paid workers or by the use of a large number of less qualified men, supported more in keeping with the abilities of their own people to support them? We recommend therefore that the question of salaries and stipends be considered in the light of its bearing on self-support.

The committee recommends the following as a scale of stipends for:—

STUDENTS TRAINING FOR EVANGELISTIC WORK.

Class I. Of Limited Education in Training Schools:

Class II. Fair Chinese Education taking Regular Seminary Course:
Single, 5 to 7 dollars per month.

Married, 8-10 " " "

Class III. Graduates of Academy or College in regular Theological Seminaries:

Single, 9 to 12 dollars per month.

Married, 12-15 " " "

The sub-committee recommends, further, that students who marry during their course of study shall be treated as unmarried students with regard to stipend.

The committee recommends the following as an objective standard scale of salaries.—

SALARIES FOR MEN ENTERING UPON EVANGELISTIC WORK.

It is recognized that there is an appreciable difference in the cost of living in the larger cities as compared with the country districts.

Class I. Education and Training very limited:

Single, 6 to 7 dollars per month.

Married, 8-10 " " "

Children, \$1.50-2.00 each per month.

Class II. Fair Chinese Education and Bible Training:

Single, 7 to 9 dollars per month.

Married, 10-12 " " "

Children, \$1.50-2.00 each per month.

Class III. Good Chinese Education and Graduates of a Bible Training School:

Single, 9 to 12 dollars per month.
 Married, 12-15 " " "
 Children, \$1.50-2.00 each per month.

Class IV. Graduates of Middle School and of a Regular Seminary or its equivalent:

Single, 14-17 dollars per month.
 Married, 17-20 dollars per month.
 Children, \$2.00 each per month.

Class V. Graduates of College without special Theological Training:

Single, 17 to 25 dollars per month.
 Married, 22-30 " " "
 Children, \$2.00 each per month.

Class VI. Graduates of College and Theological Seminary:

Single, 20 to 28 dollars per month.
 Married, 24 to 30 " " "
 Children, \$2.00 each per month.

NOTE. Children's allowance is to be given only while they are dependent on their parents and not beyond 18 Chinese years of age.

The committee further recommends that in cases where a sliding scale for increase of salaries is thought advisable, the following be adopted:—

SCALE OF INCREASE.

A. AFTER THREE YEARS.

Class I. Education and Training very limited:

Class II. Fair Chinese Education and Bible Training:

Two dollars a month more after three years' service if stipulated conditions in the Mission concerned are fulfilled.

Class III. Good Chinese Education and Graduates of a Bible Training School:

Class IV. Graduates of Middle School and of a Regular Seminary or its equivalent:

Class V. Graduates of College without special Theological Training:

Class VI. Graduates of College and Theological Seminary:

Three dollars a month more after three years' service if stipulated conditions in the Mission concerned are fulfilled.

B. AFTER SIX YEARS.

Class I. Education and Training very limited:

Class II. Fair Chinese Education and Bible Training:

Add one dollar more per month after six years' service if stipulated conditions in the Mission concerned are fulfilled.

Class III. Good Chinese Education and Graduates of a Bible Training School:

Class IV. Graduates of Middle School and of a Regular Seminary or its equivalent:

Class V. Graduates of College without special Theological Training:

Class VI. Graduates of College and Theological Seminary:

Add two dollars more per month after six years' service if stipulated conditions in the Mission concerned are fulfilled.

With regard to any further increase the Committee is of the opinion that it would be better to leave that for each Mission to settle according to circumstances.

While the tabulated statement shows considerable divergencies, yet it was felt that its preparation and distribution amongst the Missions concerned would, by a study thereof, tend to unify a situation that is now chaotic.

FRANK RAWLINSON.

The Month

THE GOVERNMENT.

The principal feature of political affairs during the month has been the steady increase in the power of President Yuan. There has even been some talk of making Yuan permanent President.

Those residing in Peking whose homes are in the district affected by the deal between the Standard Oil Company and the Government, entered a protest against that arrangement. It has also been clearly pointed out that notwithstanding all reports to the contrary, the control of this scheme remains in the hands of the Standard Oil Company.

On March 18th the Constitution Committee convened at Peking. The main purpose of this committee is the revision of the Provisional Constitution. The President's speech as reported states that one of the principal reasons for this revision is that under the Provisional Constitution the Government is so restricted that it cannot act. At this opening ceremony there were 44 members present, all of whom are of a venerable age. The President said that the committee in compiling a Constitution should not simply imitate foreign morals.

THE WORSHIP OF CONFUCIUS.

The following is taken from the *North-China Daily News* :—

A Presidential Mandate gives the regulations for the worship of Confucius. The direct descendants of Confucius will retain the honours they held under the Ching dynasty and receive a pension of \$2,000. A sum of \$12,000 per annum is granted for sacrifices to Confucius. Forty priests employed by the Government in the temple of Kufu are given a silver seal, while \$4,000 per annum is provided for the upkeep of the mausoleum of Confucius.

OPIUM PROHIBITION.

The following is taken from the *National Review* :—

The Chinese Government on the 13th February requested the British Government to send representatives to inspect the provinces of Fukien, Chekiang, Kwangtung, Anhwei, and Hupeh during the spring, with a view to prohibiting importation of Indian opium into these provinces.

The police of Kiukiang on the 11th February burned a large quantity of opium which had been seized in a shop on the main street within the city wall. It was taken to the eastern end of the Chinese bund and consumed in a bonfire to the great amusement

of the passing crowd. The fumes of the smoke betrayed the burning narcotic. There can be no doubt that a determined effort is being made to stamp out the opium evil.

General Chang arrived in the Kienchang Valley of Szechwan on the 16th February to take up the command vacated by Lo Lao-pa who was deposed for reasons connected with the suppression of opium. The people and gentry warmly welcomed Chang who is enforcing the strictest measures to cleanse the borderland from the faintest trace of opium. In the northern part of the Chengtu plain those found smoking opium are either heavily fined or have a slice cut from their upper lip.

THE CONDITION OF THE COUNTRY.

The principal figure in the public eye continues to be the notorious brigand, White Wolf. Over a widespread area of activity he and his ruthless crowd still continue their career of depredation and looting. If anything the situation is only worse, even though the Government troops appear to be slowly surrounding the district in which these brigands operate.

On February 26th an embassy from White Wolf was received by Chang Hsin at Hsuehowfu. White Wolf was reported to have agents in Nanking, Chinkiang, and Shanghai with a view to studying those places as possible scenes of future effort. While the Government forces seem to be pressing White Wolf and his band, still no really decisive engagement has occurred.

At Laohowkow Dr. Froyland of the Norwegian Mission was killed and Rev. O. M. Sama of the same Mission was seriously wounded. The Misses Black, three workers in the China Inland Mission, have been reported missing; the other missionaries are reported safe. Sixty foreigners at Siangyang were reported as living in houseboats prepared to flee if brigands should appear. There have been rumours of connections between White Wolf and Sun Yat-sen. Other places are also being disturbed. Twenty-four outlaws were put to death in Suichow on the borders of Shantung Province. Frequent executions of outlaws have taken place at Tsinanfu. There was rioting at Wuchow over improper taxes. The brigands have been in Southern Chekiang also. Disguised outlaws looted a Norwegian steamer between Hongkong and Swatow.

Missionary Journal

BIRTHS.

At Ichang, January 7th, to Dr. and Mrs. F. CHALMERS BORTHWICK, Church of Scotland Mission, a son.

At Kioshan, January 12th, to Dr. and Mrs. O. S. BEHRENTS, A. L. M., a son (Ellis Gordon).

At Peking, February 23rd, to Professor and Mrs. NEWLAND, a daughter (Margaret Glen).

At Suifu, February 23rd, to Mr. and Mrs. R. S. MCINTYRE, C. I. M., a son (Robert Bruce).

In England, February 25th, to Dr. and Mrs. DANSEY SMITH, C. I. M., a son (Neville).

At Nanchang, March 3rd, to Mr. and Mrs. F. GASSER, C. I. M., a daughter (Maria Dorothea).

At Peking, March 3rd, to Dr. and Mrs. F. E. DILLEY, A. P. M., a son (Dudley Allen).

At Taikuhsien, Shansi, March 8th, to Dr. and Mrs. W. A. HEMINGWAY, A. B. C. F. M., a son (Stephen Riggs).

At Chengtu, to Mr. and Mrs. H. K. RICHARDSON, Y. M. C. A., a son.

At Shanghai, March 21st, to Dr. and Mrs. W. E. TAYLOR, Y. M. C. A., a daughter.

At Chengtu, Szechwan, March 1st, to Mr. and Mrs. P. M. BAYNE, C. M. M., a son (Murray McEwean).

MARRIAGES.

At Paoning, February 24th, Mr. F. D. LEARNER to Miss ANNIE BAXTER. Both C. I. M.

At Shanghai, March 10th, Mr. E. L. MERRITT to Miss A. M. THOMPSON. Both C. I. M.

DEATHS.

At Salisbury, Mass., January 23rd, ANNA FRENCH FREYER, beloved wife of Mr. E. G. FREYER, A. P. M., Shanghai.

At Kingchow, Hupeh, January 30th, DORIS MARIA NELSON, of smallpox and pneumonia, aged one year and ten months.

At Tsinchow, February 14th, MARGORIE GORDON HARDING, from

broncho-pneumonia, aged fourteen months.

At Chikungshan, February 24th, Miss NELLIE BOWEN, C. and M. A., of smallpox.

ARRIVALS.

February 17th, Dr. ERNEST M. JOHNSTONE (ret.) and Mrs. JOHNSTONE, M. E. M.

March 2nd, Mr. and Mrs. T. A. S. ROBINSON and child and Miss E. S. TWIZELL (ret.). All C. I. M.

March 8th, Miss C. BUDDE, C. I. M.

March 9th, Dr. and Mrs. WASSELL, Misses KENT and HENDRICKS. All A. C. M.

March 10th, Dr. and Mrs. A. P. LAYCOCK and two children (ret.), and Misses J. B. SMART and M. OLSEN. All C. I. M.

March 11th, Rev. R. H. GLOVER, M. D., wife and child (ret.) C. and M. A.

March 14th, Rev. and Mrs. A. R. SAUNDERS and Mr. H. G. THOMPSON (ret.). All C. I. M.

March 15th, Dr. and Mrs. C. C. ELLIOTT and family (ret.), and Miss M. E. GREEN. All C. I. M.

March 18th, Miss S. H. REID, A. C. M.

DEPARTURES.

February 11th, from Canton, Rev. and Mrs. G. H. MCNEUR and child, N. Z. P. M.

February 28th, Rev. and Mrs. I. DAHLEN and family, A. L. M.

March 1st, Mr. and Mrs. ROBERT POWELL, C. I. M.

March 7th, Miss ELLA MANNING, M. E. M.

March 10th, Mr. and Mrs. E. L. MERRITT, C. I. M.

March 23rd, Rev. and Mrs. JOHN GOWDY, M. E. M.

March 27th, Miss FLORA M. CARN-CROSS, Miss WINIFRED MUIR, Mr. and Mrs. P. C. KNAPP and child. All M. E. M.

April 2nd, Rev. W. REMFRY HUNT and family, Foreign Christian Miss. Soc.



CONTINUATION COMMITTEE'S TSINANFU CONFERENCE.



THE LOTUS IN THE LAKE, TSINANFU.

THE CHINESE RECORDER

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Editorial

A Perennial Problem. SELF-SUPPORT, as a desideratum of the work of Christian Missions, while the years advance and the work grows, loses nothing either of its desirability or its difficulties. A glance at the records of the Missionary Conference held at Shanghai twenty-four years ago will remind us that the general features of this problem have not altered much in a quarter of a century. Now, however, there is in existence a body of Christian Chinese strong enough to show some tangible results of efforts along this line: of this the self-support in the Presbyterian Church of South Fukien and Korea, together with attempts to found independent churches, furnish significant evidence. Then, as now, the discussion of this problem centres around the use of funds as the articles in this issue show. The question naturally arises, how far the appeal of Christian Missions is still based on the material benefits they bring—a phase of the appeal that was justified in the Conference of a quarter of a century ago. Lest we should be inclined to push ideals and forget actual problems we should remember that the problem of self-support still exists in connection with older work at home. In the last analysis, however, the attainment of self-support is not a question of finances alone. It would seem to be a fact that Chinese Christians rarely ever contribute to the Church what they formerly spent on idolatrous rites. The district of Hweian is said to be the most poverty-stricken in Fukien with few rich Christians, yet in 1912 these Christians gave on an average \$3.40 per annum for strictly

Church purposes. Wealthy Christians are not, therefore, a *sine qua non* of progress in self-support. What is needed is a sense of responsibility which can only come, as Mr. Speicher suggests, from awakening consciences. We must not forget, moreover, that the standards set by the use of funds from abroad may easily retard the development of true self-support.

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Modern Features.

WHILE the problem of self-support is just as keenly felt and the slowness of attainment as deeply deplored as ever, yet the outlook is brightening rapidly as the years go on. A sudden transition from a state of dependence to that of perfect independence is rarely possible, but what is needed is an educative process coupled with a wise adjustment of help rendered. In this connection a reading of the report of the Continuation Committee's Conference in Asia will indicate some things that are becoming apparent as necessary to a real solution of the problem. References are frequently made to progress already attained and to some fundamental principles which must be observed in the future. In addition to the needs for education in systematic giving, emphasis is laid on the fact that self-government and self-support go together. It is not until the *weight of the burdens involved are felt that effective efforts are made to carry them*. It is intimated also that progress in self-support must be accompanied with certain limitations as regards the amount of missionary funds available: this fact is also evident from the articles contributed to this number. We might add here that some method whereby the feeling of reliance on the Foreign Mission on the part of Chinese Christian workers can be changed to the sense of responsibility to the Church and people they serve is necessary. As to the unit of self-support the China National Conference decided that this might be "all the congregations of a given church or area rather than an individual congregation" and it seems to us that the aim of the Missions in self-support will in that way be the quickest attained. Since the problem is so general and has nearly everywhere some features in common, the formulation of a plan for solving it along somewhat similar lines may be anticipated.

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A Definition.

AT this point the question arises as to what we mean by "self-support"? There seems to be in the articles in this issue in common with others, wherein the

problem is discussed, a certain amount of indefiniteness on this point. We wish, therefore, to venture a definition and if anyone has a better, we invite them to send it along promptly. *To us a self-supporting Church in China means that Christian work in China, or any given locality in China, in all its varied evangelistic, institutional, and philanthropic features is controlled and undertaken by Chinese workers and financed by funds raised in China.* This seems to cover the problem and yet keeps from asking of the Chinese Churches what we have not yet attained ourselves. It also recognizes that we still have much to do in this matter. It is in the sense of this definition that we have self-support at home. According to this definition the work in Korea, so well set forth by Mr. Bernheisel, though worthy of praise and emulation, is not yet self-supporting, while that referred to by Mr. Burt, as obtaining in the Tsingchowfu Church in early days, would be.

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Some Essential Facts.

ONE most encouraging feature at present is an increasing realization of the problem on the part of Chinese leaders. It is encouraging because only those who have to do the supporting can finally decide how it is to be done. Attempts to get self-support in accordance with the standards that the Missions have set do not promise rapid progress. The task varies with each locality and the standard of living in each locality must be taken into account. Local conditions and needs must operate freely if real self-support is to be attained. Mr. C. T. Wang suggests that while doing other things the Missions should aim to raise the standard of living by helping improve industrial conditions. This is a good suggestion and yet we must not forget the *immediate necessity* of doing work in line with the standards of living that now obtain. China's evangelization cannot wait until the earning capacity of all her people or even of her Christian laymen is raised. The evangelization of China cannot wait on her economic conditions. One question that forces itself upon us is: How far is correspondence between the standards of living of those preaching and those being served necessary? In as far as it tends to do away with the necessity of Christian workers falling back on mission funds to carry on their work, it is a condition that must eventually prevail in China as in other lands where Christian work is done.

Starting Points. WHERE can the Chinese Church best begin to carry on its own work, or what phase of work lends itself most readily to the principles of self-support? The articles in this number indicate that the evangelistic phase of Christian work lends itself more readily at present to the application of the principles of self-support. This does not mean that evangelistic work should be more poorly equipped than any other phase of work, which problem was discussed in THE RECORDER some months ago. It must be recognised, however, that evangelistic work touches Chinese Christians more directly and can be adapted more readily to their ability than other phases of work. Furthermore, the tremendous amount of evangelistic work such as is now needed throughout China can be effectively done with a simple and inexpensive equipment. For missionaries the starting point in future thinking is the question: How shall we continue the subsidization of Christian work in China without hindering independence? Our work is not finished and yet we want to carry it on so as to leave free scope for the development of living Churches of Jesus Christ. For Chinese leaders two questions to be early considered are, How far willingness to face actual conditions is an essential part of Christian leadership? and, How can the position of a preacher in China be made to take its proper place as a vocation and lose its resemblance to an occupation under foreign control?

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A New Era. MR. BERNHEISEL says that "absolute self-support can never be attained while the missionary force is on the field." As a comment on this let us observe that there is a difference between missionary helpers and foreign financial subsidization. Both this statement and Mr. Wang's article seem to assume that there is a day coming when no Western Christians will remain in China, and somehow we cannot get away from the question 'Why not'? Why do we need to assume that Western Christian workers will some day no longer be needed? The subsidization of Christian work in China must pass away, but why is it necessary for the Western Christian worker's usefulness in China to end any more than for the Western business man to come to where he can have no part or lot in the further development of the East? Must we not leave a place for the operation of the Christian

spirit of brotherhood? Need we assume that some day the Christians of China will draw apart to themselves? Does the advancement of Chinese leaders mean the final elimination of Western Christian leaders? It does not seem to us a necessary conclusion. When we have done away with the necessity of subsidizing Christian work in China we shall then enter upon a permanent era of mutual helpfulness. Most of the leaders in the future will of course be Chinese, but by their side in some way will stand their brothers from across the sea. Some other expression of the spirit of Christian co-operation will then develop and together greater things will be done than ever the Chinese or Western leader by himself has been able to plan.

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The China Continuation
tion Committee.

ON May 8th the China Continuation Committee will meet in Shanghai in its first annual session. To this meeting both the members of the Committee and the missionary body have looked forward with interest. This interest should find expression in a volume of earnest prayer both for the Committee while in session, and also for its members after they have returned to pass on to others the ideas received. It is easy to expect too much. Eagerness for results should be tempered with full appreciation of the fact that the China Continuation Committee is undertaking committee work on a scope rarely attempted and is at the off-set confronted with problems more complex than ever before in the history of Missions in China. Undue haste in attempts to carry out unripe plans would only increase the complexity of the task. For such a committee, clearness of vision is absolutely necessary before definite advance can be made. With our prayers, therefore, for the success of this venture should go patience in looking for results. Apart from the solution of any outstanding mission problem and the adjustment of its relation to existing organizations, the China Continuation Committee is already accomplishing two things which will be of great benefit to mission work. The first has to do with the problem of securing a measure of uniformity in the procedure of compiling missionary facts and statistics. The China Continuation Committee of the Edinburgh Conference has, through a sub-committee, prepared a careful report on this subject and if the China Continuation Committee can secure the adoption of some such uniform procedure of reporting the

general facts of mission work in China, it will thereby do much to remove existing chaotic conditions. The China Continuation Committee has already made a certain amount of progress in this direction. The second thing is that the China Continuation Committee is so organized that any approved ideas of mission methods can be made in a short while the common property of the great majority of missionaries so that while the actions of the China Continuation Committee are not legislative in the sense that they are compulsory, yet the fact that such a representative body of missionaries has come to a decision on any subject will give that decision a standing which will tend strongly to put it into effect. To make available for the entire missionary body the solution of mission problems that any section has discovered is to render a service that has long been needed.

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New Departures in Sunday= school Work.

LAST month we drew attention to a negative phase of Sunday-school work as at present carried on in China. This month we desire to emphasise two features of the work of the China Sunday School Union which are positive and definite assets on the side of progress. The opportunities for the development of Sunday-school work are almost unlimited. That this is realized is made clear by the present tendency to set men apart for the purpose of promoting Sunday-school work. At present, including the General Secretary of the China Sunday School Union, five wide-awake men are giving their entire time to the interests of the Sunday-school. Two of these are set apart by their representative denominations, the Methodist Episcopal and the American Episcopal Missions, for promoting denominational Sunday-school extension work, and when we stop to realize how much Chinese Christians need in the way of Christian nurture, we can only express the hope that other denominations will follow their example. Efficiency demands in the case of Sunday-school work, as in other forms of work, that some be set apart for its promotion. The China Sunday School Union, in planning for its summer training school to be held at Peitaiho for about two months beginning with June 27th, has kept this need of specialists in promoting Sunday-school interests in mind. Only those who are to be put into active service in the promoting of Sunday-school work are to attend this training school. The China Sunday School Union

hopes thus while reducing the number who attend to produce a larger measure of practical results. With this desire to prepare leaders we are fully in sympathy and hope that every Mission will have its representative present.

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A Fact of Life. THE vital substance which forms the basis of our terrestrial life, known technically as protoplasm, has two interesting characteristics. It is classed with the colloids, which are not subject to the laws of osmosis and do not crystallize. In other words, the chemicals included are knit in a tenacious union which does not submit to any permanently definite form. This significant biological fact is analogous to some features of the spiritual life—which is the main interest of Christian workers—and even suggests a close resemblance between the operations of the life of the spirit and that of the physical. In the last analysis this substance, which is the basis of life, while it embodies intricate organization, cannot be confined to any unchanging form. This fits in with the modern philosophical idea of life as a vital driving force which is ever taking on new form because it cannot be contained permanently within any. Is not the modern development in denominational relationships, which is after all but an attempt to find a true relationship, something of the same nature? The prophet has been likened to that phase of life which breaks up and breaks away from, the past: while the priest is the expression of that conservative element which tends to crystallize into forms of creed and ecclesiastical organization. The present world-wide movement for Christian unity is due to the propulsive force of the Christian life, which, like life in general, does not remain in any one place or maintain permanently any one form. In some way, difficult to analyze, modern Christians are pushing beyond the forms in which Christian life and thought were expressed in days gone by and for which their fathers sometimes fought. While these great creeds and denominational ideas will not at once pass from life's arena or lose their usefulness, yet the best and highest expression of the heart of Christ and the genius of Christianity has already shown itself as too big to be confined within these forms. Just where this new movement of Divine life will lead us we cannot say, but nevertheless the life of God within the souls of Christians is manifesting its fundamental characteristic of pushing ahead. They who are wise will not try to hold it back.

The Sanctuary.

"All is not accomplished, when we have entered upon the ways of God ; we must walk in them, and go ever onward ; a refusal to advance is a consent to fall back, for it is impossible to stand still. God Himself sets us in the path of the inner life, regulates our speed, and causes some to advance more rapidly, and others more slowly. Our part is, in no wise to oppose His urging hand, or to retard our progress.

"Now this progress is retarded, or wholly stopped in many ways, and by various causes. . . . by cowardice, down-heartedness, faithlessness, inconstancy, and many venial sins which show themselves in those who are not duly watchful.

"Progress is altogether arrested by those who act like a traveler, who, instead of looking straight on, allows himself to be attracted by the objects that appear to right and left, and stands still to look at them. . . . Those also stop who are perpetually looking to see where to set their foot; always trying to choose

the best places, and going far round about to avoid awkward spots, instead of walking straight on, and running the risk of getting rather muddy. . . . But grace says : Fear nothing, but go on: else the road will be lengthened, and perhaps the end will never be attained. Daintiness, cowardice, too great fear of the slightest falls. . . . prevent the soul from going on its road with full Confidence in God, without inspecting it too narrowly, or taking such circuitous paths. . . . Fear of death or of wounds never made a good soldier. We have a Physician Who can and will heal and quicken us. . . . He who walks on rapidly, or, still more, he who runs, is not so careful to see where he sets his foot; he climbs over all obstacles; he goes on deliberately, whether his path be impeded with ruts, or mire, or be overflowed with water. . . . He is willing to expose himself to a few falls, in spite of which he leaves others far behind him."

From Grou's "Spiritual Maxims"

Contributed Articles

The Relation of Chinese Evangelists to the Problem of Self-Support

E. W. BURT.

SOME months ago the writer was asked to undertake an article on the above subject. He has long hesitated to comply with the request because he feels this is a large and complex problem towards the solution of which he would rather seek light than attempt to give it. To this as to many similar problems the wise maxim "Solvitur ambulando" applies. Twenty-one years of missionary experience have taught the writer to distrust most large generalizations. There is no ready-made solution of this vexed problem. Moreover, the writer's first-hand knowledge is confined to Shantung Province and chiefly to the two closely allied Missions—the American Presbyterian and the English Baptist. With this proviso and hoping the article may provoke discussion and focus light from many quarters, he ventures to jot down a few thoughts.

In early days, Shantung prided itself not a little on the emphasis it put on self-support and the degree with which it had attained that excellent ideal. The first six Chinese pastors of the T'singchowfu church were ordained in 1891 and their support—such as it was—came entirely from the Chinese Church. But to say self-support was achieved would be misleading, for they were all men of tried experience and mature age and men of substance owning their own farms. Thus they were never wholly dependent on the stipends they received as pastors. Indeed it would be more correct to speak of this money as an honorarium than as a salary sufficient to support them and their families. The first salaries given these men were only 30 Mexican dollars a year. In addition to this the church raised a considerable Sustenation Fund, the interest of which was used in years of scarcity to make up the pastors' stipends. Each of these pastors had charge of 10 to 20 stations, together making up a church membership of between 200 and 300 communicants, but thinly scattered often over a whole county. The pastors were freely entertained by the

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

Christians on their visitations, but it was obvious that no pastor was able to give adequate individual attention or systematic instruction to the members.

The Presbyterian Mission on the other hand—by means not altogether clear to the writer—has managed, to the great stimulus of the church's growth, to get its Christians into more concentrated groups, so that in most cases their pastors have charge of two or three stated congregations only, near together, to whom the pastor can minister regularly Sunday by Sunday.

At the present moment there are 20 pastors engaged in shepherding the 5,000 members of the E. B. M. in Shantung, scattered unevenly over 18 counties—and the system adopted is such that no single Christian or group of Christians is outside the care of some Chinese pastor.

In the Presbyterian field a different plan prevails, under the working of which a large proportion of their Christians are still without pastors and are solely dependent on the occasional visits of the foreign missionary. It is difficult to say which is the better plan. Each has its own defects and advantages. The Presbyterian Christian who has the good fortune to belong to a group strong enough to invite a pastor certainly gets more for his money than the average Baptist member who sees his travelling pastor only at comparatively long intervals and then can get little help. On the other hand the stronger Baptist churches are trained from the first in the solidarity of the Church—in their duty to sacrifice their own advantage and even progress for the sake of the weaker units. By a curious irony things come out in an unexpected and contrary sense:—the Presbyterians approximating in actual working more to the Independent ecclesiastical order—so far at least as inviting and financing the pastors are concerned; whereas the Baptists—in spite of their Independent traditions—approximate more to the Presbyterian or Methodist system, the contributions of the whole church of 5,000 members being pooled in a central fund, which is administered and allocated by a Council of pastors, deacons, and missionaries, annually elected by the whole church.

Now, though the pastors in both churches receive far more than they did a few years ago, and though their scale of pay is rapidly rising, yet the goal of complete self-support seems farther off than ever! When some ten years ago it was decided to provide the whole Baptist Church with pastors, the Mission

agreed to make a supplementary grant of £60—this grant being annually reduced till a year or two ago it was cut off. But it was again found necessary to help the church from foreign funds—and this time such help takes the form of 50 Mexican dollars a year to any pastor who takes his wife with him into his pastoral district. This grant is being reduced annually 10% and will end automatically within 10 years. The salaries given by the Chinese Church to-day (apart from this small foreign grant) range from 60 dollars to 100 dollars a year according to the pastor's distance from home. The highest salary paid any Baptist pastor is 135 Mexican dollars a year in the case of a city church. In some cases the neighboring Presbyterian pastors are getting nearly double this sum but a large proportion of this—sometimes even 50%—comes from foreign sources. The Presbyterian policy is to send a pastor to any church inviting one, if, in the opinion of a Chinese committee, that church is raising as much as can reasonably be expected—the Mission supplementing the pastor's income by whatever amount the said committee thinks right.

Now, as to the kindred question of evangelists, the Mission has hitherto deliberately kept their pay lower than that of the pastors in order not to compete with the church or in any way to discourage the efforts after self-support. A few years ago the salary of an evangelist of the E. B. M. was \$4.50 Mex. a month, now it has risen to about \$6.00 Mex., but the rise in the cost of living more than swallows up the increase. It must, however, in justice be added that the best and most fully trained men are all absorbed by the pastorate and that evangelists are either short-course men or still quite untrained.

The time appears to be ripe for a change in policy : That it is not right or wise in the interest of self-support to pay evangelists of same grade less than pastors ; that in view of the new opportunities for evangelistic work, particularly among the better classes in cities, the Mission should definitely set apart some of its very best men as evangelists and pay them a generous salary. Last year, for instance, of 8 Arts' graduates who subsequently took the three years' course in our Union Theological College, *only two* entered the ministry, at salaries of about 180 dollars a year, in the Presbyterian church. One other became an evangelist at Choutsun under the B. M. S., at a salary of \$15 Mex. a month. This is more than the

Mission has ever paid before to an evangelist. The man is doing well. It is cheaper to employ only first-class men at a good salary than more inferior men at lower salaries. But the other five graduates—though doing Christian work as teachers—have not entered the ministry for which they were trained at great expense to the Missions.

In a word *no effort should be spared to retain men as preachers who have been trained for that work.* There are two courses open :—(1) Either let the Mission supplement the salaries raised by the Christians, to enable these men to live as pastors in comfort and in keeping with the new standard of needs which the very education the Mission has given them requires, fully expecting that if such men can only be induced to throw themselves heartily into this work, a strong church will soon be built up. This is the trend of policy in the A. P. M.

Or (2) The Mission, remembering the great purpose for which it exists in China, should freely employ such men in large centres. The problem of self-support in rural churches is by no means solved in U. S. A. or in Great Britain. In both countries powerful *Home Missions* exist to supplement the salaries given by the local churches and without such aid many of these rural churches would have expired long ago. In China for many a day yet the missionary society must continue to stand to the village churches in the same relation that the Home Mission Boards in the home lands stand to the rural churches.

The next step is to build up a number of strong city churches. In Shantung the great bulk of the Christians are peasant farmers. On the analogy of the West it is vain to expect this class of people wholly to support an educated ministry—yet these people need our best men, if they are to grow in Christian knowledge and robustness of spiritual life.

To accelerate this third stage, it is absolutely essential that a liberal proportion of the best trained and most consecrated men our theological schools turn out should be planted as evangelists in cities and big towns. A few years ago such a course would have yielded scanty results, but now the times are changing, and, from experiments recently made in such cities as Weihsien and Choutsun, we are persuaded there is every promise that, if this policy is steadfastly pursued for the next few years, not only will self-supporting city congregations be formed, but these communities will be strong enough to aid

the village churches as is done in the West to this day, and so gradually the foreign Mission will be relieved of what it rightly feels to be after all a questionable and merely provisional practice—that of subsidizing the Chinese Church.

Two new facts emerge and challenge us to adjust our methods to meet them :—first, new opportunities among urban populations undreamt of a few years ago, and, second, a new order of alert, bright, highly-trained young men coming out of our colleges. Bring together the new need and the new men and you will be doing your best to solve the problem of self-support. As in many another campaign, so in this, the surest way to victory is not along the direct frontal attack but by a wide, patient flanking movement. In other words the building up of strong city churches is the key to unlock the problem of how permanently to help the country congregations.

This city work should not be left entirely to the Y. M. C. A. That wonderful organization with ample funds at its disposal has a valuable and distinct contribution of its own to make but it cannot in the nature of the case take the place of the Christian Church which aims at reaching not a special class only but all sorts and conditions of men.

The above remarks may seem to make too much of the financial aspect. The writer is fully aware of another great obstacle which keeps the best men from entering the evangelistic service, *viz.*, the natural restiveness of Young China against putting itself unconditionally under the yoke of foreign control. The better the man, the less inclined is he to be at the beck and call of a foreign society, but this aspect of the problem has been set forth so fully and its solution so forcibly pointed out by Dr. R. M. Mateer in a former number of the RECORDER that there is no need to go over the same ground again.



A Self-Propagating Church the Goal of all Mission Work

KATE L. OGBORN.

EVERY bringer of good tidings of whatever name must be startled with the supreme call of the hour—the urgency of the opportunity to achieve quickly and effectively the application of the divine remedy to the needs of this people.

Never has there been such need, combined with such readiness to receive. Inspired by this truth every worker is urged on to the utmost effort to bring his own individual enterprise to the highest possible degree of excellence. Since the divine order, as well as the logical sequence, is, “teach, heal, preach,” it has been the policy of many mission bodies to lay first emphasis upon schools. There seems double reason for doing so in China, where education has been relatively more highly valued than in any other country.

Not only the conservatism of the people made general evangelistic effort impossible in the early years of missionary effort, but having no fellow workers among the Chinese, no nucleus in the cities and villages from which to start, the work of preaching had of necessity to be merged into teaching and healing, until conditions made the more widespread evangelism possible.

As years have advanced and, under the hand of God, the whole country has opened to receive the Truth, the demand for education for all classes has been so unparalleled, and has offered such great opportunity of wielding power for the kingdom of Christ, that instead of being able to divide forces between these three vocations, there has been increasing emphasis laid upon the educational branch in a measure that gives the appearance of separate enterprises, instead of correlative branches of one enterprise. Every post presents such wonderful opportunities, in such imperative forms, with such promise of fruitfulness, the magnitude of which, compared with available workers is so disproportionate, that it is not surprising if the vision is bounded by the comparatively extensive—though not all inclusive—compass of one’s own work.

We cannot afford, however, to overlook the principle of mutual dependence which underlies the successful propagation of

the Church of Christ. For our call is ultimately, not to develop an educational system, nor to send out teachers equipped as first rate educators, nor to set the pattern for every Christ-like service ; it is to establish a self-propagating Church, whose task it shall be to do all these things, without foreign leadership, without foreign plans or supervision, without foreign support.

The following remarks are made in the hope of calling attention to some of the well known needs that lie before the seer of this vision.

The universal need for workers in all outlying districts—that is to say, all places other than educational centres—calls attention not only to the relatively greater emphasis placed upon educational work ; but also to the dominance of centralization, at the expense of dwarfing individuality and responsibility—prime qualities of leadership.

Every true missionary must, indeed, imprint his own personality, illuminated and transformed by the indwelling Christ, upon those for whom and with whom he labors. But he must also consider the finished product of his labor a failure, in the measure that it comes short of pointing to the morning of God's day, in which there is the open vision—a call to each individual heart to consecrate the life to some special work.

The out-balancing number of those women who prefer to remain as teachers in large schools, rather than to take positions as teachers in small schools in rural districts, or as Bible-women whose sacred privilege it is to be first with the tidings of the Risen Lord, leads to one or two conclusions ; either that the student has not been moved with the vision of her great call to "go" ; or that she feels under obligation to remain an immediate part of the institution which has done so much for her. That is to say, the teacher-making process has been so successful as to mold the material which might have been made into a preacher, into a teacher—for the large school.

Among the large numbers of volunteers enlisted under the labors of various workers during recent years, it would seem as if we might expect to find voluntary offerings of individual lives for preaching the Gospel in places remote from the great centres, so definitely thrust out by the Spirit's call that no material attractions would be able to hold them, no human appointment stay their eager feet from the call to bring good tidings.

It is true that there are those who seem to be unmindful of the obligation to serve where they have been served, and go to seek their own advantage out of the rich gifts bestowed upon them, but these belong to a class not considered in these remarks.

The independence which comes from total dependence upon Christ, at the cost of great personal sacrifice, we must all admit is painfully rare; courage to meet the disappointing qualities in the masses, to bear with infinite patience and forbearance, the things which one must at the same time oppose and replace, with a strong personality reinforced by the divine Presence. These qualities are either wanting in the majority who are trained in our schools, or else they are all guided into the artificial channels of man's (or woman's) making, instead of maturing into the varieties of fruits of the Spirit designed to provide food for all classes.

The loss to the Church is twofold. These teachers remain under the shadow of the foreign institution, where the pioneering, burden-bearing foreigner protects them from the heavy load of responsibility, a protection which is bound to result in arrested development; and also the lack of a relative proportion of workers in the rural districts. It is said that the sphere of influence is greater in the large schools, but surely it was not the Master's plan for His messengers to tarry in Jerusalem, except for the enduement of power which fitted the messenger to "go."

Stalwart character can only be found where strong personality and devotion come into the realization of a great need and a great Saviour. And surely education which fails to give a compelling vision of the needy masses, a vision which moves to utter devotion, not only for a brief moment of prayer but for the daily toil and sacrifice necessary to come into fellowship with the needy—a vision which repeats with reverent awe: "it behooved Christ to suffer," and adds: it behooves me to be like Christ,—education which lacks such vision, fails in the measure of that lack, to lay hold on the citadel of character and carry it away captive for Christ.

We desire as the Church militant to seize the strategic points. But such a plan is only preliminary to seizing the whole, and is of value only as a means to that end. Schools, colleges, hospitals, all the valued means of bringing Christ to the individual life, are useful in the measure that they plant a

self-propagating Church. In so far as they fail to do this they come short of their goal.

Quoting from Rev. Roland Allen in his excellent book "Missionary Methods: St. Paul's or Our's":—"A concentrated mission may be a great prison or a great market. It may be a safe in which all the best intellect of the day is shut up, or it may be a mint from which the coin of new thought is put into circulation. We are sometimes so enamored with the strategic beauty of a place that we spend our time in fortifying it whilst the opportunity for a great campaign passes by unheeded and neglected."

The lack of development consequent upon foreign dominance in the church is everywhere apparent. But while we are inclined to charge this fault upon the native church, its real cause certainly is in the fact of too little responsibility being put upon the church as a body or as individuals. A preacher of a country church recently said to me, concerning the needs of some repairs on the mission property: "It is better in the central station, where the foreigner is present to insist on the work being done." Alas for the weakness which makes this remark a true picture of China, whether in political, social, or religious activities.

Two years ago when the terrible flood was threatening to add to its already vast domains of devastation, although summer rains were overdue, the work of thousands of men on the dike could only accomplish the protection of the country, if the rain was mercifully withheld yet a little longer. But the dry fields were threatening famine from drought and the rural gods were being carried out to view the arid plains and to feel the scorching sun, as a special inducement to answer the prayer for rain. The thousands of men employed by the Famine Relief Committee under foreign superintendence, were working against time, hoping to finish the dike before rain came and ruined the whole of their tremendous task. With pathetic acknowledgment of weakness the dike builders assured the idolaters that their prayers for rain would not be answered because the foreign God was there, staying back rain until the work which was under foreign supervision was finished. Blessed be the God whose mighty acts inspire such assurance and awe! But when shall we remove the dividing wall, and bring to the waiting, longing multitude the assurance that the priestly service to

which God has graciously admitted His servants from other lands, is also open to His followers in China.

He yearns to separate them unto the service of preaching, and so to equip them with power that the foreigner will be forgotten and the Chinese will say: "This God is our God." He longs to bestow the sacred privilege of suffering for His sake, of going to the frontier and living in the solitude of fellowship with Himself, preaching the Gospel in places where no attractive accessories add to the comfort of the service, but where the eagerness of the hearers is a sweeter reward than any other that could be offered; where supreme inspiration is found in the appalling need and the all sufficient Saviour. When shall we find evangelists whose unmistakeable credentials bear the stamp of divine appointment, who are impelled to ask for the hardest place, the most needy, longing only to have the precious gifts already received, greatly enlarged by the outflow which is to fertilize the desert? Whatever else may be needed to produce this result, assuredly our own travail of soul is one of the requirements.

Self-support of Churches in China

C. T. WANG.

IN the political world the famous English dictum of "no taxation without representation" has become the slogan of all nations. Everywhere is to be seen the spirit of independence asserting itself with a view to protecting the inalienable rights of the people against tyrannical spoliation by the favored classes. In the realm of the religious world this dictum, although assuming a somewhat different aspect, also holds true. There is, in the church, as much necessity for representation for purposes of taxation as in the state. The only difference between them is that, to meet political needs the people are taxed whether it is their wish or not, and to protect themselves they demand representation. The work of the church, however, is carried on by voluntary gifts. To secure them the church leaders are anxious to have the church members properly represented in the management of church affairs, and in the raising and disbursement of church funds. It will be well for us, therefore, to bear this fact in

mind when we come to discuss the important question of how to make the churches in China self-supporting.

The present article only gives, of course, the view-point of a native Christian; but the writer believes that many of his fellow-countrymen concur with him in the views herein expressed. Before going any further, however, let us first of all make it absolutely clear that, in endeavoring to make our churches self-supporting, there is not the slightest color of the idea of excluding the missionaries. Two ways are open to the native Christians; but in each case, the advice, support, and co-operation of the missionaries will and should be diligently sought. One of these is for a number of native Christians in a given locality to organize themselves into an independent church, assuming all responsibility of financing the necessary expenses, and of directing its activities. Among others, the most striking example of this kind is the Chinese Union Church of Tientsin, under the energetic leadership of Mr. Chang Poling. The other is to gradually lead the churches planted by the missionaries towards the basis of self-support and self-government; of this many of the denominational churches furnish illustrations.

Of the two, the writer believes the second is a wiser course, although slower in realizing the ideal of self-support. In an editorial published in the October issue of *China's Young Men*, the reasons for this belief were given. We will reproduce here one or two paragraphs therefrom:—

“Except in peculiar situations the first plan has to encounter many difficulties which are hard, if not impossible, to overcome. For instance, what should be the form of the church organization of an independent church of the first kind? Should it be under a bishop? If so, how is he to be appointed and by whom? Would a presbyterian system satisfy all the Christians who are to be the component parts of the church? Shall one church be a unit by itself and act as its members please, or rather shall it be a unit of a larger whole? What form of baptism should be used? Should there be any ritual? If so, what kind and how much? What should be the required articles of confession? So on, *ad infinitum*. Questions like these are most difficult to solve and they have not been solved by the older Christian countries.”

“Now, all these questions can be avoided when we develop along the second line. When a church is founded in China

on a certain denominational line, let that stay. Emphasis should be laid on how to make this church self-supporting and self-governing. As soon as proper native leaders are found, the church should be left to them to be managed according to the forms laid down by that particular denomination. What we aim at is to make the church indigenous; that is, to make it distinctly Chinese when it is in China, to be manned with Chinese ministers and deacons and supported with Chinese money. The form of organization or baptism, the presence or absence of ritual in church services, the question whether each church should be a unit by itself or rather a component part of a larger whole, are secondary matters. They could be what men wish them to be. Inasmuch as God has made us divergent in temperament and convictions, let us enjoy the liberty of maintaining this or that form of church government or this or that form of baptism and ritual according to our sweet pleasure. The fundamental point to which we must rigidly adhere is: Are we Christian, are we living as Christ would have us live?"

We will now proceed, assuming that the second of the two lines indicated above is to be preferred. The first principle to be laid down will be to lead the native Christians into active participation in the affairs of their church. Active participation inevitably leads to active co-operation. This participation is not to be confined to church management only, but also includes financial responsibility as well—in the raising and disbursement of church funds. When native workers and missionaries are so placed in their relation that they are co-laborers together in the Lord's vineyard, the former are bound to take as keen an interest in the work of the church as the latter. If, on the other hand, native Christian workers are mere employees of the Mission, while the missionaries are its managers and directors, it is not to be wondered at that the former are not so keen as to the success of their work as the latter. The difference between a partner and an employee is too obvious for further discussion.

It may be asked: How can men of a small amount of education and training be placed in positions of trust and responsibility? This is a fair question, but it is to be remembered that a man of education and training does not inherit them by birth. They are acquired in life. The missions should be manned with men of education and training; but why should not an equal opportunity be given to those of the native Christians

who are capable of acquiring such education and training, so as to fit them for responsible positions? Most of the missionaries are college graduates. This is a very wise requirement. Why should it not be a wise policy also for the missions to pick out promising native youths and give them a college education, at the expense of the mission, if needs be? The missionaries have to take several years of language study before they are able to take the field, and it is understood that they are paid, while acquiring the language, at the same rate as when they assume active work on the field. All things considered, it is far less expensive to put a promising native youth through college than to support a promising missionary while acquiring a foreign language. This line of argument, to be made clear, however, does not mean the entire displacement of missionaries as church leaders by the native Christians all at once. The process of making the church indigenous must necessarily be gradual, as it is a process of growth, and the first requisite in growth is time.

This leads us to the second important factor in the process of making a church in China self-supporting. We must have a class of better educated native ministers and religious workers. Knowledge produces competence and ensures leadership. Church history furnishes us with abundant illustrations of great leaders, from the time of Paul down to the present age. Under their leadership, in the providence of God, the work of the church has advanced steadily until it has now encircled the globe. There are yet many dark patches on it, which are only beginning to have a glimpse of that marvellous light which is destined to light the whole world. Of these dark patches our country is one, and probably the largest. To bring light to the entire population of over four hundred million souls demands great leadership, and that leadership has to be ultimately assumed by the Chinese ourselves.

Now, the question is: How are we to get strong native leaders? In the present stage of development, it is but natural for us to look to the mission schools for them—largely, if not exclusively. Yet it is a lamentable fact that, if the mission schools have produced them (as undoubtedly they have), they are often not found in the work of the church. Why so? That is a difficult question to answer. The missionaries and members that lead the church work generally take opposite sides on the question. The reason usually advanced by the former is that no one could serve both God and mammon,

and the men have left God to serve mammon. With the latter, the most preponderant note in their complaint is that their lives have not been given a chance to expand and to count most, both for God and country. Be that as it may, it is refreshing to note, in the findings of the National Conference held in Shanghai last year, under the presidency of Dr. John R. Mott, great emphasis was put on the retaining of Chinese leaders for Christian service. The points raised thereon are quite clear, and are in full agreement with the views of the writer.* Therefore it is clear that able Chinese leadership is essential in solving the question of the self-support of churches in China.

We have an old adage in our country, that no woman, however clever, could prepare a meal without rice. It may be said, in a similar way, that no church leader, however able and spiritual, could push forward the work of the church without the aid of the laymen. Take the foreign mission work undertaken by the various mission boards in the last hundred years. The number of missionaries sent abroad under their auspices must have run up to tens of thousands while the amount spent for their equipment must have been tens of millions of dollars or, as likely the case, even hundreds of millions of dollars. What a wonderful record! But could the various missions have attained to such a high degree of achievement, were there not a body of Christian laymen in countries from which these missionaries have been sent that had the wherewithal to be offered to the church? To make self-supporting churches in China possible requires, therefore, that we must have a body of laymen who have the means to support them. Anything done to raise the earning capacity of the layman is a step forward towards the goal of self-support. The writer is a strong advocate of a policy of liberal education, which should include even engineering, industrial and commercial courses, in mission schools.

To the superficially spiritual-minded persons, this idea may sound extremely materialistic. In their minds, the whole duty of the mission school is to teach the Gospel, and to train men and women for religious work. This is undoubtedly its supreme duty; but its scope must necessarily be much wider. Suppose, just for the sake of argument, all mission schools are conducted on this narrow-view policy, and are

* 3rd section of the 3rd topic under "Chinese Christian Leadership."

extremely successful—say eighty per cent. of their students either enter the ministry or take up other forms of direct religious work—we wish to know who are to provide for their wants. They have to fall back on mission funds for the carrying on of their work. On the other hand, the application of a broad policy produces very different results. The mission school, being an educational institution, seeks to fit men and women for service in the largest sense of the word. In this service all talents are to be employed. Men and women are to be so trained as to prepare them for the largest and highest exercise of their God-given faculties for the betterment of mankind and the extension of God's Kingdom on earth. Emphasis, of course, should be laid on direct Christian work as the highest expression of service and patriotism; but students must be given full freedom to choose their own lifework. In the secular walks of life, their higher earning capacity will enable them to bear a greater share in the work of the church. The policy pursued, for instance, by St. John's University, Shanghai, has already produced results which ought to convince us of its wisdom and statesmanship.

There should be not only a liberal policy in the mission schools, but also a liberal attitude of the missionaries towards those of the native Christians who wish to leave direct Christian work. It is a truism that a man cannot render his best service when he feels he is not in the right place. A man who so feels ought to leave his work, although it is direct Christian work, and strike out for other forms of service. Often, the missionary or missionaries concerned take a very un-Christian attitude towards him, by attributing his leaving to low motives. By doing so, he is not only lost to the work of the church as a clergyman or religious worker, but even as a layman. Every man knows himself best. We have no right to be judges of other men's lives. They are individually accountable to God alone. Even when a man errs, it is love alone that can bring back an erring son. By thus aiming to increase the earning capacity of the laymen by a policy of liberal education, and to retain their support to the church by a liberal and loving attitude, are we also to look for the realization of the ideal of self-support of the churches in China.

Having written thus far, the writer could not close the article without giving an expression to his profound conviction that, in the last analysis, the question of self-support is largely

a question of the amount of religious fervour and love of our Christian people for God and for their fellowmen. The participation of native Christians in church management, abler and more educated native leadership, and higher earning capacity of the Christian laymen—what good could they do to extend His Kingdom in China were there in them no zeal and love for His work? Christianity could never find root in China if our people would not take to it and be gripped by its power. The one supreme factor, above every other factor, in the solution of the question, is a greater manifestation of God's power, through the Holy Spirit, in the hearts of our Christian people.

Self-Support

W. HARVEY GRANT.

DARK was the day in Israel's history when "there was no open vision," for vision is essential to the spiritual life of God's people under all circumstances; and especially is this true in respect to His missionary servants engaged in close grapple with the noxious forces of blind materialism. We cherish, in sharp contrast to present debasing and decadent heathenism, the vision of Christian churches dotting the landscape of China, manifest evidence of independent and self-sustained effort on the part of the Chinese for the evangelization of their fellow-countrymen.

From the early years of our Mission we have set definitely before us as our purpose the planting of a Chinese Church in North Honan which would be self-supporting, self-governing, and self-propagating. And now, although we have the satisfaction of seeing this purpose already realized in a few places, there is still much to be done before this feature becomes a marked characteristic of our field.

From the initiation of mission work in North Honan, twenty-five years ago, the evangelistic and medical branches have been carried on in conjunction with each other. The medical work proved itself, especially in the earliest stages of the work, a great aid toward conciliating the Chinese and winning converts, and has naturally assisted very materially in the opening of our central stations.

In early days of bitter antagonism no serious attempt was made to open permanently any other places than those which were

required for residence of missionaries, and centers from which to work. The ordained missionaries went forth to the frequent 'fairs', and on to the streets of as many towns and villages as could be visited, as much in the capacity of 'sign-boards' as of preachers of the Gospel. Later, when prejudice had been in some measure removed, the methods adopted for entering new places varied; sometimes it has been by temporarily renting a small compound with a chapel on the street, at other times by living in an inn and preaching daily on the streets, sometimes entrance has been secured by conducting a series of revival meetings in temporarily rented premises, in a few cases the Christians in the vicinity have been sufficiently well-to-do and enthusiastic enough to provide permanent quarters as a place of worship. One feature has always been found essential to the attainment of best results, *viz.*, that the missionary stay continuously for some considerable time in a place in order that his hearers may gradually understand and accept the truth. Brief transitory visits have been found ineffective in producing results.

Entrance into a number of new places has been secured through the open doors of one who has been converted in the chapels or hospitals at our central stations, or through hearing the Word preached in some other town, and who offers his home as the centre of Christian effort in his village.

Great care has been exercised in giving financial assistance to the Chinese in order that the spirit of independence, self-denial, and the Christian duty of giving may be cultivated; *e.g.*, in the erection of chapels in out-stations one-fifth of the total cost was considered adequate help from the missionaries. In the earlier years of the mission, Sunday schools for children were conducted chiefly by the ladies in our homes at the central stations; but now these are a recognized branch of the work in all the congregations and out-stations as well as at our mission centres. The International S. S. Lessons are followed, and both old and young persons attend these classes on Sunday afternoons.

The control of the organized congregations is vested in sessions consisting of elders elected by the members of the several congregations together with the Chinese pastor where the congregation has been strong enough to call one, or together with the missionary in charge in congregations where there is no settled Chinese pastor. In November 1909 the Chang-wei-hwai (Chinese) Presbytery was formed. This Presbytery consists of the Chinese pastors and elders together with

the missionary ministers and elders, and has the oversight of the congregations which have settled pastors. The work in other parts of the field is under the control of the Canadian Presbytery consisting of the missionaries only. The dual relation in which the missionaries stand is permitted to exist by special Act of the Canadian General Assembly for a limited time, the missionaries thus enjoying the privileges of full membership in both the Chinese and the Canadian Presbyteries. The Chinese congregations have also elected deacons to manage their temporal affairs.

While from the earliest years of the Mission the evangelistic and medical work have proceeded hand in hand; and later, schools of the various grades, normal, high, primary and industrial have been added; yet the evangelistic branch has always been the principal feature of our work, and we strive to make all other branches of work contribute thereto. The Christians at the central and out-stations have been encouraged to contribute according to their means toward the support of one or more of their own number as evangelists in their own district or in other parts of the field as required, and quite a large number of men have been thus supported and done good work.

The relation of the organized self-supporting congregations to the missionaries is most cordial. At the central Mission stations, where such congregations exist, the missionaries have a representation on the Chinese session. The relations of the Canadian Presbytery and the Chang-wei-hwai Presbytery are mutually helpful. A Co-operation Committee composed of five members of each Presbytery has been appointed to deal with all matters of common interest.

We are conscious of many failures and mistakes in our work, among which may be mentioned:—

1. Failure in inducing the Christians to give as much *voluntary service* in evangelistic work as we desired.
2. While the idea of self-support has always been kept vividly prominent, and mission funds have been administered with extreme care, we realize that the Chinese have not assumed the financial responsibilities they could and should.

Accordingly it is now proposed to introduce a scheme providing for the Chinese assuming greater responsibility, a scheme which will quite revolutionize the past and present methods of supplying Chinese evangelistic workers for our field.

Self-support in the Presbyterian Church of South Fukien

H. W. OLDHAM.

THE salaried church workers may be divided into three main classes, namely, pastors, school teachers, and preachers.

With regard to the support of *ordained pastors*, the Chinese church is entirely responsible. It has been the practice with us from the beginning to foster and encourage the ordination of Chinese pastors, with the result that now in a church of about 4,000 members, we have some forty ordained pastors, all of whom are supported by their own flocks.

With regard to the support of *school teachers*, the proportion paid from Chinese sources has rapidly increased of late years. In many cases the primary schools of the church receive no money from mission funds, and in nearly every case at least half of the teacher's salary is paid locally. These primary schools are now all under Presbyterian jurisdiction, a fact which makes it easier to lay the financial responsibility for their maintenance upon the local churches to which they are attached, for the Chinese Christians recognise that institutions and agencies which are under the jurisdiction of the Chinese church courts should as far as possible be paid for by themselves. Schools of a higher grade, which remain under the supervision and control of the Mission Councils, stand in a different category, and are supported out of mission funds. But even in these institutions, the fees have been gradually raised, and now stand at fifty dollars per year for middle schools.

With regard to the third class of salaried worker, namely, *preachers*, self-support is being attained more slowly. In early days when the Chinese church took upon itself the burden of its ordained pastors, the missionaries said that they would undertake the support of the preachers who were not yet ordained, and this division of financial responsibility continued in practice for many years, with the result that the Chinese Christians got accustomed to the idea that the pastors were their concern, but the preachers were the concern of the Mission. It has been difficult to alter their standpoint in this matter, and to show them that the Chinese church should according to its capacity undertake the support of all its workers. But progress has been made, and only last December, the Synod of the church passed a tentative scheme according

to which the appointment and payment of preachers shall be effected through committees of the Chinese church, acting in conjunction with the Mission Councils. It is not necessary here to mention the details of the scheme proposed. The important point is that the Chinese church through its Synod has definitely recognized its responsibility in this matter, and has agreed to discharge it. Individual churches have for some time contributed to the support of their preachers and a few have attained to complete self-support, but this is the first occasion on which the whole church through its Synod has definitely assumed responsibility in regard to this question. Another new element in the scheme which has been passed by our Synod is that the Mission money given towards preachers' salaries, to supplement the givings of the Chinese churches, will be allotted and distributed by a Committee of Synod on which the Missions also are represented, and not as hitherto by the Mission Councils only.

Other items of expenditure which formerly were met from mission funds, are now also being laid upon the local churches. These include, for example, the rent of buildings for worship, the travelling expenses of preachers, the repair and furnishing of churches, the wages of chapel keepers, and all current expenses. With regard to the building of new churches, it is the rule in the English Presbyterian Mission to ask a grant from home not exceeding a quarter of the total cost, the remainder being donated locally. Generally speaking, it may be said that in regard to the more direct work of the church, the burden of finance is already in large measure, and we hope will soon be entirely, borne by the Chinese. This is true also of primary education in church schools. There remain the middle schools and theological college, and other higher educational institutions, which must continue for some time yet under the care of the Missions. The hospitals are also mission institutions, but those which belong to the English Presbyterian Mission in South Fukien are entirely self-supporting. The account given above, it must also be understood, takes no cognizance of the work of the lady missionaries, which is not yet officially linked with the Chinese church.

STATISTICS FOR 1913. SOUTH FUKIEN PRESBYTERIAN CHURCH.
(Round numbers.)

Number of Pastorates	...	...	...	...	...	40
" " Church Members	...	...	...	...	...	4,500
Money subscribed towards pastors and preachers' salaries	...	...	...	...	...	\$10,000
" " schools	...	...	...	...	...	\$ 9,000
" " for general purposes	...	...	...	...	...	\$16,000

Self-support in Korea

REV. CHAS. F. BERNHEISEL.

THE Korea Mission of the Presbyterian Church, U. S. A., has been widely advertised as practising the policy of self-support in reference to the native church. The present article is an attempt to justify that reputation by showing some of the principles that have guided in the work among the Koreans and the results issuing therefrom.

The term "self-support" is at best a relative one, and should be so understood in any discussion of the question. Absolute self-support can never be attained while the missionary force is on the field. So the question limits itself to the proportion between the money raised by the natives and the money contributed by the Missions or other external agencies. If the balance tips heavily on the side of the native contributed monies then the church may fairly be said to be self-supporting. That is all that is meant when it is said that the above mentioned Mission has practised the policy of self-support for the Korean church.

Protestant work in Korea having commenced only twenty-nine years ago, perhaps the early missionaries to Korea, when formulating their policies, were able to profit by the mistakes of some of the older Missions. Be that as it may, it was from the beginning impressed upon the Korean converts that if the Gospel was worth having it was worth paying for. It was not cheapened in their eyes by being made purely a gift of charity. Much depends upon the start, and the start having been made along this line and consistently followed in after years the body of the Christians has never known or expected anything else.

As most of the money contributed by the Missions is used in either educational or evangelistic work it will be convenient for us to consider the question along these two lines.

I. EDUCATIONAL WORK.

It has been our policy as a Mission not to establish schools for heathen children as a bait to draw them to the church. "The Gospel for the heathen and education for the Christians" has been our watchword. We have felt deeply that the education of the heathen was not our business as missionaries. Therefore, schools have been established only for Christians and then only when there was a sufficient Christian constituency

to support the school. In some cases heathen children have been admitted into the Christian schools, but never in any such number as to vitiate the distinctively Christian character of the school.

Of the 402 lower schools reported by this Mission, practically all are entirely self-supporting, supplying their own buildings, teachers, endowment, current expenses, etc. However, with the recent establishment of government schools with free tuition and text books our church schools are having a hard time to survive. So the Mission has asked the Board for a goodly sum to be used for the endowment of our lower schools, yet deciding that grants to any school shall not exceed one-third the endowment raised by the school concerned.

Numerous academies have been established in the country districts which are entirely financed by the Koreans. The Mission has a number of academies for boys and girls in the larger mission stations, and one college. These plants have been furnished by the Mission and the schools are financed by the Mission. However, the students are required to pay for their tuition, board, books, fuel, etc. We offer no scholarships, although there is an industrial department connected with each school where many students are able to earn most but not all of their expenses. Practically all the money expended by the Mission for educational work goes into these advanced schools established by, and under the supervision of, the missionaries. Last year the Mission expended ¥11,445.00 for educational work and the churches raised ¥35,831.16, or three for one.

The Christians realize the benefit and necessity of a Christian education for their children and have been willing to bear the burden of it.

II. EVANGELISTIC WORK.

The Mission reports for the past year 53 ordained and 219 unordained preachers. The latter are called "helpers." When the first Presbytery was organized some years ago it was decided that no church or group of churches should be allowed to call a pastor until it was able to guarantee the full salary of the pastor. Consequently every one of the 53 native ministers who is in the pastorate draws not a cent of salary from the Mission. The minimum salary was fixed at ¥15.00 per month.

The same cannot be said of the 219 helpers, yet the very large majority of these men are entirely supported by the Korean church. Pyengyang, the largest station in the Mission, allows each of its itinerators from one half to the full salary of one helper. This money may be used for the full support of one helper or to supplement the salary of several. For the support of the 44 helpers of Pyengyang Station last year the churches gave Y5,821.00 while the station contributed about Y800.00, or about one-eighth of the total salaries paid. The policy is to put the helpers in charge of a sufficient number of congregations to support them. In new districts this number may run as high as a dozen or more. As the congregations develop in the grace of giving, the number of groups assigned to any one man decreases till a single group may support a helper. Subscriptions for this purpose are sought from every member of the congregation.

The policy of the Mission is that congregations shall provide their own church buildings. So the group of Christians may meet in a private house at first. Gradually they provide a church building as they are able. It may be very humble at first, but there are many splendid structures throughout the country erected entirely with native funds.

Exceptions are made to this rule in the case of the larger cities where the mission stations are located. Here it is allowed to use foreign funds up to one-third the cost of the building.

There were held this last year in the Mission 1,821 Bible classes continuing from four days to two weeks each, with a total attendance of 47,484. There were also seven Bible institutes with three months' term attended by 502. All these attendants paid their own expenses and in many cases also a tuition fee sufficient to cover the running expenses of the class. So the Mission uses very little money in this way.

The contributions of the Korean church for the past year averaged Y3.70 per communicant or Y1.70 per adherent. Figures, at best, are an unsatisfactory method of exhibiting the facts we are after. They can show the material results, but not the spirit back of it all. The consecration, zeal, and self-sacrifice of the gifts can not be tabulated, but these are they which evidence the fact that the Korean church has taken a long step towards bearing its own burden along financial lines.

Suggested Change in Method of Employing Evangelists

J. G. GRIFFITH, B.A., Changtsefu, Honan.

THE writer having been asked to draw up a statement of his suggestions for the reform of our present method of employing evangelists, the following synopsis is given for the purpose of arousing discussion and inviting criticism.

PRESENT DIFFICULTIES.

1. To know what salaries should be paid to evangelists so as, on the one hand, not to do them any financial injustice, and, on the other, not to set a standard prejudicial to the future interests of the Church. The salary question is a constant and worrying problem, and is likely to remain so if the present system is continued.

2. To train the Chinese Christians to regard the Church as their own, and not merely a foreign institution whose doctrines they believe, and to whose operations they give their approval. It can scarcely be doubted that, at present, the great majority of our Church members feel practically no sense of responsibility for evangelizing their fellow-countrymen, but regard this mainly as the business of the missionaries and their hired evangelists.

3. To gradually prepare Christian communities for self-support by an educative process of *giving for*, and *managing* their own evangelistic work. A considerable part of the present difficulties of our self-supporting congregations probably arises from the fact that they suddenly undertook financial and other responsibilities to which they had not been led up by an educative process. In the burst of a momentary enthusiasm men may promise considerable subscriptions who formerly gave practically nothing to Christ's work. Not having become a matter of principle and habit with them, it is little wonder if they soon lose interest and cease to contribute.

SUGGESTED CHANGE.

A system established for over twenty years cannot be wisely torn down in a day. We missionaries are chiefly responsible for the present state of affairs, and should seek a method of reform which will avoid doing injustice to those who have

become established in our employ. Only gradually can we retrace our steps and get on the right road. By bringing out-stations into partnership with ourselves in supporting evangelists it should be possible gradually to put the burden upon the shoulders of the Chinese Church.

1. As a first step in this direction it is suggested that a basal salary of seven thousand cash per month (or such fixed sum as Presbytery thinks wise) be paid to evangelists from mission funds, and that the duty of employing its own evangelists be definitely brought before each out-station in the mission. Each out-station or group of out-stations employing an evangelist would add to his basal salary such amount as is considered just, or as it could secure his services for. If unable to secure the services of an experienced and valuable man, a smaller amount would secure some other useful worker.

2. No out-station or group of such should be eligible to benefit by this grant unless prepared to supplement it by at least one thousand cash (or more or less, as fixed) per month in the first year.

3. The basal salary paid by the mission should be reduced by a definite amount (say 10%) in each succeeding year, so that within a certain term of years the whole would be shifted to the shoulders of the Chinese. For example, the out-station at Dragon-well village decides to invite Mr. Wang to be its evangelist at a salary of ten thousand cash per month. Its financial responsibility in the first year would be three thousand cash per month; in the second year 3,700 cash per month; in the third year 4,400 cash per month, and so on until in the eleventh year the out-station would be paying the whole ten thousand cash per month, plus whatever increase it had voluntarily chosen to make to Mr. Wang's salary in the meantime.

4. The present regulations and scale of salaries should remain operative for the year 1914, so as to give time for adjustment to the new scheme, which should be made effective as rapidly as possible. In the meantime Presbytery should appoint no new evangelistic agents.

ANTICIPATED BENEFITS.

1. *To the missionaries.*

(a) Would remove from their shoulders the burden and anxiety of constantly endeavouring to adjust certain financial matters concerning which it is almost impossible for them to

secure all the relevant facts. And, as a natural corollary to this, missionaries would be left freer for their true spiritual work, and the Canadian Presbytery relieved of considerable business which has hitherto found a place on its docket.

(b) Would much lessen, or entirely remove, the chief ground of grievance against the mission as alleged by its agents heretofore. Undoubtedly the belief that they were suffering injustice has injured the usefulness of some evangelists in the past, and has lessened the cordiality of their relations with their superintending missionaries. Under the new system missionaries would have no responsibility for deciding the maximum salary which an evangelist should receive. Missionary service and mission money would rather come more and more to be seen as a voluntary and loving contribution to the help of those upon whom the real ultimate responsibility for the evangelization rests, namely, the Chinese Christians.

(c) Would enable them to discover, as cannot be done at present, what evangelists are most respected by their fellow Christians. Occasional hints have been dropped by evangelists and other Chinese that the missionaries are deceived by some men and employ those who are not worthy of the confidence of the Church. Yet so long as these men are paid solely from foreign funds it is difficult to find anyone willing to bear the odium of openly accusing them. "It is the missionary's business. Let him find it out himself," they say.

2. *To the evangelists.*

(a) Would furnish an opportunity for them to receive pay according to each man's worth, instead of being subjected to a uniform scale as at present. Some evangelists have been strongly urging this reform. If it is to be tried, their fellow-countrymen can best judge as to who should benefit by it.

(b) Would prove a constant incentive to *faithfulness* inasmuch as each man would be constantly under the eyes of those by whom he is employed, and to whom he is responsible. Attempts to use evangelists for selfish ends might sometimes be made, but teaching and experience would work for the correction of such an evil.

(c) Would prove a stimulus, not only to ordinary faithfulness, but also to *special effort* to improve his own position by enlarging the Christian community. The self-interest of the evangelist would be linked up to some extent,

with the success of the Christian cause. Though not the highest sort of motive, yet it is better that these interests should be allied than that the success of the church should possibly be a matter of comparative indifference to the evangelist.

(d) Would give him a more honorable position, in the eyes of heathen Chinese, than his present one. This point has probably been over-emphasized by some Chinese in the past, but there is some force in the argument, nevertheless.

3. *To the Christians.*

(a) Would teach them and train them to *give* for the Lord's work. To teach Christians the duty of giving, and yet set before them no definite and worthy object for their support is to defeat our purpose and, at the same time, injure a spiritual faculty instead of developing it. The need to which they contribute should be both *constant* and *increasing* as well as worthy, so as to maintain and develop the spirit of liberality. These needs the suggested system would meet.

(b) Would teach them to *manage* their own church affairs by a progressive development both in the handling of money and in the proper oversight of Christian work. They would also learn to work together. At present, elders do not sufficiently assert themselves in Presbytery meetings. A natural corollary of this system would probably be the ordination of more elders in every congregation, or group of congregations, calling an evangelist. These would gain experience and powers of independent thinking before the self-supporting stage was reached and a pastor called.

(c) Would teach them, by a powerful and constant stimulus, to regard the church and its interests as *theirs*. Undoubtedly at present the majority of our church members regard the church as a foreign enterprise, for the success or failure of which the missionaries are chiefly responsible. Under the changed system new converts would be more easily trained from the beginning both to work and to give for the church as their own.

(d) Would help to safeguard Christian communities against false professors. New believers would automatically come under pressure to contribute to the Christian cause as before they had contributed to heathen rites. The regulative effect of this fact in giving pause to mere pretenders would be for good.

PERTINENT QUESTIONS.

1. Under the jurisdiction of which Presbytery should the new system be worked? This is a question for the Canadian Presbytery in the first instance as foreign money is involved. The writer is disposed to favor its being operated, if possible, under the auspices of the Chinese Presbytery, with the church members and evangelists all subject to its discipline. Foreign money is involved, but the amount and the conditions of its use are definite. It would be helpful to the elders and evangelists to have the training of a deliberative voice (not legislative) in Presbytery, in preparation for the advanced stage of self-support.

2. Is it contemplated that no evangelists should be left under missionary control?

Each missionary might still retain an evangelist if the mission thought it advisable. It is probable that each congregation would be anxious to obtain the temporary help of a missionary, and that it could arrange for temporary assistance from surrounding congregational evangelists if a large campaign were planned in any place. In any case, first consideration should be given to Christian communities, and no man withheld from them whom they wished to call.

3. How is work to be begun in regions where out-stations are now either few or non-existent?

Reciprocity in service, and mutual helpfulness in every way, must be an ideal kept constantly before the minds of out-stations. They must be taught and urged to plan for the evangelization of the *whole* field. Also it might be considered wise to allow a limited number of 'itinerating Christians' as assistance to missionaries laboring in new regions. If the service of each of these men were definitely restricted to but a few months each year, when their home affairs were not urgent (which fortunately corresponds with the good itinerating season) it would gradually train them for service while, on the one hand, avoiding the withdrawal of them from their ordinary vocations, and, on the other, safeguarding the mission against again taking on a body of evangelists entirely dependent upon foreign money for their subsistence.

4. How are congregational evangelists to carry on village and fair preaching in which it has been found wise to have at least two or three men work together?

The result of the new method should be to make Christians feel their responsibility for helping in such work a little

more than in the past. It ought to be quite possible also for neighboring evangelists to arrange to work together at certain times in attending important fairs and markets.

5. Would self-supporting congregations be eligible to secure an evangelist under the new scheme?

Several times the plea has been put forward by those congregations that they ought to have an evangelist to work with the Chinese pastor. Why not make this scheme available for them also?

6. Is the new scheme capable of being extended to all mission agents?

It is not easy to see how it could be extended to medical assistants, but if well established for evangelists it ought to be quite possible to extend the principle of Article 1 of the new scheme to the employment of the teachers in boarding schools, eliminating Articles 2 and 3 in their cases. This, however, is hardly a practical question at the present stage of development in our schools.

Financial Co-operation

CHAS. S. PATTON.

AS a supplement to the sketch on "The Limits of Missionary Financial Responsibility" which appeared in the July 1913 RECORDER, permit me to submit a concrete plan for financial co-operation with the Chinese which has found some favor in these parts.

We assume a field which includes, say, 15 or 20 chapels; each chapel having at least one deacon, perhaps also an elder, each elected by the local Christians.

I. A Budget Committee meets at a central point. One delegate, a deacon or an elder, preferably the former, from each contributing chapel, together with the foreign missionary or missionaries in charge of the field compose the Budget Committee.

Each Chinese delegate comes (1) with a detailed budget of projected work for his chapel for the ensuing year and (2) with a statement of ready money collected during the current year to be applied to the budget and disbursed during the ensuing year.

Representatives of the Mission report the mission funds available applicable toward this budget.

The Budget Committee after full discussion formulates a field budget within the limits of the total funds, Chinese and foreign.

II. This field budget is referred to a Revision Committee,—composed of Chinese representatives of Presbytery and representatives of the foreign mission station, in equal numbers, chosen by Presbytery and the mission station respectively,—to be supervised and returned to the Budget Committee in shape for final approval. The Revision Committee has veto power over any part of the proposed budget, which, if exercised, must be fully explained to the Budget Committee as a whole.

III. A sub-committee composed entirely of Chinese is appointed by the Budget Committee to have charge for the year of the disbursement of the funds included in the field budget.

Mission payments toward the field budget are made in monthly instalments to the Chinese appointed by the Budget Committee.

IV. During the year the missionary in charge, together with the elder and the deacon concerned, act as an Executive Committee for any readjustment in the use of funds necessitated by exigencies.

A few advantages of the plan might be pointed out.

The *field is the unit* of self-support rather than a church or a chapel. Altruism and mutual interest are emphasized. Every chapel contributes toward the sum upon which every other as well as itself draws.

Interest in collections is brought close together with interest in disbursements: i.e., each chapel is represented rather than a church organization as would be the case if committed to Presbytery. The whole matter is brought nearer the people concerned. Moreover, Presbytery is left freer for attention to spiritual affairs.

Funds are collected and in hand before the time for disbursement.

The Mission's share is easily regulated. A reduction in its grant can only mean either an advance in the Chinese effort or a reduction of work at some point. A cutting down at any point would naturally be contested by the Chinese concerned. A normal increase on the Chinese part should be expected.

Chinese workers are brought under closer Chinese supervision in their work; so also theological students.

The responsibility of the Chinese is emphasized at every point. *It leads the Chinese to take the initiative*; planning for the next year.

Of the nearly 30 elders and deacons in our field not one is on mission salary. There is an unwritten law keeping the two spheres distinctly separate.

The plan as outlined covers all evangelistic work including the training expenses and vacation work of theological students. We see no reason, however, why the plan could not be applied to any form or all forms of the work in which the Chinese should have a share.

The Determining Factor in Self-Support

JACOB SPEICHER.

IT sometimes happens that a successful work in self-support is attained by missionaries in spite of their methods, while on the other hand earnest men of God have worked and prayed for a successful self-supporting work among Chinese churches without ever seeing its realization. The fact is there are forces at work in connection with the self-support of Chinese churches which lie wholly outside the realm of foreign missionaries. Still, after all is said on that point, it is nevertheless true that at certain periods it is the missionary who becomes the determining factor.

THE NEED OF AN HABITUAL AND DETERMINING FRAME OF MIND ON THE PART OF THE MISSIONARY TOWARDS SELF-SUPPORT.

There are missionaries who have a strong father-and-mother heart for the Chinese churches. They love them too much to spoil them by unwise help. They seem to possess the God-given common sense to know when to help a weak church in a tight place and when, for the sake of discipline and development of the little churches, it is necessary to refuse help. O that Divine Wisdom were given each one of us in order that we could know when to help and when to refrain.

We know a missionary to whom was given a number of local churches to shepherd. One of the strongest among these churches, having a membership of about 50 in good standing,

appointed their deacons to ask the missionary that, inasmuch as the senior missionary had previously sent preachers to the church for certain periods during the year with salary and traveling expenses all paid, the junior missionary should please continue to do the same for them. This the junior missionary could not promise to do. He boldly asked the church to contribute towards the support of a preacher and if they did their best he would help if necessary to make up the total sum needed. The local church was highly indignant at the young missionary and utterly refused to consider the proposal. A dead-lock followed. The local church considered the junior missionary lacking in love, the fundamental requisite of a Christian. The young missionary was convinced that if the local church at—possessed true life it was her duty to show the fruits of it. If, on the other hand, the church was really dead, then the quicker the funeral the better for all concerned. Consequently he resolved not to visit nor to call upon any members of the church in question: nor were the ordinances observed. This condition lasted for over six months. Finally, the better class of members got together outside of the church meeting and advocated raising a sum of money to call a preacher for the rest of the year. The plan found favor with many, so that it was brought before the local church and then and there a fund sufficiently large to pay a preacher for the rest of the year was raised. A suitable man was found in the Seminary and at the end of the year the members of that church unanimously called the student to become pastor of the church for the ensuing year with entire salary paid by the church. They claimed that never before had they enjoyed such preaching. This is now over 14 years ago. That church has been self-supporting ever since and in addition gives a good collection every year towards the support of the Home Missionary Society of their field. That almost drastic method with this local church had a wholesome effect upon other local churches. Was the young missionary lacking in love towards the church of God? The fact is he loved the Lord's work too much to interpose foreign money in the way of the free work of the Spirit.

THE BEST SELF-SUPPORTING CHURCHES IN CHINA.

The fact that most of the larger missionary societies working in China have established more than one or two

missions in different parts of the country gives opportunity for interesting study in self-support. Anglican, Baptist, Congregational, Methodist, and Presbyterian Boards have each occupied different sections of the country. It is worthy of note that in each case where a Mission Board is carrying on work in the Amoy, Swatow, Foochow, and Canton districts the work in those fields stands first among all others in the matter of self-support. The best self-supporting churches are in the Amoy district with Foochow and Swatow ranking second. It would seem that the Chinese tribe called Haklos, the people occupying the Amoy and Swatow districts, are about the most favorable material for developing self-supporting churches. One may say that this is due to the fact that the Gospel has been preached in these two districts the longest, but those who work among the Haklos know that oftentimes newly organized congregations will do better in self-support than some of the older churches which have become accustomed to some foreign financial aid. An investigation made a few years ago on the question of self-support brought out the fact that the Amoy churches (of nearly every Mission Board) were contributing sums of money to the extent of about \$7.00 per church member. In the Swatow district (Baptist and Presbyterian) the sums raised by the churches equalled about \$4.50 to \$5.00 per church member. The churches in Foochow do almost as well and in some instances perhaps even better. In Canton, Baptist, Congregational, Presbyterian, do fairly well, but do not come up to the above mentioned fields. Only after these four fields mentioned do missions farther north take rank in the matter of raising funds.

It would be difficult to say that the methods used in the Amoy, Swatow, and Foochow districts to inculcate self-support are better. I believe we have to do with facts which lie deeper than mission methods. Perhaps the people in the South are in better financial circumstances than those of the North. I do not think the salaries of pastors in the South are higher than in Central and North China. These and other data may have a certain influence in determining results, but I am convinced that self-support will never make headway among a number of local churches until it becomes a matter of conscience and self-respect. It is not contrary to the spirit of the Gospel to receive aid for the proclamation of the Love of God. But every Chinese Christian must learn that it is more blessed to give

than to receive and that the highest blessing of God can only be realized in giving time, money, and self.

Knowing these things to be facts, it is well for us to so shape our thoughts in relation to this important subject that we shall be found to maintain the proper attitude of mind and heart, in season and out of season, and to exercise the same as we come in contact with the churches in Christ Jesus in China.

Tsinanfu, the Capital of Shantung

R. C. FORSYTH.

AN epitome of what has been written in the book on "Shantung" may suffice as regards

THE ANCIENT HISTORY OF TSINANFU.

About 2200 B. C., a small country called the kingdom of Tau (譚國) was established within the present area of the city of Tsinan. To the east, twenty-five miles off, was another small kingdom called Tsinan. The capital of this kingdom was called Tungp'ingling (東平陵). In the Chin dynasty, 300 B. C., for some unknown reason this city was carried bodily up from its former site and its materials used in extending the small city of Tau which henceforth took the name of Tsinan. The ruins of the ancient city of Tungp'ingling are still to be seen by the traveller who goes east from Tsinan by the cart road; they are not far from the village of Lungshan which has now a station on the railway to Tsingtau.

There is a legend regarding the moving of Tungp'ingling to the effect that it was all done in one night, men being placed shoulder to shoulder the whole distance and passing the materials from hand to hand.

The original centre of the city of 'Tau seems to have been located around the site of the district magistrate's yamen in Tsinan as there is an inscription on an ornamental archway found just outside the yamen stating that this was formerly the appanage of Tau (譚子舊封), and on the reverse side of the building facing east are the characters (平陵古邑), meaning the ancient city of P'ingling.

Inside the south gate of Tsinan is a famous well said to have been dug by the greatly revered Emperor Shun of classical memory. It is also on record that this same individual

ploughed over what is now called Lishanting on the east side of the city, and that he fished in the streams of the neighbourhood which are numerous and whose waters, clear as crystal, even now afford an ample supply for all the inhabitants of the city and suburbs.

The city wall has been so built as to include a considerable portion of the marsh land on the north side and this forms what is now called the "lake" which is a very prominent feature of the city proper and is a very popular and beautiful place of resort.

THE PRINCIPAL BUILDINGS

of the modern city are a memorial temple to the celebrated Li Hung-chang which stands on the south side of the lake, and a similar temple, also on the borders of the lake, is erected to the memory of Chang Yao, a popular governor of the province who died in 1891.

Other recent buildings are the Provincial Assembly Hall, the Literary Chancellor's yamen, and a Public Library. The Governor's yamen stands in the centre of the city and is adorned with noble trees and a pond called the "Pearl Spring" of beautifully clear water. There is also a normal school, a law school and a college within the city walls. The suburbs to the east, west, and south (the north consisting of uninhabitable swampy ground being left out) are enclosed in a stone wall built at the time of the Taiping rebellion in 1852. The southwest suburb has a large mosque surrounded by a Mohammedan population numbering, it is said, at least thirty thousand. In the west suburb are also a government hospital and college. Outside the west suburb is what is called "The Settlement" which has all been built and laid out since the year 1900. The streets in this part of the city are macadamized, broad, lined with trees and lighted with electricity. In it are some handsome foreign buildings including the German Consulate, Deutsch Asiatische Bank, Hospital, etc., and a model prison and public garden built and laid out by the Government within recent years.

The population of Tsinanfu is variously estimated as between 350,000 to 400,000 inhabitants and is rapidly increasing. The railway from Tsingtau has its terminus in the settlement and the Tientsin-Pukow railway station is near by, as also the administrative offices in connection with it.

ROMAN CATHOLIC MISSIONARY WORK IN TSINANFU.

The Roman Catholic missionaries of the Franciscan order began work in the city of Tsinan in 1636 A.D., but owing to the great wave of persecution which swept over the Chinese empire in 1665 this became submerged and was not resumed till 1723 A.D. in the reign of the Emperor K'ang Hsi. Since that time, however, the mission has been steadily carried on and in 1909 native Christians to the number of 88,000 are reported as connected with it. The headquarters of the Propaganda is within the city walls and close to the west gate and a handsome cathedral and other buildings are conspicuously placed near the railway some distance outside the walls of the east suburb.

PROTESTANT MISSIONARY WORK IN TSINANFU.

The Rev. J. S. McIlvaine of the American Presbyterian Mission began work in Tsinan in 1871 as the first Protestant missionary resident in that city and the work was carried on by him with zeal and earnestness and largely at his own expense till his death in 1881 in the 37th year of his age. Mr. McIlvaine never married and thus bravely bore his burden of service alone. His grave on the hillside is carefully tended and a memorial hospital in the east suburb keeps his memory fragrant. Rev. J. Fisher and Mr. and Mrs. Crossette joined Mr. McIlvaine in his work in 1876. In those days it required much faith and courage to make the attempt as the inhabitants of Tsinan were then notoriously hostile to foreigners. Mr. Crossette's work was wholly evangelistic, preaching daily in the street chapel and making itinerating trips in the surrounding country. He assisted in famine relief work in 1878 and ministered to 1,000 refugees whom he gathered into the city and from them caught the famine fever, a form of typhus, and from the effects of which he never afterwards fully recovered. Mrs. Crossette laboured on in China many years after her husband's death and still lives in retirement in America.

Rev. John and Mrs. Murray arrived in Tsinan in 1876. Mr. Murray, after 37 years of arduous service, still carries on his work in the mission. Mrs. Murray died in 1902, leaving her husband and four children to mourn her loss.

Dr. and Mrs. Bergen joined the mission in 1883 and worked for some years there before going to the Arts College in Weihsien. Dr. Gilbert Reid, now director of the International



ROMAN CATHOLIC CATHEDRAL, TSINANFU.



WALL AND MOAT, TSINANFU.

Institute in Shanghai, joined the mission in Tsinan in 1885 and was for seven years connected with it. Dr. Reid, while in Tsinan, with characteristic patience and perseverance, laboured hard for six years against violent opposition to secure land in the east suburb for the use of the mission. He ventured in this connection to rent a small house in the southeast suburb, but on going to occupy it was violently attacked by a mob and beaten till he was unconscious, but friendly hands assisted him to the house of a native Christian where he remained for the night. This case was finally taken to Peking and resulted in the purchase of the land on which the McIlvaine Memorial Hospital now stands.

MEDICAL MISSION WORK IN TSINAN

was carried on in connection with the American Presbyterian Mission within the city by Dr. Coltman for about five years, but it was not till the arrival of Dr. and Mrs. J. B. Neal in Tsinan in May 1890, after six years of service in Tengchowfu, that the medical work was properly developed by the erection in the east suburb of the McIlvaine Memorial Hospital in 1893 and the Louisa Y. Boyd Hospital in 1896. Here the work is still going on under the care of Dr. Charles F. Johnson who joined the staff in 1909, after previous service of 20 years in Ichowfu, Dr. Neal having been transferred to the Union Medical College as its first Principal.

Dr. W. B. Hamilton joined the mission in 1889 and died in 1912 in the full maturity of his powers. He was much beloved by both Chinese and foreigners and as a wise councillor and faithful friend will long be remembered by them. In the Boxer year of 1900, he distinguished himself by organizing the relief of a large party of missionaries from the interior and securing their safe retreat to Chefoo. He has left a wife and child to mourn his loss but Mrs. Hamilton still carries on work in connection with the mission. Others have joined the mission since, *viz.*, Rev. A. B. and Mrs. Dodd, Miss S. E. Boehne, Rev. W. W. and Mrs. Johnston, Mr. and Mrs. A. A. Torrance, and Dr. Miss C. S. Merwin.

THE ENGLISH BAPTIST MISSION

had determined for some time previously to begin work in the capital of the province, but it was only in 1887 that the station of Tsinanfu was definitely occupied by the arrival of Rev. S. B.

Drake and family and in November 1888 he was joined by Rev. F. Harmon. Mr. Harmon soon after his arrival rented a house in the south suburb and went into it bringing with him a good deal of apparatus which it was hoped could be used for lectures to the gentry and literati of the city, but after a few days' occupation a mob collected, broke open the main door, burst into the compound, and beat and trampled upon Mr. Harmon who finally escaped torn and bleeding and, running up the main street, at last found refuge in the house of Dr. Coltman. A good deal of property was lost and destroyed and the case took a considerable time to settle. Rev. F. H. James who was afterwards murdered by the Boxers in Peking in 1900 arrived in Tsinan about the end of 1888. He only remained, however, for about a year and finally left the mission. It was not till after the settlement of the Boxer troubles in 1903 that the mission was resumed by the arrival of Rev. J. S. and Mrs. Whitewright who removed from Tsingchowfu after many years' service there in connection with the Theological Training Institute. Work was begun on somewhat new lines by the erection of a large museum and a lecture hall and other buildings forming what is called

THE TSINANFU CHRISTIAN INSTITUTE.

This work was begun in a small way in Tsingchowfu and gradually became quite a feature in the work carried on in that city. The buildings in Tsinan, however, were planned on a much larger scale and the result has entirely justified the wisdom of so doing. The average attendance is about a thousand per day six days a week, and in the pilgrim season visitors come in thousands daily. Lectures on Sunday afternoons to students are frequent and other functions are frequently in evidence. A Soldiers' Institute has been opened in the "Settlement" near the permanent camp where the garrison numbers 7,000 men. The opening ceremony was held in the spring of 1913. A church has been built in the south suburb, in connection with the mission, which seats an audience of 600 persons and this accommodation is already fully taken up. A preaching hall in the west suburb has been usually crowded every evening for more than a year to hear the old, old Gospel. The present staff in connection with the mission is: Rev. J. S. and Mrs. Whitewright, Rev. F. and Mrs. Harmon, Dr. and Mrs.

Balme, Dr. and Mrs. Fleming and Nurse Logan, Mr. and Mrs. R. C. Forsyth (retired).

RECENT EXTENSION AND FUTURE PROSPECTS OF MISSION WORK IN TSINANFU.

The American Presbyterian Mission has extended its premises in the east suburb to include—besides the chapel already built—rooms for class work alongside of it. A new girls' school is opened to hold sixty pupils and a boys' school is planned to be built next spring to accommodate a hundred scholars.

A preaching hall in the city near the South Gate has also been operated with much success for some time. The Union Hospital in connection with the Medical College in the south suburb is to be enlarged to accommodate a hundred in-patients and a new house is to be built for Dr. Fleming.

It is anticipated that within the next year or two the Arts College in Weihsien and the Theological College in Tsingchowfu in connection with the Shantung Christian University will be removed to new buildings which are designed to be erected outside the suburb wall of Tsinan, south of the Institute premises. A hundred acres of land are already bought (or nearly so) and work will be begun next spring when the plans have been passed in detail by the home authorities.

THE CHINESE CHRISTIAN CHURCH

(i.e., independent of any mission and calling itself the 自立會) has made a beginning in this city. Buildings to cost over £2,000 sterling are in course of construction and are expected to be finished this spring. According to the plans, a chapel to hold 1,000 people is to be erected besides other edifices such as a hospital and dispensary, boys and girls' schools, kindergarten school and a branch of the Y. M. C. A.

THE YOUNG MEN'S CHRISTIAN ASSOCIATION

has also recently taken action in Tsinanfu. It has rented a Chinese building at a cost of \$100 Mex. per month and has had in November 1913 an opening ceremony extending over four days in which all classes of the community were well represented. Mr. and Mrs. Herchlieb have recently come from the U. S. A. to take charge of the work and Mr. Samuel J. Mills

who has carried on the Association meetings since Mr. Mott was in Tsinan in February last has had the sanction of his mission, the A. P. M., to give his services in this connection for another year.

Thus Christianity may be said to be well represented in a variety of ways in this city and by the blessing of God should be largely successful.

In Memoriam.—Henry V. Noyes, D.D.

THE Rev. Dr. Henry V. Noyes, who passed away quietly and peacefully on January 21st, at nine in the evening, was one of the meekest and most modest of men. In his character and disposition he was a glory and an adornment to the religion of the Lord Jesus Christ. And his departure was beautiful.

Who that has read the life story of the Rev. J. Walter Lowrie, capable, consecrated, beloved, full of energy and promise, and killed by pirates after only seven years in China; who that has read of the clever, faithful, Ann Hasseltine Judson of Burma, but has had his spirit stirred within him? "It was books on the lives of Walter Lowrie and Ann Hasseltine Judson," wrote Dr. Noyes to me once, "that interested me most in my boyhood days in missions." This was over in America, on a farm at Seville, Ohio. There the future venerable missionary was born, seventy-seven years ago. There he was influenced for God and man.

Nor has Dr. Noyes been alone in his missionary career. His wife, two sisters, and two sons have given themselves heart and soul to the uplift of China.

We do not, in these days of ocean greyhounds, come out to China on sailing ships, but Dr. Noyes did so. This mode of travel linked him with the veterans of modern missions. It divided the venerables from the new-comers, so to speak; the age of first-fruits in missionary work in China from the age of widespread awakenings.

Mr. Noyes, as he was then, arrived in Canton, the cradle of China missions, in the year 1866. Canton and Canton Province were already rich with historic missionary memories. His notable predecessors were numerous. It was only a generation after Dr. Morrison's death that Dr. Noyes arrived.

In 1868, two years after her brother, Miss Harriet Noyes also arrived in Canton. Miss Noyes' name, as principal of the famous True Light Seminary, will go down in China's missionary history even as her elder brother's will as head of the Fati Seminary and Schools. She has been forty-five years a missionary. In 1873, seven years after her brother, Miss Mattie Noyes, Dr. Noyes' second sister, arrived in China. She became the wife of John G. Kerr, M.D., LL.D., Superintendent of the Canton Hospital.



THE LATE HENRY V. NOYES, D.D.

Mrs. Kerr has been in the Orient for forty years. She works in connection with the Refuge for the Insane, founded by her husband, and the first insane asylum in China.

Although the name of Mr. Richard V. Noyes, B.A., second son of Dr. and Mrs. Noyes, does not appear on the list of missionaries of the South China Mission, yet his brief, faithful, earnest work there, so cheerfully given and with no expense to the Board, deserves special mention. Mr. Richard V. Noyes graduated from the University of Wooster in 1901. While a student he decided to devote his life to missionary work in China. Mr. Noyes wrote to his parents in the following words:—"In whatever way I can do most for the glory of God, that I want to do. I will make it a matter of prayer and I feel sure I shall be guided to enter either Johns Hopkins University or the Auburn Theological Seminary when the right time comes."

After nearly two years engaged in actual missionary work in Honolulu and in China he decided to take up the study of theology rather than medicine, though his personal preference was to become a medical missionary. He had engaged his passage and expected soon to sail. But very early one May morning, after three days' illness, during which he manifested in a remarkable degree the sustaining power and preciousness of the Gospel, he entered the higher service, aged twenty-three years.

The T'ai P'ing, or Great Peace, Rebellion had just been crushed by the Imperialists, aided most powerfully by "Chinese Gordon" and his "Ever Victorious Army," when Mr. Noyes began his missionary career. The Manchu Dynasty was still to rule China for half a century. The leader of this rebellion was a student, Hung, who met Liang, one of Dr. Milne's converts, and read several tracts composed by that venerable Chinese Christian. This revolution advertised in a general, though unfortunate, way the leading features of Christianity. Gradually the proclamation of salvation by repentance and faith in Jesus, which had given his preaching such power at first, was abandoned, and worldly ambition and blasphemy greatly increased. The rebellion had shown, however, that a Christian basis could underlie a great movement.

When the recent Republican Revolution was brewing, and the Tartar General had been killed in Canton, it is said that the Viceroy of Kwangtung and Admiral Li had a consultation about inspecting the state of affairs at the Fati Schools, for both men feared the wideawake New China influence of the native teachers and students of those institutions. The Viceroy was in favor of the inspection, but the Admiral, who thought he knew a little better, said that it was no use trying to inspect the Fati Seminary and Schools as the head thereof (Dr. Noyes) was well up in war tactics, having been through war himself, in America, and so he certainly would not commit himself.

Dr. Noyes never preached revolution, nor did he teach it at the Fati Seminary and Schools. He longed and worked and prayed for a New China, it is true, based upon righteousness, but his whole attitude and influence was distinctly one of peace. In the Seminary and Schools, however, were Chinese of prominence who were known to be friends of Dr. Sun Yat Sen—men who

desired better things for their country, and who hoped that better things were coming.

Dr. Noyes has written, in a paper read before the Canton Missionary Conference only last May: "It may seem surprising to some of you that the established work of Protestant Missions, on the mainland in China, is within my recollection. Dr. Morrison's work was in Macao, and the work of Dr. S. Wells Williams, Dr. Bridgman, and one or two others was mainly confined to the Foreign Factory Site. Even Dr. Happer waited ten years after his arrival before setting foot inside the walled city." Dr. Noyes also said on that occasion, "I have never forgotten a caution given me by my good fellow passenger, Rev. Jonathan Wilson, who had been a missionary in Siam for eight years. (This caution was given on the sailing vessel coming to China for the first time.) He said: 'Do not be too hasty in forming your judgment of what you may see on the field. It may seem to you as though very little has been done.' I kept this advice in mind and was thankful for it. The work did seem slow. The amount accomplished did seem small. It had been twenty years since Dr. Happer's arrival, and the number of church members connected with the Presbyterian Mission was less than twenty. The first time I saw Mr. Roberts of the Baptist Mission, he told me the number of members of their Church was thirty-six, and he added: 'But I do not know how many of them are Christians.' But from all that we have seen of the members of the Baptist Church, I think that we may calculate that there was earnest sincerity in most, if not all, of those Christians. I do not remember the statistics of the other missions, but recollect that the number of Christians in all China was estimated at five thousand.

"If the work did seem small at first, I came in time to understand the difficulties that had to be met, and to admire the sturdy faith of those pioneers which held them to their work, notwithstanding all discouragements, or, to use a military phrase, made them still 'stand by their guns' when to outward seeming it was like bombarding granite walls with pellets from a pop-gun. If we leave the power of God out, the attempt was, as critics said who looked at it from a merely human point of view, 'foolishness.' But our predecessors knew what we know, that 'It hath pleased God through the foolishness of preaching to save them that believe.'"

For the first fifteen years the Rev. Henry V. Noyes was engaged in direct evangelistic work. During those days he travelled extensively through Kwangtung and Hainan, prospecting. It is due to the zeal and work of such prospectors that the American Presbyterian Mission now has such an extensive opening and work in these vast regions. Quiet, faithful itinerating done in the decades past when it was dangerous to do it, ought not to be forgotten by the new missionaries of the Church.

Deep down in the foundation of things and events, the work of such men as Dr. Noyes has been among the key situations in Canton Province—key situations that have influenced China and the world.

Here is where evangelistic work is seen to be, in addition to its soul-saving power, which is its chief aim, a mighty reflex force in the actual reformation and regeneration of a nation. This has

been conclusively demonstrated in history since the days of Peter and Paul. If Dr. Noyes had not established churches and chapels and had not had the Message preached to the men of Canton, the Sz Yup, and Heung Shan, according to his faithful ability, it would have been far more difficult for successive missionaries. The larger number of Chinese who have gone abroad to America, Australia, and the world have gone from these districts of Canton Province. Enlightenment came to Kwangtung earliest, and so Kwangtung is benefiting all China and the world thereby.

"I anchored one peaceful night," wrote Dr. Noyes, "under the bright stars at Kam Kai, but was aroused at midnight by the alarm of robbers, and my travelling companion, Rev. W. E. McChesney, struck by a stray bullet, fell bleeding and dying by my side. He could not have been conscious of pain, for the bullet had struck him just above the right ear, but his strong frame shuddered as it struggled with death. He soon became quiet, however, and my fingers felt his pulse grow weaker and weaker until it stopped, and left me wondering where now in the wide universe was the real Mr. McChesney who, in the vigor of health, had been talking with me, only shortly before."

EDUCATIONAL WORK.

After a splendid fifteen years of evangelistic work, Dr. Noyes received his call to take up educational work. For twenty-eight years he was an educationist. He was the head of the Fati-Canton Educational Institutions.

The work has gone on at the Fati Theological Seminary, Middle and Primary Schools, without a fanfare of trumpets to catch the attention of the man on the street, without any self-advertisement whatsoever, therefore the man on the street does not know of Fati and the long-suffering, quiet, steady, industrious, successful, educational work of the Rev. Henry V. Noyes, D.D.

Dr. Noyes has not even allowed himself to be called the President, but the Faculty and Mission recognize him as such. He has long been recognized by the Chinese as such, also, whether he wanted to be called the Rev. President or not.

There are institutions in other parts of the world far more famous, institutions designed to help the Church, institutions where men are trained for the sacred office of the ministry, institutions that have received far more financial support, where the faculties, good and able men, have groaned over the lack of students willing to come up to the help of the Church as future preachers and teachers. But the careful and accurate student of missions, like some of the Christian men of business and affairs, who have wisely gone forth from America to study the situations on the mission fields at first hand, will find Fati and the work of Dr. Noyes, and will size up situations by results. The schools that can produce men that will stay in the Church, and work for the Church; work in the ways necessary for the soundest planting of the Church in non-Christian lands, these schools will be discovered, and when discovered it will not be such a desperate, disheartening, next-to-impossible operation to get adequate funds

to maintain existing work in good running condition, and to grow and advance a little in size and efficiency.

Fati, judging by actual and definite results, is a very successful institution. Considering the funds that this Fati plant has received in the past from the church in America, the small investment has returned large results that are felt powerfully to-day, throughout the whole province, in city and country. This Fati work of Dr. Noyes has produced preachers and teachers that have gone out and are going out far and wide. He has certainly done the very best that he could with the funds at his disposal—looking at things financially just now. It is the spirit of the man that has done far more than the money could. He was ready at all times, to preach, teach, oversee, and pray. He was always ready to look into the smallest detail as well as to manage the large affairs.

In his old age he saw his beloved Fati growing as never before, growing in a way that he longed to see years ago. Growing, Fati certainly is. The students grow in numbers and power. The property expands greatly, and there was recently actually a good-sized sum of money promised by a discoverer of Fati, the late Mr. L. H. Severance, benefactor of deserving institutions, on the condition that the Church in America enables the hard-working Board of Foreign Missions to properly equip the noble Fati work.

Mr. Severance promised this money because he personally saw and sized up the work, influence, and prospects. Those dollars will, taking into consideration past evidences and proofs, and God's gracious blessing continued into the near future, result in a mighty Christian educational plant at Fati, Canton, China.

God bless the memory and work of Dr. Henry V. Noyes, late head of Fati, recently senior missionary in South China; beloved, respected, honored; a man who had seen God Almighty, Father, Son, and Holy Spirit mightily bless the Land of Sinim, and who now resides in the immediate presence of God.



Our Book Table

神學誌. THE THEOLOGICAL QUARTERLY OF THE NANKING SCHOOL OF THEOLOGY. VOL. I. NO. 1. Presbyterian Mission Press, 80 cents per annum, including postage.

This is a comely booklet of 144 ordinary pages, besides extra red and "art" paper pages at the beginning. Its general "get up" is highly creditable alike to its editors and printers. Its aims are set forth in an English *Foreword* by Rev. J. L. Stuart, and in a Chinese *Introduction* by its editor-in-chief, Rev. Ch'en Chin-yung. To quote from the former :

It will contain Biblical expositions; homiletic matter; book reviews; exegetical and other essays by our own (Nanking) students on assigned topics; apologetics adapted to China; editorials on current questions, and other material.

Coming to the current number, we have a Chinese (but no English) Table of Contents; six pages of photo-pictures and six of Chinese *Introduction*. Then, in the forefront of the magazine itself, 25 pages of articles on Church Independence, and Religion and the State. The subtitles of the latter are "The Unreality of Founding a New 教," "The Injustice of Fixing a National 教," "The Unreasonableness of Giving Confucianism a Leading Status," followed (after some public correspondence) with editorials to the effect that the establishment of Confucianism is opposed to the republican spirit; destructive of national harmony and provocative of warfare; irrelevant to the progress of virtue; inimical to the constitution of the Republic; and beset with various practical obstacles. Then the reader steps from the stormy blasts into a quiet class-room where Mr. Stuart discourses on Evidences of the Life of Jesus, and gives an Analysis of the Book of the Revelation; and Mr. Ch'en offers a paper on Modern Study of the Old Testament. Four sermon-outlines follow; a section of translation (? from whom) on notable interpreters of the Bible—where a little English type would have helped identification of names (? who were 嘉溫, 格羅底, 克西亞, 斯賓耳, 額爾來斯忒, 英之亞福耳以利克拉得孚, 美之司徒亞並生亞力山大); an article on Semitic religions; an article from THE CHINESE RECORDER (? title and author); an article on the Gift of Tongues; Statistics; Reports; Records; a Parable; Miscellany (at the end), and Answers to Scripture Problems. These include the problem of Jonah—the story a literal history; Joshua commanding the sun to stand still—also literal history; Creation of Light on the "first day"—it differed entirely from sun and moon light; and two apparent inconsistencies in our Lord's teaching and practice—by the Chinese editor-in-chief, who contributes some 30,000 words of the whole magazine, either of his own, or as a translating secretary. Truly, he has worked hard for his first number!

The whole represents a praiseworthy attempt, on the part of our Nanking friends, to supply a great need among Chinese preachers, many of whom have been bewailing the lack of a preachers' magazine for years. How that attempt is likely to be fulfilled, readers of the above short summary may perhaps gather for themselves.

We trust that, in future numbers, some room may be found for things spiritual and "experimental." And as vital Christianity centres around the two glorious facts of (1) the redemption of our Lord Jesus Christ—to be realized by penitent faith, and (2) the triumphant power of His Spirit—to be grasped by persistent prayer, we hope that no number will be entirely free from some cognizance of these two great essentials—these paramount topics of the ministerial message.

W. ARTHUR CORNABY.

聖經實訓 TRANSLATION OF DR. TORREY'S "WHAT THE BIBLE TEACHES,"
with notes from a Chinese class-room. Chinese Baptist Publication
Society, Canton.

The original of "Sheng Ching Pao Hsun" is a well-known book by a well-known Bible preacher and teacher. In the title page of the original the book is described as, "A Thorough and Comprehensive Study of What the Bible has to Say Concerning the Great Doctrines of Which it Treats." We are told in the preface that, "This book represents years of study; its contents have been tested again and again in the class-room. In classes composed, in some instances, of representatives of thirty-six denominations . . . This work is an attempt at a careful, unbiased, systematic, thorough-going, inductive study and statement of Bible truth."

It was a most happy thought to put this book into Chinese, and the Chinese title is appropriate. The book was first issued in two volumes. Now a second edition has been called for, and it is just out, the whole work being neatly printed in one volume.

Dr. Torrey's own book in English contains 535 pages. The Chinese, which proportionally does not have so much matter on a page, has 400 pages. So it is seen the work is abridged and adapted, the translation having been done by Rev. Jacob Speicher of Canton. We have been using this book in the Training School Department of our Theological Seminary in Nanking; and it is being used also in the Women's Bible Training School. The book is a most excellent summary of the salient doctrines of the Bible, which are accepted in common by the evangelical denominations, and the translator has put much work into the Chinese translation. The fact that the first edition has been sold out shows that the book is being widely used, and it will have an increasing sphere of usefulness. As a text book it can be heartily recommended for general use in Bible institutes, and for private study by Chinese Christian workers.

At the same time, however, there are some points which if guarded would much increase the usefulness of the book.

While in English we are accustomed to the inductive method, and to syllogisms and propositions of all sorts with their logical deductions, yet it is doubtful if this method is adapted to the oriental mind as it is to the western. It would perhaps be better to recast the book somewhat in this respect. The style, too, for the general reader, should perhaps be more simple. It would be well,

also, if attention were given to the mechanical make-up of the book. The propositions should appear in bolder type and the Scripture and comments in smaller type. The word used for the "baptism" of the Holy Spirit, is the word signifying "immersion," and used by the Baptist denomination only. In a book for general use the term should be one acceptable to all; preferably, the word used in the union version of the New Testament. The translator of the book will no doubt have these points in mind in the preparation of a third edition, which will undoubtedly in due time be called for.

We are glad to hear that arrangements have been made to put the book into Mandarin. This will be to distinct advantage. No doubt most of the Bible students throughout China, who memorize the Scripture, do so in Mandarin rather than the Wenli. It would be a great help to have the Scripture references in mandarin, even though the body of the book were still in Wenli.

The work of the kind that Mr. Speicher has undertaken will be most heartily commended by all who are engaged in the promotion of Bible study among Chinese Christian workers.

P. F. P.

新輯幾何. A NEW GEOMETRY. PART ONE (EXPERIMENTAL). By E. W. SAWDON, B.Sc. (VICT.). *Macmillan & Co. To be obtained at Messrs. Kelly and Walsh.*

Mr. Sawdon has given us an excellent experimental introductory book of Geometry—and one that could be used to great advantage in the Senior Primary School. It is founded on the sound pedagogical principle of "learn by doing." Instead of starting out with a large number of axioms and general principles, the student is led step by step by an inductive process to the discovery of important facts. Nothing is told him which he can discover for himself. The practical problems and exercises are well chosen, and will certainly prove interesting to the pupil.

Theoretical Geometry will be more easily comprehended by one who has had the preliminary training furnished by this book. One of the great disadvantages connected with the old way of studying Geometry was that the pupil could not see that it had any practical value whatsoever. Here he begins with the practical and concrete aspects of the subject, and afterwards will approach the more abstract side with greater interest.

Mr. Sawdon in the English introduction has himself explained the character of his book and the advantage of using it. As to the get-up of the book, it is very satisfactory; the type is clear and large and the figures are well drawn. Like all good text-books this one is the result of class work and much of it has been taught to students before being published.

We sincerely hope that Mr. Sawdon will find time to go on with his work on Geometry and that Part II may soon see the light of day.

F. L. H. P.

JUBILEE CELEBRATIONS OF THE PRESBYTERY OF AMOY 禧年會全錄. Amoy:
A. L. Warnshuis. 20 cents, postage extra.

This is an account of the Jubilee Meetings held in Amoy in commemoration of the establishment of the Presbytery there fifty years ago, with the addresses delivered on that occasion. Work was begun in Amoy by missionaries of the Reformed (Dutch) Church of America in 1844. Some years later, missionaries were sent from the Presbyterian Church in England. The relations of the two missions were from the beginning very friendly. So that when the time came for the better organization of the Church, it was agreed by the missionaries that only one Presbytery should be set up, representing a united Chinese Church. To this proposal the Church in England at once agreed. But the Church in America objected, and instructed their missionaries to follow the then universal practice and set up in Amoy a Presbytery of the American Church. The missionaries declined to obey; it would have meant the setting up of two Presbyteries and breaking up the unity of the Chinese Church. The controversy went on for some years, ending at last by the missionaries resigning rather than follow divisive courses. The Church in America seeing this yielded and gave their consent to the proposal. In this way, through the wisdom and zeal of these early missionaries, there was inaugurated at Amoy that new and better way that is now being generally followed throughout the mission field. This whole story is told with interesting details in one of the addresses printed in the book.

Details are also given regarding the growth of the work in membership, schools, medical work, Romanised literature, etc. During these fifty years the adult membership has risen from 557 to 4,300, and the annual givings from \$993 to about \$35,000. There are in connection with the Synod (owing to the extension of the work, after about thirty years, the Presbytery was divided into two) now thirty ordained ministers, who are, according to the rule observed from the beginning, entirely supported by the freewill givings of their people.

A number of Deputies were present and gave addresses: The General Secretary of the Presbyterian Church of England, who had come to China expressly to attend these meetings, Mr. and Mrs. Sloan of the C. I. M., representatives of the L. M. S. work in Amoy, and of the Presbyterian Churches of Swatow, Formosa, and Manchuria. At one of the meetings several of the high Chinese authorities were present and offered their congratulations.

The book contains a number of photographs; among these is one of an Amoy church, the first church-building erected in China, and one of the Rev. Iap Han-chiong, who along with another was ordained in 1863, being the first ordained ministers in China; after serving as pastor for nearly fifty years he died a few months before the meetings took place.

T. B.

各國女子參政權運動史, THE SUFFRAGETTE MOVEMENT ABROAD. *Publishers*: 上海東新橋北首吉慶坊國光活版部. *Price* 50 cents.

Amongst the subjects at present occupying the Chinese mind the above takes a prominent place. The book before us shows considerable clearness of thought on the vexed question of Woman's Rights; and the author at times writes with a reasonableness that might well be copied by suffragists in the home lands. He quotes advocates of the movement in France, Germany, England, and the United States in a way that shews he has made a study of what has been, and is being, done in those countries to place woman "in her rightful place." In the United States he gives to women the honour of bringing the slave question to a head, and of influencing the launching of the Temperance Movement.

In a short review it is impossible to bring to notice every point touched on in this book, but it behooves missionaries to make a study of what the Chinese themselves are producing for the uplift of their country. This book is a fair sample of the books that are being produced daily by the Chinese Press. It is written in easy Wenli.

D. J.

BOOKS IN PREPARATION.

THE CHINESE RECORDER wishes to resume its quarterly announcements concerning books in preparation. A rather bad case of overlapping has been discovered, *viz.*, Bound's book on Prayer, which was being done by several. It has been published by the China Baptist Publication Society, Canton. Address correspondence concerning books in preparation to Dr. MacGillivray, 143 N. Szechuen Road, Shanghai.

Y. M. C. A. list.

- "A Life Sketch of Jesus," by Mr. Wu Kwang Kyen, a non-Christian scholar.
- "Introduction to Bible Study," by H. L. Zia.
- "The Character of Jesus," by H. L. Zia.
- "Claremont Tales." Revised by Thomas O. Summers.
- "The story of Robert Fulton," Frances M. Perry.
- "Spiritual Hindrance," F. E. Marsh.
- "The Teaching of Bible Classes," Edwin F. See.
- "Individual Work for Individuals," H. C. Trumbull.
- "How to Deal with Temptation," R. E. Speer.
- "Decision of Character," John Foster.
- "Guide Book for Students going Abroad," English and Chinese.
- "Social Service," (in Chinese).
- "Intercessory Prayer," by Dr. J. R. Mott.

C. L. S. list.

- Turton's "Truth of Christianity."
- Hasting's "Bible Dictionary."
- Bryce's "South American Republics."
- S. D. Gordon's "Home Ideals."
- "Popular Church History."
- "Christianity in Relation to Law and Government," (new "Tract for the Times").
- China Mission Year Book of 1914.
- "Great Souls at Prayer."
- Elizabeth Harrison's "In Story Land" } by Edith G. Traver, Swatow.
- Maud Lindsay's "Mother Stories" }

Correspondence

NEW UNION HYMNBOOK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I be allowed to draw the attention of the readers of the RECORDER to the fact that a new and enlarged edition of the Hankow Union Chinese Hymn Book is in preparation and will be issued in the autumn of this year?

I am, etc.,

C. W. ALLAN,

Secretary of Committee.

WUCHANG.

HOW TO USE THE PRESS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR; Amongst the matter which comes to my hand and which in due time will form part of the Year Book of 1914 I desire to give wide circulation to two good items.

(1) Extract from letter of A. B. De Haan, Pangkiachuang, Shantung. "Thank you very much for your letter enclosing list of ten books to be sent in rotation to leading men. I have a mailing list of 150 names and by sending to these men I feel we would reach at least 1,000 men of literary taste. I am convinced that we are not working the literary line hard enough in our direct evangelistic efforts. May I ask you to give me your best prices on the books named in lots of 150 mailed to separate addresses from Shanghai postage included."

(2) Extract from chapter of Year Book of 1914 on "The Development of a Mission Field" by Rev. Charles E. Patton, Kocho, South China.—"Bulletins, in which we are a firm believer, follow each other in frequent succession. On the wall of each chapel there is found a four feet square space outlined and titled "Bulletin Board." Here are posted bits of news from all over the field, for the interest of one part is considered the interest of the whole; reports of baptisms and enrolment of enquirers with an occasional brief pastoral epistle, to say nothing of announcements of coming events. For our last Annual Conference of Workers we prepared a full announcement, then cut it into eight parts. Instead of sending it all out in one instalment, weekly for eight weeks there came to each chapel a new section, each whetting a little more the desire to attend.

Posters on timely topics are posted to each chapel or group of chapels each month. A very satisfactory arrangement has been made with the local city daily newspaper by which we may publish news announcements free, use one or two columns as desired for a sermonette or anything we wish at a low fixed rate per column, or, best of all, enclose within each copy of an issue some up to date tract for distribution to the readers of the paper. We furnish the tracts and pay the extra postage, the newspaper does the rest as an accommodation.

From our bookshop lists of new books as published are sent out

and posted on the chapel bulletin boards. Each worker takes orders for books and sends them in to the book room.

A selected book is started monthly on a round of all our workers who enter the circle, remaining a month in the hands of each and eventually returning to the library. In this way at a nominal outlay for postage a worker may have 12 books to read during the year. A lending library is quite popular locally.

If missionaries generally acted along this line the literature societies would no longer need to lament the difficulty of reaching their constituency.

Yours truly,
D. MACGILLIVRAY.

CHRISTIANITY VERSUS
CONFUCIANISM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Little—practically nothing—has been said in the columns of the RECORDER against that serious campaign which has for some months been carried on against Confucianism and the traditional honours re-bestowed upon Confucius by a rescript of the President of China. If the movement had been started and led by agents of pagan religions, one would be able to understand and even to appreciate it. But by far the greatest opposition and fiercest storm came from Christian missionaries. Protest after protest from mission churches were sent to the Chinese Government. The Peking papers reported the curious spectacle of a united meeting of Christians, Buddhists, and Mohammedans sending a protest to the Chinese Government. The secretary of

the International Reform Bureau also thought it his duty to forward an enquiry to the President.

With regard to the rescript, foreign public opinion varies as to its real meaning. Some assert that Confucianism has thereby been made the state religion, others hold that it says nothing more than what it really says, *i.e.*, Confucius shall be honoured in the future as in the past. Let us put ourselves on the *non plus ultra* standpoint and say: "Confucianism is henceforth the state religion of China." Suppose this were so what right would missionaries of Jesus Christ have to oppose it? Some may say: "The republican constitution, which promises the same privileges to all religions, gives us such a right." As to the constitution everybody knows that there has been nothing more ridiculous produced in China than the republican constitution. We may pardon its compilers since they did it 'in haste.' A few books on the American constitution were hastily borrowed from the shelves of a missionary's library. The American constitution was *verbatim* translated—if I am rightly told—in one night, and the next day the President at Nanking swore upon it as the future State Law of China. Now granted that this document—which is now lying as a curio under the table—gives us a right to interfere, does our Christian faith and Christ's commission permit us to join in such movements? Our best authority—the word of God, Christ and the glorious company of apostles, also 'the noble army of martyrs'—decidedly say: "No." Our uniting with Buddhists and other pagan religionists is an act of weakness greater than has ever before been displayed

by Christian missions. Buddhists may desire to fight! Mohammedans may feel disturbed. But their religions are 'of man' and they are bound to come to nought. By combining with them, we have put ourselves on the same level. Is not our faith the *victory* which *has* overcome the world? The moment Christ ascended Calvary he prayed the all-victorious prayer: "Father, the hour is come: glorify thy son." Why should we fight against a smoking firebrand like Confucianism? Has not Christianity overcome the persecutions of the Roman Cæsars and triumphed over all pagan beliefs?

Methinks there is to-day in missionary ranks far too much of outward show and vain display; too much of 'lifting up our voices in the streets,' while faithful and quiet working seems to be steadily decreasing.

The kings of the world—the Confucianists of China included

—may take counsel together against the Lord and his anointed. We know what the pen of God writes of such counsels: "He that sitteth in heaven shall laugh." Our promise is: "All power is given unto me in heaven and in earth." "Go ye into all the world, and preach the gospel" "Behold, I send you forth as sheep in the midst of wolves." The constitution of China, in promising the same privilege to every religion, will in no wise alter this statement. But now as before the command of our captain remains faithful: "Fear them not." Therefore let us not combine with Buddhists and other pagan faiths in opposition against a system whose death-hour is at hand, and whose doctors are trying desperately to revive its life.

CH. W. KASTLER.

HANKOW.

Missionary News

Kuling Language School.

Plans have been perfected for the carrying on of a Language School at Kuling from June 15th to August 14th. A strong course of study has been prepared which, in addition to the more ordinary lines of language study, contains special courses on conversation. Such important subjects also as the Language of Prayer, the Sacred Edict, Lectures on the Chow Dynasty, the Analects, Chinese Proverbs, and Vocal Music and Harmony have been put into the curriculum. The faculty is composed of those well qualified to treat their respective subjects. In addition, there is to

be a course of popular lectures in English and six lectures in Chinese. The instructors give their services without remuneration, but the expenses of conducting the school are to be met by a system of fees according to which one can take any or all of the classes or lectures, as is desired. Students will be expected to provide their own text books as well as their own personal teachers. Information as to the course of study can be secured by writing to Bishop Roots, 43 Tungting Road, Hankow. After June 10th all correspondence should be addressed to Rev. E. C. Cooper, 30A Kuling.

New School for the Deaf.

The opening of a school for deaf children in the home of Tse Yao Sien (周耀先) Hangchow, Che. Province, is a very interesting outcome of the work done for the deaf in Chefoo. Mr. Tse is an honoured elder in the Presbyterian Church and his wife an unusually capable Bible-woman.

Their deaf son, now working in the Commercial Press with two of his classmates, is a graduate of the Chefoo School. A younger brother, not deaf, took the training offered at Chefoo and has now opened a school in Hangchow where he already has six pupils. With Mrs. Tse acting as matron it makes it possible for them to receive girls. Two are there now.

The opening of this school is a telling comment on the way the Chinese are going to handle such matters as this where there is a Christian community of the numbers and spirit of those in Hangchow. Mr. Tse has interested twenty of the leading Christians belonging to the five missions working in Hangchow, who have banded themselves together to promote this work. They are known as the "Founders of the Hangchow School for the Deaf," and there are men among them who are bound to make it a success. They propose to finance it without the aid of foreign funds and their only connection with the parent school is that on the invitation of the founders some one from Chefoo will visit and examine the pupils and help to keep young Mr. Tse, the teacher, in touch with new methods, etc., used in the home lands.

The opening of this school which is the direct outgrowth of years of labor at Chefoo is

most gratifying. It is hoped that other Christian communities will follow the lead of Hangchow and provide school advantages for deaf children.

The charge at the Hangchow School is fifty dollars for board and tuition for a school year of ten months.

Chinese Convention of the Foreign Christian Mission.

A Christian convention held in a Confucian temple and the educated non-Christian community requesting some of the convention speakers to address them in extra meetings in the temple, this ought to be considered as an evidence of some changes taking place in the attitude of Chinese in general toward Christianity.

The convention of the churches of Christ in China was this year held in Chuchow, Anhwei. From out-stations in the district itself came delegates a hundred strong, representing eighteen points. Added to this were forty more who came from Shanghai, Nantungchow, Nanking, Wuhu, and Luchowfu. There is a local membership connected with the church here of nearly three hundred. The church building was too small for such a convention and we had the boldness to ask for the use of the Confucian temple which has a large lecture hall that has not been used for years. It was granted for our use without a minute's hesitation.

A committee got busy, cleaned up the place, did some white-washing and decorated the place. The church was dismantled of its seats and other furniture and left to become the sleeping place for the delegates. After

the lecture hall had been fitted with a platform and the seats put in order, scrolls pasted on the pillars and lamps hung from the rafters, it became a new place. Way above the pulpit were the characters, "God of the Highest Heavens" and "Christ Our Savior." They looked strange when we remembered that we were in a Confucian temple.

We have never had such a uniform high order of addresses as we had the privilege of listening to in that Confucian temple. Shi Kwei-biao, our nearly-seventy-year-old evangelist so well known in this part of the Yangtse Valley, held his own among the brilliant young speakers. Perhaps the speaker most appreciated by the local educated people, who repeatedly attended the sessions, was Alexander Lee, who returned a year ago from America where he had been studying for some years. This consecrated young Chinese gave an address upon evil customs connected with weddings and funerals. The city people who heard him got together and asked that he later address them in a special meeting upon education in America. This was held on Saturday afternoon when most of the visiting delegates were being piloted up into nearby hills for a day's outing. The lecture hall was almost entirely filled with non-Christian but well-educated men. The magistrate and other local civil officers came specially to hear the address and some of them at its close gave short appreciative remarks. One man from the Kiangsu civil governor's yamen who was visiting the convention, did not hesitate to announce his own belief in Christianity. Mr. Lee was re-

quested by those present to again address them in the same evening upon America's moral standards.

Roughly speaking, those who were influenced by the convention could be divided into three classes. There were the non-Christian people the leaders of whom had kindly granted the use of the Confucian temple. These flocked to the convention in great numbers and not only listened to the addresses but studied the hymns, scrolls and reports posted about the walls. That they requested a special meeting for themselves showed how intensely they were interested and moved. Then there were the local Christians, many of them country farmers. The great meeting as well as the great speeches raised their enthusiasm to a high pitch and sent them back to their homes with determination to reach higher levels. Again there were the visiting delegates from large cities and populous districts. Chuchow is a small city in a thinly populated district. Yet these visiting delegates were deeply stirred by the things they saw of the work being done here. First, fully one-half of the total membership of the churches is to be found in this north-of-the-river district among these same country people. There is no group of wealthy educated literati in the district who would compare with those in regions on all sides of us.

But the Christian community has been able to do one thing, that is, enter into co-operation with the best men of the city and through a reform society start a series of practical reforms. Thus there has come about the cleaning of the streets, the building of a proper road, the development of a park, and the

setting of a higher moral standard. These were the things which stirred the delegates from the larger cities. They saw the possibilities of social service for their larger centers and also returned to their homes with greater ideals to strive for.

ELLIOTT I. OSGOOD.

CHUCHOW, ANHWEI.

Tokyo Chinese Student Mission.

A GROWING AND WITNESSING CHURCH.

Lately the Christian men have been reaching out to others and as a result fourteen were baptized into the church on March 8th.

I gather that our men go out among their friends proving by life and witness that there is a power in Christianity which is a desirable asset in the make-up of life, and men begin to feel that Christianity is profitable for the life that now is and for that which is to come. Then as a second step come talks on Christian evidence and the meaning of prayer. As a third step I call on the men with one or two Christian men who have been preparing them for my visit.

Come on one or two such visits with us. A Hupeh and a Szechuan man take me to the rooms of a third lately baptized. We chat for a few minutes till the others arrive.

Our visiting cards are exchanged, polite phrases pass about and we sit on rugs on the mats, Japanese style. First I get the three Christian men to tell the others a little of their soul history.

A. explains how three years ago he felt his need of help and asked for baptism before return-

ing to face the dangers of the revolution.

B. tells how a friend used to bring him to our Bible class four and five years ago. He didn't see much in it but on facing the perils of the revolution he often regretted he had not been baptized and on returning to Tokyo lately was baptized by me at the first opportunity. It was in his rooms we met.

C., a young student with joy on his face, tells simply of faith in Christ learnt during the last nine months. Then I turn to the six friends and ask for their reasons for desiring to know.

D. says he has gathered that persistence and the strength to carry a thing through to its conclusion come from Christianity. Is this so?

E. desires simply to know the story of the Life of Christ.

F. has a conviction that Jesus gives power. Is he right in thinking so?

G. has heard that Jesus is the Saviour of the world. How does this come about?

H. has come by chance to call on his friend that afternoon and is a little bewildered at finding himself in a small room full of people asking such pointed questions. He has no questions to ask. We sympathise with his position! He remains to listen.

K. feels that Christianity means universal or all-pervading love. We hear this very often. It may mean much or little.

Then I talk and explain* and, after an hour or so, we leave them to call on a man L. whose girl-wife, with him in Tokyo, is a baptized Christian of our Church in China.

We study Bishop Roots' catechism on the Creed, etc.

B. tells me on a card next day that E. & G. want to be baptized.

A. has had arguments with L. and persuaded him to be a Christian. L. keeps us to supper.

On Friday I met men by appointment in our hostel. On Saturday I met four more men for study. One of these was ready for baptism. Of the fourteen men baptized on Sunday one came from the Chinese Y. M. C. A. evening classes, two from our Church (The "Will and the Way") school, one through some English classes given by our governess. The other ten were brought in by our Christian men. Two or three of these had nearly been baptized in China and came forward with joy and conviction of their own accord. The others had been won in single combats with our Christian men.

There was a delightful 'feel' about the service and an exultation which was good to experience. After the service, the Christian men gave the newly baptized the right hand of fellowship. Their joyous and sympathetic welcome of the new men was such as to suggest to mind and imagination the state of things in the Early Christian Church.

After the benediction the men were asked to remain while some of the baptized gave reasons for their faith. Four spoke. M. said "In these latter days of trial we need to flee to Christ for refuge and safety." N. "We think of the darkness of China—the past and present darkness. We think also of the darkness of our own hearts because of sin and we *have* to find a way of Salvation." (I pointed out that God had found the way

for us and we accepted the way.) P. says for young men licence and lack of control is the great danger. What is needed is a control to which the freedom of man will bow. He found this control in the Gospel of Christ. Q., who was an older man and knew much of the China Inland Mission, emphasized the need of prayer.

In the afternoon S. R. Tan and A. went to Yokohama to preach to Chinese business men.

W. H. ELWIN.

Extracts from the Report of the General Secretary of the China Sunday School Union for the Year 1913.

History.

The year 1913 is notable in the history of the Sunday School Movement in China for the visit to the Far East of Commission No. 4 of the World's Sunday School Association.

In conjunction with the visit of this "Commission Tour Party" the China Sunday School Union held its First National Convention; sectional meetings also were held.

The attendance at these meetings was very large. In Shanghai a large proportion of the Chinese community was present, perhaps 8,000 people. In Nan-king several thousand attended. In Peking the Field Day meeting was held in the "Temple of Heaven" enclosure and a special service conducted on the Altar of Heaven.

About the middle of June Mr. Tewksbury left Moudon to attend the convention of the World's Sunday School Association Convention at Zurich. It was December 28th when he finally reached headquarters,

having been absent from Shanghai almost eight months of the year.

LITERATURE.

The Uniform Lessons.

The circulation of the International Uniform Lesson publications has continued to increase during the year. The greatest increase has been in Uniform No. 2, Pupils' Folder, which was issued this year for the first time.

A summary of the circulation of the Uniform Lesson Helps, from the formation of the Union up to the present time, is hereby appended.

1911:

Total per Sabbath:

1st	Quarter	26,950
2nd	"	27,525
3rd	"	30,550
4th	"	31,300

1912:

Total per Sabbath:

1st	Quarter	35,750
2nd	"	36,150
3rd	"	45,050
4th	"	44,100

1913:

Total per Sabbath:

1st	Quarter	48,400
2nd	"	59,800
3rd	"	59,720
4th	"	61,350

(Orders for 2nd Quarter 1914, 68,000.)

Pictures are of great importance in our Sunday School work. Not only do we have a large demand for the best foreign pictures, but there are many inquiries for pictures drawn by Chinese artists. Experiments have been made by the Sunday School Committee, the North China Tract Society and other organizations, with indifferent success, to secure a high quality of Chinese work. We need a Chinese Tissot, an artist who will make the parables of Christ live, in Chinese dress; an artist

who will faithfully study Syrian types and, with Chinese technique and consecrated talent, picture to Chinese eyes the Oriental Bible scenes and characters.

The financial statement shows that the Uniform Lesson circulation is on a sound financial basis.

The Graded Lessons.

The absence of the General Secretary has necessarily prevented further issues of this series. Three series have, however, been completed, and the sales of the same are indicated below.

To March 9 mos. Dec. 31.
20, 1913 interval 1913

Beginners First Year	5,850	1,600	7,250
Leaflets, Mandarin			
Primary First Year	974	1,646	2,620
Folders, Mandarin			
Beginners First Year	1,184	336	1,521
Leaflets, Wenli			
Junior First Year Pad,	2,731	591	3,422
Mandarin			
Junior First Year Pad,	711	120	831
Wenli			
	11,450	4,293	15,644

When teachers come to realize that at last the Sunday Schools in China have available a series of "text-books" comparable to the reader and arithmetic series used in the day schools, we can expect a great increase in the use of these Graded Helps.]

Teacher Training Series.

The reprints in English of our six Teacher Training books are finished and two volumes have been issued in Chinese translation. During the Secretary's absence in England Mr. Feng finished the first translation of Gregory's "Seven Laws of Teaching," and this will be the next book of the Teacher Training Series to be issued.

Teacher Training Certificates were first presented publicly at the Nanking Convention, by Mr.

Brown, Secretary of the World's Sunday School Association, and Mr. Heinz, to the young teachers in the Ku I Lan Sunday School.

Certificates have also been awarded to students who have attended the Kuling and Peitaiho Summer Schools of Method, to the Junior Preachers of the Moukden Institute, and to such

of the students in the Nanking School of Theology as have passed an examination in the work assigned, following a course of ten lectures delivered at the School by the General Secretary in the Fall of 1912.

The *China Sunday School Journal* has increased in circulation.

The Month

THE GOVERNMENT.

On March 18th, the New Constitutional Committee convened. Its main function is to reform the Provisional Constitution; the principal result up to date has been to increase the powers of the President. A sub-committee passed the following seven resolutions:—

1. The Provisional Constitution is to be abolished.
2. The main influence rests with the President.
3. The New Parliament will have nothing to do with the appointment of Cabinet Ministers and Ministers abroad.
4. A Privy Council will be formed.
5. There will be no Premier but a Secretary of State who will be responsible to the chief executive.
6. The President will have exclusive control over the finances in times of emergency.
7. The President can independently issue regulations.

Furthermore the new draft of the Constitution places all power in the hands of the President. These are summed up in the *North-China Daily News* as follows:—

"He may declare war and conclude peace; he makes all treaties; is the Commander-in-Chief of the army and the navy; appoints ministers; is authorized to create new offices and to promote and to degrade officials. Besides appointing the Privy Council, the Supreme Court of Administration, and the Audience Bureau, he is entitled to issue new regulations. He can limit the liberty of the people during a war or when war is threatened. Finally he can grant rewards and pardons."

Many of the recent movements of President Yuan are based on a memorial on political conditions in China prepared and presented by Mr. F. J. Goodnow, for awhile constitutional

advisor to the Government. At Wuchang a long despatch was issued by the President setting forth that he was forced into his present position. On April 3rd the Constitutional Committee appointed a committee of 15 to decide, among other things, how to take care of the ex-imperial family. During the month the Japanese protested against the Standard Oil Co.'s agreement on the ground that it was a violation of existing treaties.

NEW PRESS LAWS.

The *North-China Daily News* gives the following summary of the new press laws:—

"The draft of a new press law has been submitted by the Ministry of the Interior. It requires that an editor must not have served a term of imprisonment. Weekly papers must make a deposit of \$300 to the Ministry of the Interior when applying for the right of publication. Daily papers must submit the proof of the paper to the district police office each midnight before publication.

If a paper publishes judicial proceedings which are being held in camera, or diplomatic, military, or naval affairs which have been forbidden to be published, or false charges against the Government, or attacks on the form of government, it shall be liable to a fine not exceeding \$200."

The publication of these stringent regulations caused considerable consternation. There was some talk at first of Chinese newspapers going under the Japanese flag, but latter the idea seemed to prevail that it was so unworkable that it would not result in much.

SIGNS OF UNREST.

Rumours of incipient rebellion have been quite prevalent and it is evident that there is considerable unrest everywhere. In some cases the Government is taking excessive measures to head off any tendency towards open trouble. The discovery of bombs at Shaoshing created considerable excitement. There has been a noticeable reaction against Christianity in Hainan. Around Wusüeh bad characters have tried to take advantage of the state of unrest. There have been attempts in Canton to start a new Revolution. On April 2nd, Martial Law was proclaimed in Wuchang, Foochow, Nanchang, Chinkiang, and Canton. This was due to the activity of suspected rebels. On account of doubts of their loyalty the Szechwan Government disbanded the third division of the Szechwan army. A reign of terror has existed in Nanking where a relentless campaign has been waged against all suspected of sympathy with revolutionary ideas. On one day as many as nine so suspected were executed. A large number of students were recalled from Tokyo for political reasons. It is feared that such action will turn them into agitators against the Government.

ACTIVE BRIGANDAGE.

Foochow in Szechwan has been partly destroyed by brigands. In Southwest Hunan disbanded soldiers are terrorizing the country. Brigandage has also developed in Southeast Hunan. White Wolf still remains an active cause of terror, and of late the movement under him tends to take on a more political cast. Wordy proclamations have been put out calling attention to himself. After looting Kiangtsekwan, White Wolf and his band entered Shensi and there were rumours of danger to Sianfu. The movement was reported as developing an anti-foreign tendency, though later this was disproved. The Governors of Honan, Anhwei, Hupeh, and Shansi were made personally responsible by the President for any damage done to foreigners. The reports about a campaign against White Wolf are indefinite and the Government's failure to suppress these brigands has assumed the character of a scandal. The government troops do not appear to do much. On March 27th, they were reported defeated, on April 16th, however, a sharp reverse of the bandits was reported, but in general the position of White Wolf would seem to be, if anything, stronger than it was a month ago.

Missionary Journal

BIRTHS.

At Shasi, February 28th, to Rev. and Mrs. A. P. TJELLSTRÖM, S. M. S., a son.

At Hankow, March 3rd, to Rev. and Mrs. E. SOVIK, A. L. M., a son (Ansgar Edvard).

In England, March 5th, to Mr. and Mrs. E. TOMALIN, C. I. M., a son (William Wallace).

At Tuhshan, March 7th, to Mr. and Mrs. D. F. PIKE, C. I. M., a daughter (Faith Isabel).

At Lanchowfu, March 15th, to Mr. and Mrs. G. F. ANDREW, C. I. M., a daughter (Aileen Margaret).

At Pingyangfu, March 16th, to Mr. and Mrs. J. H. MELLOW, C. I. M., a daughter (Ruth Helen).

At Tatungfu, March 21st, to Mr. and Mrs. A. ALBIN KARLSSON, C. I. M., a daughter (Rakel Anna Charlotta).

At Shanghai, March 23rd, to Rev. and Mrs. FRANK RAWLINSON, Am. S. B. M., a son.

At Kiatingfu, March 26th, to Mr. and Mrs. W. H. HOCKMAN, C. I. M., a son (Donald).

At Luanfu, March 29th, to Mr. and Mrs. H. LYONS, C. I. M., a daughter (Jane Thomson).

At Sianfu, April 2nd, to Mr. and Mrs. JOSEF EM. OLSSON, C. I. M., a son (Sten Voss).

At Tientsin, April 17th, to Rev. R. E. F. and Mrs. PEILL, L. M. S., a son.

MARRIAGES.

At Yunnanfu, March 9th, Dr. E. S. FISH to Miss L. L. SHEPHERST. Both C. I. M.

At Christiania, Norway, March 14th, Mr. S. G. WILTSHIRE to Miss R. HJORT. Both C. I. M.

At Chengtu, March 28th, Mr. JOHN ALEXANDER THOMPSON ROBERTSON to Miss GEORGIA ELMIRA DAY, M. E. M.

DEATHS.

At Shanghai, April 1st, Margaret Blanche, wife of Rev. HENRY V. S. MYERS, D.D., in the seventy-seventh year of her age.

At Kaifeng, April 8th, Dr. Sidney H. CARR, C. I. M., from typhus fever.

ARRIVALS.

March 17th, Rev. and Mrs. STONE-LACK (ret.) and Miss M. R. NICHOLLE. All Eng. Bapt. Miss.

April 5th, Miss JEAN ADAMS, M. E. M. (ret.).

April 8th, Mr. and Mrs. S. GLANVILLE (ret.) and Mr. O. BRODIN. All C. I. M.

April 12th, Rev. COURTLAND VAN DEUSEN, Am. Pres. Miss.

April 13th, Rev. and Mrs. McCANN and three children (ret.) A. B. C. F. M., and Mrs. JAMES NEAVE and family (ret.) Can. Meth. Miss.

April 18th, Dr. J. HANNESTAD, Chihli Mission.

April 19th, Rev. J. W. STEVENSON (ret.) C. I. M., Rev. and Mrs. L. S.

HADLEY, Am. Pres. Miss., and the Misses HENNING and INDREBO, Norw. Luth. Miss.

DEPARTURES.

March 7th, Mr. and Mrs. C. W. HARVEY, Y. M. C. A., for U. S. A.

March 14th, Rev. D. DYE, A. B. F. M. S., for U. S. A., and Rev. and Mrs. W. E. CROCKER and family, Am. Bapt. Miss. (South), for England.

March 16th, Miss GEORGE and Dr. and Mrs. H. G. THOMPSON and child. All C. M. S., for England.

March 22nd, Miss O. M. TURNER, Miss M. TOTTEN SMITH. Both C. M. M., for Canada; Mr. and Mrs. F. O. LEISER, and Mr. and Mrs. F. M. MOHLER, Y. M. C. A., for U. S. A.

March 25th, Dr. J. M. FOSTER and Rev. J. SPEICHER. Both Am. Bapt. Foreign Miss. Soc., for U. S. A.

March 27th, Mr. and Mrs. A. H. FRANKE and family, C. I. M., for Germany.

April 3rd, W. E. MANLY, M. E. M.

April 5th, Mr. and Mrs. A. S. TAYLOR, Am. S. B. M., for U. S. A.

April 7th, Miss N. E. DOW and Miss H. STOCKS. Both Am. Ad. Ch. Mission, for U. S. A.

April 11th, Miss CHANEY, A. B. C. F. M., for U. S. A., and Miss J. SCOTT, C. I. M., for England.

April 12th, Mr. and Mrs. I. PAGE, C. I. M.

April 18th, Mr. and Mrs. W. H. STEWART, for U. S. A.; Mr. and Mrs. EDWARD EVANS, for Canada, and Miss MOFFETT, S. P. M., for U. S. A.

April 19th, Rev. F. R. SILBEY, wife, and family, M. E. M.

April 24th, Miss JENNIE CRAWFORD, Mr. and Mrs. COLLAN, Miss LEINE, and Miss RONKA. All Finnish Miss. Soc.

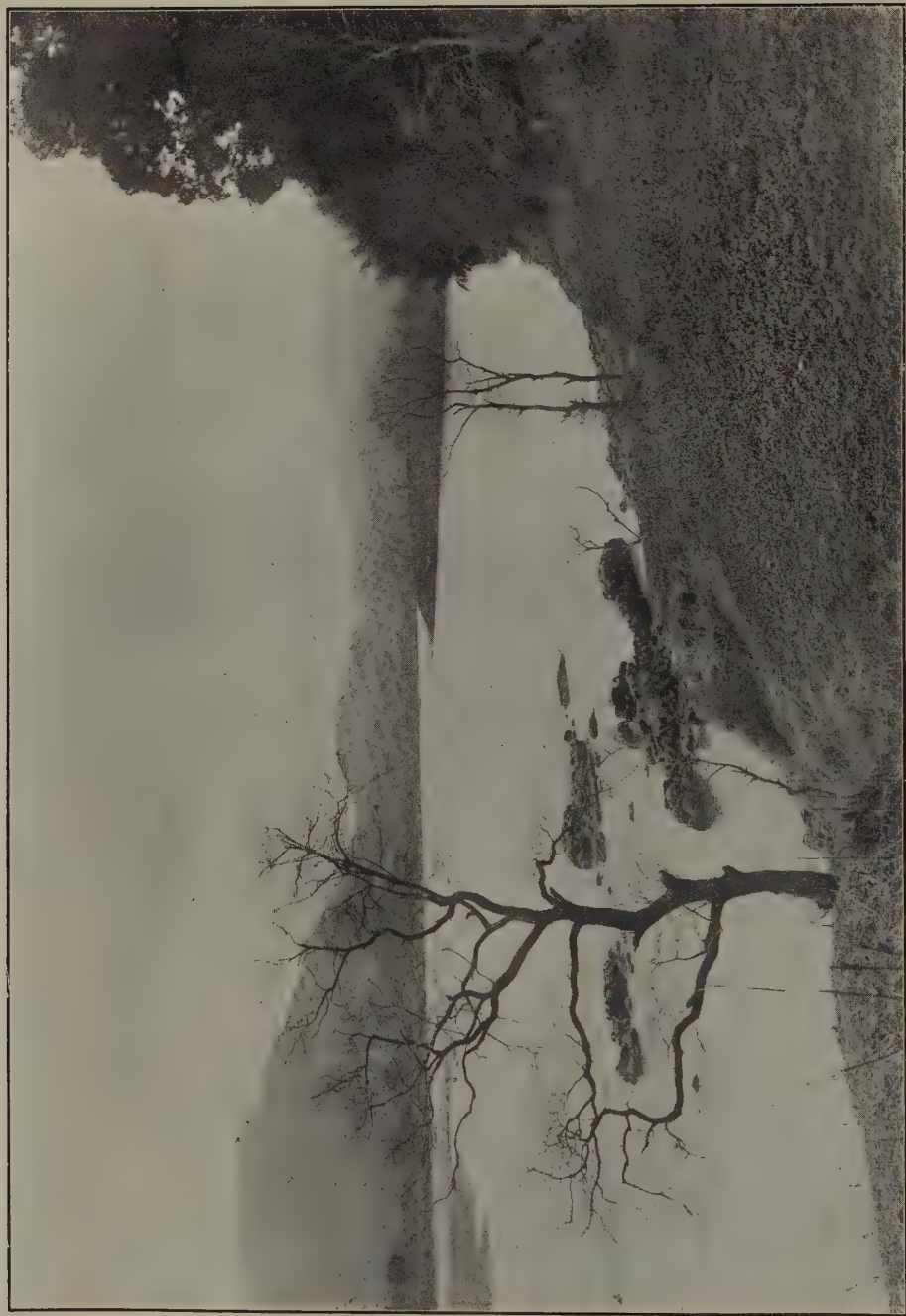


Photo by R. F. Fitch.

UPPER ENTRANCE TO CHIEN T'ANG GORGE.

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NO. 6

Editorial

The Spirit of the China Continuation Committee.

TO HAVE a national committee composed of missionaries *who can meet regularly* and bring to bear upon pressing problems representative thought is a new feature in mission work. If there is need for any committee then there is justification for what may be incurred in bringing this committee together. The assurance of the expenses of the members on the China Continuation Committee is a *sine qua non* to making that committee a practical body which will supersede many past attempts to handle tremendous interests by correspondence. With regard to the Budget of the China Continuation Committee, while it appears to be a new departure, yet it should be remembered that a large part of it is not due to the creation of new agencies and new needs, but to the correlation of pressing needs for efficient agencies, some of which already existed though in an inefficient and incipient state only. The China Continuation Committee has in the main gathered up a number of tendencies and attempts to do things along national lines that heretofore have largely failed because there existed no national body that could make them effective. In addition to being on a committee that has one essential of efficiency—mobility—the members of the China Continuation Committee are characterized by a spirit towards their work that will discover solutions to problems heretofore deemed insurmountable. The barriers in the way of interdenominational co-operation are fully recognized by all the members of the committee, yet it is also clearly

seen that a practical solution to the problem of attacking unitedly the outstanding tasks of Christianity in China is possible. This conviction is not weakened by the fact that the China Continuation Committee does not yet claim to have solved the problem; however, as one member said "the China Continuation Committee is the best practical proof now existing of Christian Unity." The excellent summary of "Mission Cooperation in West China" is another instance of the same nature. In both cases, to quote Mr. Davidson, "missionary problems have been viewed from the point of view of the whole Christian Church." Emphasis should be laid upon the fact that in the China Continuation Committee the Christian forces in China have united as never before. Love, brotherliness, Christian courtesy, missionary statesmanship, conscientious toleration of differing view-points,—these are the rays of varying intensity that together made the light of Christian reason which during a few strenuous days was turned upon the tasks that are already beyond the strength of any single Christian body in China to cope with successfully. While other things must not be forgotten, yet the chief asset of the China Continuation Committee is the Christian spirit which dominates its members and directs its progress.

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Main Ideas.

THE general trend of thought in the recent meeting of the China Continuation Committee is given in the brief report published in this issue. Each gathering of missionaries sees some one or two ideas take the lead; the China Continuation Committee does not differ from other conferences in this respect. Two stimulating notes were struck which none of those present can forget. There was first a distinct renewal of emphasis on evangelistic work. Evangelism was frequently referred to as the most important subject under consideration. It stood out as the chief problem before the Christian forces in China. It became evident that a wave of interest in evangelistic effort is stirring the missionary body everywhere. One delegate said that it appeared to him as "though the consciences of missionaries were awakening to fresh interest" in this vital theme. The report of the Special Committee on Evangelism which was presented to the China Continuation Committee was truly inspiring and stimulating. Lack of space has prevented us printing the report in full, but we have included in the Missionary News Department the "Suggested Programme of a

Forward Evangelistic Movement," and hope that in some way the entire report will be scattered broadcast throughout China. The suggested programme presents an opportunity for evangelistic effort which has never been equalled. A concentrated study of the needs of evangelistic work at the summer resorts, as is proposed, should result in yet greater efforts. The RECORDER, acting on the suggestion of the China Continuation Committee, will publish digests of the findings of these evangelistic conferences, giving, if necessary, a special number to the subject. The interest in evangelistic work culminated in the extending of a unanimous call to the Rev. A. L. Warnshuis to become National Evangelistic Secretary. The significance of this call cannot be overestimated and we hope that the way may be made clear for its acceptance.

Interest centered again in the realization of the possibilities along the line of international denominational co-operation. This arose out of references to the present interest in Missions in Germany, reported in our Missionary News Department, and the presence in a session of the China Continuation Committee of certain German brethren interested in medical work in China. Along the line of co-operation extending beyond purely national lines a start has already been made, but it was evident to the committee that in the immediate future a forward movement will take place in this respect. It was thrilling to catch a vision of Christian forces that had overcome all the retarding limitations of national and denominational ties united in a larger interest—the extension of the Kingdom—which must be above such limitations before it can enter into its inheritance. In the prominence given to these two ideas the China Continuation Committee has uttered a call to the whole missionary body to go forward another step in our world-wide conquest.

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Representation on the China Continuation Committee.

THE question of direct representation on the China Continuation Committee naturally came up for discussion, not only because it is one of the funda-

mental problems of the China Continuation Committee, but also because action looking towards more direct representation on the China Continuation Committee has been taken during the year by several organizations interested therein. While speeches were made pro and con yet there was no long discussion and

those present had no difficulty in deciding that the China Continuation Committee must go on and do its work without an immediate change. It is a question of efficiency over against that of full and direct representation and the committee felt that the first thing is to get something done before proceeding to reconstruct itself. Time alone can determine the wisdom of the present basis of membership. While it is a departure from a strict democratic procedure, yet it is in keeping with certain subtle changes that appear to be going on in the development of organizations and governments; and we do not want to hold on to direct representation if a better way than the extreme democratic method can be found. Furthermore, the China Continuation Committee is a national body, and strictly speaking the membership on it should be confined to those interests which have national organizations. But denominational consolidation has not advanced very far. The number of national denominational organizations are few and the status of some of these is hard to define. The China Continuation Committee is ahead of the situation and must help to solve it. Whether, when all the denominations have national organizations like the China Council of the Presbyterian Church, this matter will have to be adjusted, we do not venture to prophesy. It is possible that by that time some other better method will be found. In the meantime all important interests have those who intimately understand them to speak for them in the China Continuation Committee when necessary. This new organization is on trial. Time must be allowed for the test.

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A Case in Point. THAT direct representation on such committees as the China Continuation Committee does not necessarily solve the problem is seen in the following quotation from a letter from Mr. J. H. Oldham, secretary of the Continuation Committee of the Edinburgh Conference.

Furthermore, this method would fail altogether to make the committee really representative of missionary experience and of the different departments of missionary work. This difficulty has at once been experienced in India. When the sixteen members of the National Council were appointed by the eight Provincial Councils, it was found that the National Council, even when the nominations have been made for the eight places to be filled by co-option, would contain only five Indian representatives, that there would be no representative of the great Syrian Churches and none of the Indian

Christian community in Bengal. Though half the foreign contributions to missionary work in India are from America, the new Council would have had only four American missionaries. There was only one representative of the Continental missionaries, though the Lutheran community alone numbers 216,000 Christians. There were only three women in the Council and only two medical missionaries. Several of the most experienced missionary workers whose help was indispensable were not elected. Such results must inevitably follow where bodies appoint independently without knowledge of what the other appointing bodies are doing, and without any opportunity of considering the situation as a whole. The National Missionary Council in India found it necessary at its first meeting to increase the number of members from the original proposal of twenty-four to forty-two, the Provincial Councils being allowed to elect each three members, while eighteen members apparently are to be co-opted.

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“A Truce of
God.”

THE *Living Church* of April 4th, 1914, contains a letter from the Advisory Committee of the Commission on the World Conference on Faith and Order, which contains some significant suggestions. We are glad to give them special prominence in the following quotation :—

This proposal has already received the approval and co-operation of a large number of Christian Churches ; approaches are being made to others as rapidly as possible ; so that we hope that ere long its world-wide representative character will be established beyond peradventure. In the work of preparation for its convening, we have no authority to desire to enter into a discussion of the important questions which the conference itself will meet to consider. It is our immediate concern to take whatever measures may be advisable to secure the best possible presentation to the Conference of the matters to be considered. In so doing, we cannot, however, remain indifferent to present conditions which may either promote or tend to thwart the purposes and hopes which the approaching World Conference should fulfil.

At the present moment some of the important issues have suddenly become matters of renewed controversy. From the mission field the long-outstanding problem of Christian unity has been brought by the providence of God and set directly in the way before all Christian communions. It cannot longer be passed by. The great interests which Christian people of every name have most at heart call for its solution. But solution cannot be secured by surrender. It must be preceded by conference. Before conference there must be truce. The love of Christ for the world constrains us to ask you to join with us and with His disciples of every name in proclaiming among the Churches throughout Christendom a Truce of God. Let the questions that have troubled us be fairly and clearly stated. Let scholars, Catholic and Protestant, give freely to

the people whatever light from their historical studies they can throw over these subjects. More than that it is of essential importance for us to seek to understand what in the religious experience of others are the things of real value which they would not lose, and which should be conserved in the one household of faith. We pray also that each Christian communion may avoid, so far as possible, any controversial declaration of its own position in relation to others, but rather that all things be said and done as if in preparation for the coming together of faithful disciples from every nation and tongue to implore a fresh out-pouring of God's Holy Spirit.

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Union in the United States.

THE desire for union is closely affecting certain phases of mission work in the United States. The situation is influenced very powerfully by the attitude of the annual meeting of the Board of Secretaries. During some twenty years these secretaries have been coming into closer touch and since the Edinburgh Conference there has grown up a decided opposition to the support of mission interests or the work of individual missionaries which do not come within the scope of their regular work. Within recent years two societies have endeavoured to gain the consent of this conference to solicit funds for their work but have failed. These were the Paris Mission Society and the Sudan United Mission. The reason for this apparent lack of Catholicity is due to the fact of an increase of those missionary enterprises which are outside the regular work of the leading mission societies. Furthermore, the greatly increasing work of all the Home Societies makes larger demands for money. A factor in the situation, which acts as an irritant, is that some of the enterprises appealing for funds are not wholly wise. It appears as though the growth of interdenominational enterprises has caused among other things a tendency to emphasize and conserve denominational interest. It does not necessarily mean opposition to union effort, but it does show that the multitude of interests appealing to the home constituency has multiplied to the point where it is embarrassing. Of the interdenominational societies a few stand out as having an entrée to the home constituency which others do not enjoy or at least have in a much less degree. These are the China Inland Mission, the American Bible Society, and the Young Men's Christian Association. Missionaries might help to relieve this situation by endeavouring to concentrate their appeals to the home constituency.

World Evangelization
and Christian Unity.

No country on the earth yet merits fully the title "Christian." Realization of this, in what are spoken of as "non-Christian" lands, is a fact now to be reckoned with. In some quarters Christian work at home is confronted with the problem of decreasing numbers. Side by side with missionary effort goes intense evangelistic work at home. The increasing number of Christians in non-Christian lands is bringing about a similarity between the work to be done there and the work being done at home. The problem of the evangelization of the world is approaching a new phase. So called non-Christian lands are spiritually much darker than the lands from which the missionaries come, yet the missionaries leave behind them a problem of evangelization that is still only partially solved. Tremendous evils confront the missionaries and the home supporters of missions, and some of the tasks in mission lands and at the home base differ only in degree. Since the whole world is now linked up so closely through easy methods of communication the conditions of one part are more or less known to all. It is possible for people in mission lands to have an idea of conditions at the home base which corresponds to the hazy ideas about mission work of a good many home Christians. Evangelistic effort to be effective must be more widespread and comprehensive. The hour of an evangelistic campaign of a magnitude never before seen is about to strike. There is emerging into the consciences of Christians everywhere a new appeal—the vision of a world task big enough for all to work at together. It is at this point also that the problem of Christian unity will first be solved. Christian unity is not only necessary, because of the relation of Christians to the one Master, but is also necessary in order that the task of the evangelization and the uplift of the world may be attacked as never before. We have had a world missionary conference. We are talking of a world conference on faith and order. The next thing is a world conference for a world-wide evangelistic campaign. It is in this direction that we are tending; not to settle the riddles the theologians of all ages have left us, but to meet the world's need of the heart-touch of the One Saviour. We desire first to see this valley of dry bones peopled with living souls. How they can express their lives can wisely be left unsettled for the time being.

Contributed Articles

Impressions of the Second Meeting of the China Continuation Committee

THE China Continuation Committee, judiciously abbreviated to the 'C. C. C.' dates from the National Conference held in Shanghai in March 1913, and the appointment of this committee was rightly regarded as the most out-standing and important action there taken.

As that National Conference, and the various Sectional Conferences which preceded it, recede into the past and are more or less lost sight of, it is not unnatural that there should be uncertainty in some minds and misapprehension in others, as to what the C. C. C. is, and hopes to accomplish.

It goes without saying that it is not a body which assumes to exercise *authority*, for it has none, and could not use it if it had it. It is not a delegated body chosen by missions, for in that case it must comprise at least several hundred members, who if chosen would probably never actually assemble. It is not composed of members of different branches of the Christian Church selected according to any numerical ratio, either of the missionary bodies or of Chinese Christians, nor is it drawn proportionally from the different parts of China.

In no one of these respects is the C. C. C. "representative," and yet in a larger and a more important sense it *is* in each and in all of these ways representative. This is not, however, to affirm that the present membership is the best possible, which is quite likely not the case; but it is the best which, under its limitations, the National Conference of 1913 was able to select. No one has yet been able to suggest any *better* method of securing a compact and a workable body which can serve as a medium of communication between all the (Protestant) missions in China at any time and in regard to any subject. During the past year the foreign secretary, Mr. Lobenstine, was for a considerable number of months absent on furlough (at no expense to the Committee) and the Chinese secretary, Mr. Ch'eng Ching-yi, was obliged to go in quest of health after his arduous exertions in 1913. Had these secre-

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

taries been able, as planned, to visit different parts of China and explain the rationale and means of working of the C. C. C., the results would have been immediate.

This is hoped for during the coming year.

Even as it is, the C. C. C. has shown that it has a wide field and an unsuspected range of activities. It has already become a valued clearing-house between missions and between many different lines of missionary work.

Forty-five busy men and women, many of them Chinese, came together from widely distant parts of China, from Manchuria and from Canton, from Peking and from Chengtu, and spent a week of hard and exacting toil, endeavoring to face the combined problems of present-day mission work in China with courage and with constructive co-operation. There was developed in regard to ends to be attained no difference of opinion worth naming, and on the other hand there was substantial unanimity as to the means to be used. The Advisory Council of the Educational Society of China—which met a day in advance of the C. C. C.—the Sunday School Union, the various literary agencies of missions, the Evangelistic Association, are all looking to and increasingly coming to depend upon the C. C. C. for effective harmonization of their activities. The numerous permanent committees appointed heretofore by the General Conferences, have for the most part soon found themselves unable to accomplish what they were intended to do, because they could never actually assemble. Alone among such organizations the C. C. C. is from the first placed upon a promising footing of permanence, because *the expenses of its members are guaranteed*. This it is safe to say has never before been done. While it is difficult to achieve it can be done, and it will be done, and ere long the wonder will be that it was not done much sooner. The call, in response to the unexampled openings all over China, for a National Evangelistic Secretary, profoundly stirred the committee as we believe it will stir China. In this age of struggle for efficiency, missions too must be made efficient. The demand for a specially qualified man to assist in this attempt marks a long forward step.

The secretaries of the C. C. C. as well as its Executive Committee, are men of faith and men of action. This obvious fact, the deep sense of divine leadership in all this movement, the unprecedented opportunity facing us, should be to every

reader of these lines a call to thanksgiving, and to prayer that in an ever increasing degree we may all be one—and that thus we may do better work and more of it.

The Second Meeting of the China Continuation Committee

E. C. LOBENSTINE.

THE second meeting of the China Continuation Committee was held in Shanghai in the Union Church Hall, May 8th-12th. The first meeting, held at the close of the National Conference in March 1913, was merely for the purpose of organization. This was, therefore, the first meeting at which the committee as a whole came together to face the duties assigned to them by the conference, to which the Continuation Committee owes its existence.

Bishop Roots, the chairman of the Continuation Committee, reported that four meetings of the Executive had been held during the year. The Executive Committee consists of fifteen members, of whom three are resident in Chihli, one in Shantung, one in Shansi, one in Hupeh, two in Kwangtung and the remainder in Kiangsu.

Seven special committees were appointed last year. These have carried on their work largely through correspondence, owing to the fact that their members were too widely scattered to get together for meetings. All were, however, able to hold a meeting on the day preceding the annual meeting of the Continuation Committee, but even then it was not possible to bring together all of the members of these committees. The reports brought in show that real progress has been made, and that experience has been gained that will make the work of these committees more efficient in the future.

The membership of the Continuation Committee was limited by its constitution to sixty. At least one-third of these must be Chinese. As originally constituted the committee was composed of fifty-one members. The number has been increased during the year to fifty-eight. Of these twenty were Chinese, eighteen were from Great Britain and Canada, seventeen from the United States, and three from the Continent. The members are from twenty-four different missionary societies and represent fourteen provinces. At this meeting, by a

unanimous vote, the constitution was amended so as to allow for a total membership of sixty-five instead of sixty. The term of office of one-third of the members expired at this meeting, and they were either re-elected or new members were elected in their places.

The attendance at the annual meeting was excellent. Forty-five members were present and the excuses sent by the others showed that their failure to attend was not due to lack of interest, but to circumstances they could not control. Two members came all the way from Chengtu to attend the meeting. Both of these are men who have for years been on the West China Advisory Board, and their presence at the meeting will do much to link Christian work in the great Western Provinces more closely to that of Central and Eastern China. The absence, owing to illness, of the Chinese secretary, Pastor Ch'eng Ching-yi, was greatly felt, and the work of the committee must be seriously handicapped until his return, which will, it is hoped, be in the early fall.

The spirit of harmony and the desire for closer co-operation between the various Christian forces at work in China were even more marked at this meeting than at the conferences of last year. This was manifest in all of the discussions, but was emphasized in a special way at one of the sessions at which were present by invitation a deputation from the Basel Missionary Society, now on a tour of inspection of their mission work in China, and two representatives of the Medical Missionary Institute in Tübingen. These latter gentlemen are visiting China in order to determine whether to open an independent German Medical School in Kwangtung Province, or to combine with one of the already existing schools. The following resolution passed at the meeting voices the feeling of those who were present: "The China Continuation Committee views with great satisfaction the growing number of union movements in educational and other work which include missions of two or more nationalities. Experience abundantly proves the broadening and enrichment which comes from such union. International co-operation in missionary effort is of peculiar importance in China at the present time. The rivalry for political and commercial advantage on the part of foreign powers, some of which are those from which missionaries have come, was never more keen. The recent success which has attended missionary efforts renders it liable to the misinterpreta-

tion of being an agency for the promotion of national or commercial aims. The union of the missionaries of different nationalities working together with one mind in one enterprise for the glory of one Lord is irrefutable proof of the simple and unselfish motive of missionary work."

It will be remembered that the National Conference of last year put itself on record as believing that "the time is ripe for a great forward movement in the evangelization of special classes in cities." The conference appealed "to the Churches in China to plan together for a co-ordinated Evangelistic Campaign in the immediate future, beginning with the larger cities" and requested "the China Continuation Committee to take such action as may be necessary for the prosecution of such a campaign." In accordance with this request the China Continuation Committee appointed last summer a small committee to get into touch with the Evangelistic Association and with the Young Men's and Young Women's Christian Associations, both of which were known to be making plans for special meetings of this kind. The report of the committee was presented by the acting-chairman, Dr. Wm. E. Taylor. The committee recommended that the Continuation Committee should definitely accept the responsibility, laid upon them by the National Conference, and should appoint a Committee on a Forward Evangelistic Movement, to take such steps as may be necessary for the prosecution of this work, and that they should secure as soon as possible a National Evangelistic Secretary. The Continuation Committee recognized the great importance of these recommendations. It was evident to all that the present openings for evangelistic work are greater than they have ever been, and that the Churches are not as yet uniting in making plans in any ways commensurate with the opportunity. The committee felt this call to go forward as indeed a call of God, and decided accordingly to appoint the proposed committee and to call a National Evangelistic Secretary to give his entire time to this work. Before adjournment the committee extended a call to the Rev. A. L. Warnshuis of Amoy to accept the position of National Evangelistic Secretary, and a special deputation has gone to Amoy to explain the nature of the call to Mr. Warnshuis' Mission.

The Special Committee on Survey and Statistics (chairman, Rev. E. C. Lobenstine) reported that some progress has been made in connection with the survey of religious conditions

in several of the larger cities, and also in a survey of those sections in China which are largely unoccupied, but that they were not as yet prepared to make a full report. Much valuable work has also been done in connection with educational surveys by Dr. F. D. Gamewell, the Secretary of the Educational Association of China. The Committee recommended that these surveys be continued, and that several other lines of investigation be carried on at the same time. The Committee further urged "the adoption as it stands of the statistical schedule prepared by the Edinburgh Continuation Committee for world-wide use, rather than delay in any way the issue of a uniform or standard scheme found suitable as a general basis, and to exhort all missions working in China to recommend its adoption, both at home and on the field, with the understanding that in all cases, where amplification or further detail is required in any locality or department, these can be secured locally or departmentally."

It will readily be seen what an immense help it will be to those who wish to profit by the lessons which can be learned from a careful comparison of the work of different societies, and of the same society in successive years, if such uniform returns can be secured. It became evident, however, to the committee that there is need of having someone specially trained and free to give his entire time to the work of collecting and comparing the statistical returns of all of the societies and churches. It was accordingly voted "that in the judgement of this committee there is an imperative need for a trained statistician, and that the Executive Committee include provision for the same in the annual budget."

The Committee on the Training and Efficiency of Missionaries (chairman, D. E. Hoste, Esq.) recommended that a special commission consisting of Messrs. Pettus, Baller, and Rawlinson be appointed to visit the language schools thus far opened in China, "to study the aims and methods of each institution and to draw up a report of their investigations to be submitted with recommendations to this Special Committee." The committee also called attention to the fact that there is danger at the present time lest young missionaries fail to acquire that personal touch with and knowledge of the Chinese people, which is one of the most essential parts of a missionary's equipment, and advocated "that arrangements should be made for young missionaries, during the year or two subsequent to their leaving the language school, making journeys into the country and residing for a few weeks at a time at out-stations in their districts, in company with a Chinese preacher or teacher."

The Committee on Theological Education (chairman, Rev. J. C. Gibson, D.D.) confined their attention in their report to

the question of the Theological Colleges or Seminaries as contrasted with Training Schools for Catechists or Lay Evangelists. The committee had a well attended meeting at which were present representatives from Anglican, Baptist, Congregational, Lutheran, and Union Seminaries, at Nanking. The committee outlined the subjects that, in their judgment, should be included in the curriculum of the theological colleges. In addition to those topics which have probably appeared on the catalogues of most of the schools of this class there are added such subjects as Sociology, Religious Pedagogy, Sunday School Methods, and New Testament Greek. The committee also reported that they consider it advisable "that where theological students have previously studied any European language, this language be employed in the theological college, so as to conserve and make more useful the knowledge which the students have already acquired." The Rev. E. W. Burt was asked to prepare a list of Chinese theological books which have been found useful in the different departments.

The Continuation Committee at this meeting decided to undertake the responsibility for preparing and publishing a China Church Year Book in Chinese, and it is hoped that the first copy can appear in the fall of this year. The Committee on Uniform Terms, a Hymn Book, and a Book of Prayers has been greatly hampered by the absence of its chairman, Pastor Ch'eng Ching-yi. Mr. Zia Hong-lai has acted as chairman during the past few months, and the committee has been carrying on work by correspondence. They reported progress, and it was voted that the committee be continued.

The chairman of the Committee on Christian Literature, Rev. D. MacGillivray, D.D., called attention to the great need for closer co-operation between the different Tract, Literature, and Publication Societies working in China, and the Executive Committee was requested to call a round table conference of representatives of these societies at an early date to consider what can be done to improve the situation.

The Continuation Committee has no special committee on educational or on medical work, but seeks to assist as far as it can both the Educational Association of China and the Medical Missionary Association. Dr. F. D. Gamewell, the secretary of the Educational Association of China, presented a report from the Advisory Board of that association. This report calls attention to the special need at the present time of developing the system of mission elementary schools, and asks the support of the Continuation Committee in the Elementary School Campaign, which the Educational Association is proposing to undertake. The committee accordingly passed the following recommendation: "The committee

would call the attention of the Mission Boards and the Missions in the field to the report of the Advisory Council of the Educational Association of China, and would strongly emphasize the importance of the proposed campaign for the improvement of Christian elementary education in China, and the necessity at the present stage of educational progress for the more thorough and efficient equipment of these elementary schools. To this end we would urge a careful investigation by each mission into the present condition of its elementary schools and that it take such steps as it may find practicable to bring these schools up to as high a standard of efficiency as possible."

The question of the relationship of the China Continuation Committee to other organizations such as the Edinburgh Continuation Committee, the Missions and Churches, the Federation Councils, the China Sunday School Union, the Evangelistic Association, etc., occupied the greater part of one session. Two missions and one of the federation councils had sent communications to the committee asking that the constitution be so changed as to allow the missions and councils to elect representatives on the Continuation Committee. The desirability of linking the committee more closely to the missions, the churches, and these other organizations was at once recognized. But, after a careful facing of existing conditions, the committee passed the following minute: The committee is "of the opinion that it would be highly inexpedient to introduce such a radical change in its constitution at this early stage of its existence. It would express its sincere hope that the work of the committee as at present constituted will show that it is well able to help all the provincial and other federated organizations and the still unfederated work throughout the land. It is the fixed resolve of the committee to endeavour in every way possible to continue to pay due attention to the representative character in the composition of the committee required by the Constitution. (See Article III.) The committee would assure all representative bodies of its desire to preserve and foster in every possible way the most cordial relation with them." It was further resolved: "That we urge federation or other provincial councils or committees to co-operate in every possible way with this committee, and that where provincial bodies do not exist we record our earnest desire that it may soon be possible to form them. Further, we would point out that where members of the Continuation Committee are members also of their provincial councils they will form a link between the provincial and the national organizations. Where a province is not represented on the Continuation Committee, we should do all possible, through the Survey and the Executive Committee to get into touch with the provincial organization."

The honorary treasurer of the committee reported the total receipts for the year April 1st, 1913, to March 31st, 1914, to have been Mex. \$11,887.10 and the expenditures \$6,646.97, so that the committee closed its first year with a balance in hand. The expenses for the coming year will be considerably heavier. The members of the committee have, however, gone forward believing that the work entrusted to them is one that greatly needs to be done, and they have undertaken to secure the sums necessary to make this work a success.

Before adjournment the committee appointed the following special committees :

Survey and Statistics, Rt. Rev. L. H. Roots, D.D. (chairman).

Theological Education, Rev. E. W. Burt, M.A., (chairman).

Forward Evangelistic Movement, Rt. Rev. H. McC. E. Price, D.D., (chairman).

The Chinese Church and Church Unity, Rev. J. Campbell Gibson, D.D., (chairman).

The Training of Missionaries, Rev. Frank Rawlinson (chairman).

Business and Administrative Efficiency, Mr. F. S. Brockman (chairman), Rev. O. L. Kilborn, M.D., (vice-chairman).

Uniform Terms, A Hymn Book and Book of Prayers, Zia Hong Lai, Esq., (chairman).

Social Application of Christianity, C. T. Wang, Esq., (chairman), R. J. Davidson, Esq., (vice-chairman).

Sunday School Work, Rev. A. P. Parker, D.D., (chairman).

The chairmen of these committees met with the Executive on May the 13th, to discuss how these special committees should be organized, in order to do the most effective work during the coming year. They are appointed to serve all of the missions and churches in China, and are, therefore, *at your service*. The secretary of the Continuation Committee and the chairmen of the special committees will welcome any suggestions as to how to make their work of most value, and will be glad to answer as far as they can questions regarding the work committed to them. You can greatly assist the committee in its desire to serve as a clearing house of information regarding Christian work in China by sending reports of your work to the secretary and by having the Continuation Committee placed on your mailing lists for all reports and circulars issued by you.

NOTE.—A somewhat fuller statement of the proceedings of the meetings will soon be printed, and copies may be obtained free of charge by writing to the secretary at the office of the committee, 29, North Szechuen Road, Shanghai. A copy of the full minutes will be sent to each of the Mission Boards carrying on work in China, and to the secretary of each of the missions in China as far as their names can be obtained. Others may secure copies upon application to the secretary, as long as they hold out.

GROUP TAKEN ON THE CELEBRATION DAY OF DR. POTT'S 25TH PRESIDENTIAL ANNIVERSARY.



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1. Prof. F. C. Cooper. 3. Dr. Wu Ting-fang. 4. Dr. F. L. Hawks Pott. 5. Right Rev. F. R. Graves. 6. Dr. Y. Y. Tsu.

Mission Co-operation in West China

R. J. DAVIDSON.

BY West China is meant the three provinces of Szechwan, Yunnan, and Kweichow. Only one society conducts missionary work in the province of Kweichow, and two in Yunnan, and while both provinces have been associated with union movements from the beginning, Szechwan has taken the most prominent part owing to the larger number of missionary bodies represented there.

The West of China, owing to its geographical position, is largely cut off from the other provinces of China. Its chief and almost only means of communication with the outside world is the Upper Yangtze, with its rapids dangerous to navigation at all times of the year, and—until quite recently, when a steamer has plied between Ichang and Chungking during the summer months—unnavigable during three or four months of the year. Shut away by its great mountain ranges from the rest of China is one of its richest and most populous provinces, an area as large as France and with as many people as Germany. Here for the last three decades missionaries have had largely to solve their own problems, and work out their own methods, with little assistance from the fellowship and counsel of those engaged in the same work nearer the coast. The West has not been out of sympathy with the East of China, but conferences and committees held for the discussion of missionary problems in Shanghai and Hankow were out of reach of the workers in Szechwan and the West; it has, therefore, to a large extent been a self-contained unit. The solutions it has found for its problems are in some ways diverse from those adopted in the East; the nomenclature is different, but the organizations are inspired by the same spirit.

The missionary organizations represented in the three provinces are as follows:—

American Baptist Missionary Union	...	Sze.
China Inland Mission	... ..	„ Yun. Kwei.
Canadian Methodist Mission	... ..	„
Church Missionary Society	... ..	„
Friends' Foreign Mission Association	... ..	„
London Missionary Society (some years)	... ..	„
Methodist Episcopal Mission	... ..	„
United Methodist Mission	... ..	„ Yun.
Foreign Christian Missionary Society	... ..	Tibet.

British and Foreign Bible Society.
American Bible Society.
National Bible Society (Scotland).
Young Men's Christian Association.

In the following pages is given a brief outline of the history of the experience of these societies in one aspect of missionary labour in West China,—that of co-operation and union,—and it is hoped the experience gained may be of profit to those engaged in the same service in other parts of China.

CO-OPERATION IN EVANGELISTIC AND CHURCH WORK.

In the summer of 1886 a serious anti-foreign disturbance took place in the city of Chungking, the most important commercial centre in the province of Szechwan, resulting in the destruction of all mission property and the vacating of the city by all protestant missionaries. Christian work was being carried on by only two missions, and the agents of two Bible societies. Besides the city of Chungking, the capital, Chengtu, was the only other city in the province occupied by protestant missions, and that by one mission alone.

It was not until 1888 that two other cities, Paoning and Wanhsien, were opened for missionary work. For several years great difficulty was met in obtaining a footing in the cities of Szechwan, largely owing to official opposition, though the people themselves were friendly and hospitable.

By 1889 seven missionary societies and three Bible societies were represented in the province of Szechwan, and many problems relating to the furthering of missionary effort arose, which affected most of these bodies, and made necessary mutual consultation as to methods of procedure. The opposition to foreigners residing in the province had somewhat subsided, and it had become necessary to come to some agreement as to the sphere in which each of the missions should conduct its work. It was therefore decided to call a conference of missionaries for the discussion of matters of common interest and the promotion of spiritual uplift.

The most important topic of the conference was introduced in a paper by Rev. J. H. Horsburgh of the C. M. S. on "Division of the Field." This paper and the discussion on it resulted in the appointment of a committee to devise means whereby mutual arrangements could be arrived at regarding, not so much a division of the field, as co-operation in occupying the field to the best advantage. The committee brought

in a proposal for the formation of a West China Missions Advisory Board : this proposal was adopted by the whole body of 70 or 80 missionaries present. It was a day of small things, but the effect of the action then taken has had a far-reaching influence upon the development of missionary work in the province and the mutual relationship existing between the various missions.

The missionary body was anxious to present as far as possible a united front to the surrounding Chinese world, and later other suggestions tending in this direction were adopted. Some of them were as follows :

1. The use of the same name Fu Yung Tang (福音堂) for all our missionary centres.
2. The adoption of a Union Hymn Book.
3. The use of one form of the Lord's Prayer.
4. The establishment of the *West China Missionary News*, to be under the management and direction of the Advisory Board.
5. The formation of the West China Tract Society.

Each mission in the three provinces was asked to approve of the formation of the Advisory Board by the appointment of one of its senior members as its representative on the Board.

It has to be remembered that this Advisory Board was formed several years prior to the Shanghai Conference of 1907, and before Provincial Councils and Federations, such as are now in operation in other provinces, were thought of ; hence the lines which union and co-operation have taken in West China have been considerably different from those now existing in other parts of China.

Since that time regular Annual Meetings of the Advisory Board have been held and considerable progress made towards co-operation.

One of the first matters decided upon was the production of a map of Szechwan, and the marking out of the districts in which each mission was prepared to undertake work. Large cities such as Chengtu, Chungking, Suifu, and Kaiting were to be considered common territory for more than one mission. Missions wishing to occupy these centres or desiring adjustment in the sphere of work agreed upon were to inform the Advisory Board.

Up to the present the advice of the Board regarding locations has been almost without exception accepted and acted upon.

In 1908 another Conference was held at Chengtu, at which 150 missionaries were present. Again the most important topics were co-operation and church union. It became evident that, in our division of the field and the establishment of the Advisory Board, we had not accomplished all that was to be done in the direction of union. This Conference, after long discussion, adopted as its ideal "One Protestant Christian Church for West China." A Church Union Committee was appointed to devise means to further this ideal. This committee was composed of two representatives of each of the missions at work in the three western provinces. This committee during the first few years held several meetings, and sub-committees were appointed to draw up a basis of union. Considerable progress was made in this direction in the preparation of a common basis of church membership, certain proposals relating to a union church organization, and agreements for inter-change of members.

At the last meeting of this committee in 1913 it was found that at present obstacles exist in the relation of some of the existing churches to their Home organizations. Similar obstacles have arisen through the linking up of churches of kindred orders in other parts of China, which renders further progress towards organic church union in the West very difficult. Steps are still being taken to keep the subject before the mission.

Until last year no Chinese representatives had been appointed on the Advisory Board or Church Union Committee, or any of their sub-committees. This is accounted for largely by the fact that the church in West China is young and there are few experienced Christians. It was felt, also, that the real difficulties in the way of union lay not with the Chinese but with the western churches and their representatives, and that these difficulties had got to be faced at first apart from the Chinese Christians.

Last year it was recognized that, with the increasing growth of the Chinese Church, and its desire to have a share in its control, the time had come to have them present at our discussions and have a voice in the decisions. It was thought, however, that neither Advisory Board or Church Union Committee was the right organization in which to meet with our Chinese brethren. The former is primarily an Advisory Board of Missions. It was therefore decided by the Advisory Board to suggest to the churches the formation of another body which

it is proposed to call the Advisory Council of the Christian Church in West China, the work of which will largely correspond with the Federation Councils of other provinces.

A meeting of four representatives of each of the churches in Szechwan met in Chengtu last autumn to draw up a draft constitution for the proposed council. This has been submitted to the annual meetings of the churches for their consideration and approval. The action taken at these meetings is not yet known, but it is proposed to hold a meeting of the council in June this year. Each church has the privilege of appointing four representatives, Chinese and foreigners, in whatever proportion the church itself decides.

The aim of this Council will be to further union and co-operation in all departments of missionary and church work and as occasion arises advise as to the development of the whole Christian Church in West China. Unofficial conferences have taken place between members of four churches as to the possibility of closer union between their representative churches and a scheme of union prepared which is still under consideration.

In a few of the cities of Szechwan some members of the Chinese churches have on their own account established a local "Self-governing Church" the membership of which is composed of members in good standing in any of the existing churches. The purpose of this organization is to aid the mother churches by propagation of the Gospel, to stimulate church members to more active service and correct conduct in their own churches, and toward outsiders to be more worthy of the Christian name. In some places they have added church union to these aims. Good relations exist between most of the churches and this organization, and certain local union efforts are arranged by it. A few foreigners have been elected advisors to this body, but generally speaking foreign missionaries are not members. The thought in the minds of the Chinese establishing this association is to obtain greater freedom of expression and more opportunity for the direction of Christian effort than they feel is given them in the churches to which they belong. It has resulted in furthering union among members of different churches. At present it is impossible for this body to represent the churches in the West as it has only been organized in a few cities and where it has been established there is little connection between one city and another.

CO-OPERATION IN EDUCATION.

About ten years ago missionaries in West China began to feel the need for higher educational work and a meeting of representative missionaries was held in Chengtu to consider what steps could be taken to further this end. One mission was ready to build a college for its own constituency, two others had already some advanced work in two cities, but only permanent buildings in one. It was therefore suggested that these missions should unite in the establishment of a West China Christian University. Draft proposals regarding methods of procedure were submitted to the Advisory Board, to the Annual Meetings of the several missions and their Boards in the Home Land.

Some of the missions in the field felt that united action was more urgently required for primary and secondary schools than for higher educational institutions. This thought prevailed and was supported by all the missions in the province. An Educational Conference was held and the West China Educational Union was established composed of all missions sending representatives to the annual meeting. This organization carries on its work through two bodies, a Committee in Primary and Secondary Education, and the West China Union University Senate, which, when acting conjointly on matters affecting both departments, functions as a Board of Education.

The Committee on Primary and Secondary Education set to work upon elementary education and prepared a course of study for all primary and secondary schools, which has been generally adopted in mission schools throughout the province. Schools were registered according to the grading adopted by the Chinese Government. Yearly examinations have been arranged so that scholars in completing the course in one grade of school obtain Union Certificates. Missionaries and others engaged in educational work throughout the provinces prepare the examination papers, submit them to the Executive of the Committee in Primary and Secondary Education, and eventually examine the answers sent in by the schools. By this means a great step in advance has been taken in raising the standard of Christian education in the province, and creating a wider mutual interest in the educational development of each of the missions.

It soon became evident, however, that with so much work to be done a permanent secretary was necessary, and some

kind of general inspection of schools advisable if the scheme was to be of lasting value. The difficulty was to find the man and the union organization that would be responsible for his maintenance and direct his work. The Committee on Primary Education was not such an executive body. This was ultimately found in the Board of Governors of the University. The Rev. E. W. Wallace, of the C. M. M., was appointed in 1912 by the Board of Governors as Education Secretary in West China. He is a member of the University Senate as well as Secretary and Registrar of the Educational Union. It is anticipated that this appointment will greatly tend to the efficiency of educational work in Szechwan. We are already seeing great advantages due to this far-seeing action of the Board of Governors.

In the meantime the committee for the establishment of the university formed itself into a Temporary Board of Management. The first proposals sent home to the mission Boards were not acceptable and matters were delayed for a time. Later other plans were formulated and submitted, and four missions, the American Baptist Missionary Union, Canadian Methodist Mission, Friends' Foreign Mission Association, and Methodist Episcopal Mission, decided to enter into a union for the establishment of a Christian university in Chengtu. A Board of Governors composed of representatives of the mission Boards, and certain co-opted members, was organized as the controlling body. A senate composed of certain members of the Faculty and two representatives from each of the participating missions was established and is now organizing and developing the institution.

Over one hundred English acres of ground, just outside the south gate of the city of Chengtu, have been obtained for a site. Several residences for members of the Faculty have been erected, and architects and builders are now occupied with plans for the erection of permanent buildings. Each mission participating provides a college and dormitory building for its students, and at least one member of the staff. The Administration Building, Normal College, Medical College, Assembly Hall, and Chapel and such like buildings are being provided by the Board of Governors acting for the missions. Each mission college is responsible for the discipline of its own students out of college hours. The teaching of all courses of study is provided for by the senate. Theology is excluded

from the university curriculum, but at present a separate theological school is in operation, in which all the participating missions take a part, by teaching and supplying students.

The work on the university site was begun by the amalgamation of the middle schools of the uniting missions, which had been running separately in the city of Chengtu. This union in secondary school work has now been in operation, in temporary buildings, since 1909. There are at present 160 students in the union middle school and 26 in the university. This year the experiment is being tried of appointing a Chinese superintendent of the middle school, who is a graduate of Boone College. Up to the present the results of this step have been very satisfactory to the foreign and Chinese staff as well as to the students.

OTHER UNION EFFORTS.

The West China Tract Society.—This society was an outcome of the first conference, and it has been endeavouring to supply the need of the three western provinces for Christian literature. The isolated position of the West, and the great difficulties of communication and transport in the upper Yangtse have led the missions to in some measure try to provide for local needs. One mission has established a printing press in Chengtu which does invaluable services for tract and Bible societies, and for the missionary bodies generally. While the possession of one mission, it is the servant of all. The Tract Society, while controlled by a committee elected by its subscribers, reports its work to the Advisory Board and seeks its council and help. A permanent Tract Society secretary has been set apart by one of the missions and the society looks to the missions interested to provide for his support.

The Young Men's Christian Association.—The Y. M. C. A. as conducted in Chengtu is more a union movement than possibly in other centres. At the present moment, at least three missions have set apart men definitely to give all or part of their time to the Y. M. C. A. This is in addition to the general secretaries appointed by the International Committee.

One of the aims in establishing the Y. M. C. A. work in Chengtu was to bring the missionary bodies and churches into close connection with the Association. The Executive of the Association is composed of Chinese members of the various churches in Chengtu.

The Y. M. C. A. has the cordial support and sympathy of all missions whether they have definitely set apart men for the work of the Association or not. Its branches form centres for all kinds of inter-mission gatherings and services, and help to bring missions and churches into touch with classes they would otherwise find it difficult to reach.

Language School.—In connection with the university a language school for new missionaries has been established and a member of the university Faculty set apart to control and develop it. Other members of the Faculty and experienced missionaries of different societies have consented to give lectures. Thus missionaries on their first arrival in the country are impressed with the thought of co-operation in the furtherance of one great cause.

School for Missionaries' Children.—This school has been established by the Canadian Methodist Mission for their own missionaries, but it is opened to and used by the children of other societies. It is a great boon to parents.

The Health of the Missionary.—The Canadian Methodist Mission has manifested its enterprising spirit in many directions, but few that are more appreciated by the whole missionary community in West China than its providing two dental surgeons, whose services are at the disposal of missionaries as well as Chinese. This may seem an element of mutual help that is hardly worth referring to here, but it will express the spirit animating the missionary body in West China, the spirit of co-operation, and the recognition that all service which tends to make the worker more efficient is real missionary work. The men and women who care for the missionaries' children and who help to keep them in health feel themselves no less missionaries than those who daily preach the Gospel in the street chapel.

FUTURE DEVELOPMENTS.

Missionaries in the West recognize that there are other departments of Christian effort which urgently call for attention. and which it is impossible for one society to deal with alone.

The *social* aspect of Christian service, apart from medical work, has received little attention from missions or churches, but to-day there is a loud call for a definite expression of Christian life in the alleviation of social conditions. Members of some of the churches in Chengtu have united in the establish-

ment of an orphanage and obtained a grant of a site from the Government. A similar proposition is now before the churches in Chungking. At the last meeting of the Advisory Board the proposal to establish a school for the blind was cordially endorsed and the Missions and churches were asked to give it their support.

The need for a Christian newspaper for Szechwan, either weekly or daily, was also considered by the Advisory Board and a committee appointed to institute enquiries and take what steps were necessary for the establishment of such a paper.

But the difficulty of finding funds and a controlling organization for these institutions is not easily overcome. The mission Boards are hard pressed to meet the ordinary claims upon their resources, and the Church in China is poor and unable to maintain any important social undertaking. Many believe that were the social need known in certain sections of the Christian community in the home countries, funds would be forthcoming, but at present there is no organization to tap these resources, nor is there any organization on the field which would act as a common centre for executive work. For our University we have had to create a Board of Governors in the Home lands, and a Senate in this, bodies with executive powers forming a common meeting ground for organized united effort.

The formation of an Inter-mission Social Service Board is now being considered by several missionaries of different societies with the view to furthering united Christian service along the lines indicated above.

Again it is recognized that where several missions work together in one large city, each develops its own work along its own lines with very little if any consultation with sister missions, hence considerable waste of funds and effort takes place in medical and other departments of missionary work. Further, the experience gained by one mission in the progress of its work is not easily at the service of another.

The missions in a large city present to the outside world a number of individual units, and there are few occasions or conditions upon which the Christian community can present one united front in helpful service or common worship. The time has come when something should be done to enable the Christian church to thus bring itself before the world.

The Y. M. C. A. has again and again in Chengtu been the rallying ground for the members of the various churches,

but something more requires to be done. There is a call for some larger general assembly hall, or union institutional church where the Christians of all denominations may manifest their common purpose to the world. It is the desire for something in this direction that has called into existence the "Self-governing Society" in Chungking. The Church is still too inexperienced in the West of China to run such an enterprise alone, and calls for the missionaries to take the lead and carry the church membership with them.

It has been proposed that a committee of representatives of the churches in each such large centre, should be formed for the correlation of the Christian work there, and its development should be considered as a whole rather than as separate units; and that the experience of one mission or church should be at the disposal of all, and the whole should feel a very real responsibility for the part irrespective of church organization or mission.

The recommendations of such a committee would be submitted to the annual meetings of the various churches or missions, and the prospects of development of a mission or church in that centre be reported to such union committee.

It is in some such directions as these that union effort is contemplated in the future. The need without doubt exists, but how to meet it is one of the problems that the churches in West China hope to seriously consider in the coming years.

Our united work whether in Church relations or in the development of our educational institutions has been a most valuable training for better service. It has given us a broader outlook, helped us to view the missionary problem from the point of view of the whole Christian Church, rather than our own particular denomination or mission.

It has enabled us to appreciate our brother's position, and to better understand the principles for which he stands, and to recognize that each mission has some contribution to make to the whole, which the Church and China would be poorer without.

There is no doubt as to increased efficiency. Instead of each bearing the responsibility of various kinds of service, the burden is distributed and so lighter for each. As we have tried to "help everyone his neighbour" we have found it a success. The pity of it is we have not done more.

Chinese Conceptions of Paradise

LEWIS HODOUS.

FROM ancient times the Chinese have believed that the soul of the dead lives in the grave with the body and dispenses blessings to the members of the family. As long as this belief was dominant, there was not much room for a paradise. We find, moreover, in ancient China the attempt to prolong life upon earth rather than to prepare for a life beyond the grave. In those days when the world was young it seemed good to men and they wanted to prolong life as long as possible.

In ancient China there was a class of hermits or anchorites who lived close to nature in the mountain fastnesses. Huang Ti, who began his reign in 2697 B. C., was their forerunner. These men spent much time in meditation upon the Tao. They believed in inaction and passivity. They tried to assimilate their conduct to the great trees which without any effort drew nourishment from Mother Nature and lived to a great age. They imitated the Tao which was producing the natural phenomena and yet itself remained passive and quiet; did not strive nor struggle. They believed that if they could assimilate their conduct to nature they too would find strength and long life.

These primitive and high-minded philosophers became weary of their quest after satisfaction and a prolonged existence by the simple methods outlined above. They sought after more direct methods of obtaining long life. They studied the grasses and the herbs for the purpose of discovering the elixir of life. They practised breathing. The air is *yang* or the male principle which gives life and the more that can be retained in the body the longer will the body survive the destructive influences of the *yin* or the principle of death. They inhaled much and exhaled as little as possible. Some were said to breathe through the pores of the body. Gradually stories gathered about these men and their wonderful powers. Chwangtze relates about them as follows: "In the mountain of Miao Ku She (藐姑射) there lived holy men. Their flesh and skin were like ice and snow, pure like virgins. They do not eat any of the five cereals. They live on wind and dew. They ride on clouds and air. They drive the flying dragons

and wander about beyond the four seas. When their soul coagulates it makes it so that beings do not become sick and so that the harvests ripen."

Chwangtze says in another place: "What is a holy man? The holy men of antiquity climbed high places, but had no fears; they entered water without drowning. They could enter fire without being burned. From this we learn that they who were able to borrow more and more from the Tao become like this."

"Nothing can harm such men. In great floods reaching to heaven they will not be drowned. In the greatest droughts causing metals and rocks to liquify, and burning up the earth and mountains, they will not be warm."

This class of men could not find a permanent home in this mundane world and so early there arose stories about the wonderful places where they lived. This class of men stirred up in the common people the longings after a better land with ideal surroundings and without the limitations and disappointments of this world. The first conception of paradise was that of the place where these immortals lived. In fact the Chinese themselves never developed their idea of paradise beyond this. It remained for Buddhism to enlarge the idea of paradise and bring it within the reach of the common man. The coming of Buddhism accomplished another thing, however, and that is, it arrested the development of the Chinese ideas about heaven. What we shall consider then are the ancient ideas of the Chinese about paradise. These ideas still survive to a certain extent, but modern travel and the study of geography have given them a rude shock.

The ancient Chinese looked upon the earth as a square surrounded by four seas. In the early records even the Kuen-lun Mountains, which are now identified with the Hindu Kush, were placed in the Western Ocean. The Chinese knew of lands to the west, but they imagined them to be a great distance away from the mainland, separated by impassable tracts of water. The various islands and mountains of the immortals were located in these four oceans which surrounded the earth. We shall now give a brief description of these islands and mountains.

Lieh Tsze, who flourished in the fourth century B. C., mentions the mountain Lieh Ku She: "On this mountain are immortals. They breathe the wind and drink the dew.

They do not eat the five grains. Their heart is like a deep fountain. Their body is like that of a virgin. They do not love. Holy immortals are their officials. They do not fear nor become angry. Truth and sincerity are their messengers. They do not give alms nor do works of mercy, but all have a sufficiency. They do not store up and save and yet have no want. *Yin* and *yang* are in continual harmony. The sun and moon shine there continually. The four seasons are harmonious. Wind and rain are adjusted properly. Births take place at the proper time. The harvest is always bountiful and the earth sends forth no dangerous vapors. Men do not die early. Animals are not afflicted with disease. The spirits who have no one to sacrifice to them do not clamor noisily."

Lieh Tsze gives us further information about places east of the P'o Ocean. The name P'o Ocean survives in the country located between Tsinan Fu, Hochien Fu, and Tientsin, being partly in the Chihli Province and partly in the Shantung Province. The passage in Lieh Tsze is as follows: "East of the P'o (渤) Ocean it is not known how many myriads of *li* is the great ocean. Surely it is a bottomless valley. The bottomless place is called Kuei Hsü (歸墟), that is the market where the waters unite. The waters of the universe, of the nine continents, and of the milky way all flow into it. The water does not increase nor decrease. In the midst of this chasm there are five mountains, namely, Tai Yü (岱輿), Yüan Chiao (員嶠), Fang Hu (方壺), Ying Chow (瀛洲), P'êng Lai (蓬萊). The height and circumference of these mountains is thirty thousand *li*. The flat surface on their tops is nine thousand *li* in extent. The mountains are seventy thousand *li* apart. The area on the mountains is built up with houses. On the tops of the mountains the towers and monasteries are all of gold and precious stones. The birds and animals are all white. The pearl and coral tree grow there in great profusion. The flowers and seeds all have a sweet flavor. Those who eat them do not grow old nor die. The men who dwell there belong to the race of immortals. Day and night they fly back and forth mingling with each other in numberless throngs. The bases of the mountains are not connected with anything, but float upon the sea. They are borne upon the waves and tide continually as they rise and fall. They do not find a resting place."

"The immortals did not like this floating about and so they complained to the Ti. Ti feared that the mountains would float to the west and that he would lose all the habitations of the holy men. Therefore he ordered Yü Ch'iang (禺疆, called the Shen of the northern ocean in the Land and Water Classic) to send great whales. Fifteen of these whales lifted up their heads and carried the mountains. They changed them three times. Each change was made after sixty thousand years. When the five mountains were fixed in the country of the Dragon King a great man arose. In a few steps he could traverse the region of the five mountains. He threw in his fish-hook once and caught six of the great sea monsters and carried them away to his own country, and uncovered their bones and counted them. Thereupon the mountains Tai Yü and Yüan Ch'iao drifted to the extreme north and sank in the large ocean. Many myriads of immortals were transferred. The Ti was very angry and took away a part of the kingdom of the Dragon King, causing its people distress. He caused the people of the Dragon King to become shorter in stature. By the time of Fuh Hi (2852-2737 B. C.) and Shen Nung (2737-2697 B. C.) they were only a few thousand *chang* tall." (A *chang* is about ten feet.)

The Land and Water Classic says: "Outside the Eastern Sea in the great desert there is a country of giants."

The She Ke of Sze-ma Ts'ien (about 85 B. C.) adds a little to our information about these mountains: "The rulers Wei (威) and Hsüan (宣 378-333 B. C.) and Chao of Yen (燕昭, about B. C. 279) sent an expedition into the ocean in search of P'êng Lai, Fang Chang, and Ying Chow, the three mountains of the Shen. It was reported that they are in the P'o Ocean not far away from men. Still men cannot come near. When a boat approaches the mountains the wind drives it way. In former times men did come to these mountains. All the immortals and the medicine of immortality are on these islands. The birds and animals are very white. The palaces are made of gold and silver. In the distance these mountains look like clouds. When a person comes near he finds that the three Shen mountains are below the water. When a person approaches the wind drives him away. It is impossible to reach them."

The most complete descriptions of the isles of the immortals is found in the Hai Nei Shih Chow Chi (海內十洲記),

attributed to Tung Fang Shuo, but actually dating from the fourth or fifth century A. D. A brief description of each island will be given below.

Tsu Chow (祖洲) is near the center of the Eastern Sea. It is five hundred *li* in circumference and is seventy thousand *li* from the west coast. It has the herb of immortality resembling the caladium, a fresh water vegetable four or five feet long. If a man has been dead three days and is touched by this herb he becomes alive. He who partakes of it becomes endowed with eternal life. It is said that in the garden of Shi Hwangti (246-209 B. C.) there were many people who were killed unjustly. A bird flew over the place carrying a twig of this plant. When the twig was placed over the faces of the dead they became alive. When Shi Hwangti heard of this he inquired whence this twig came and sent out an expedition to bring it. The expedition never returned.

Ying Chow (瀛洲) is also in the Eastern Ocean. It is four thousand *li* in circumference. It is opposite the mountain Kuei Chi (會稽), situated in the Province of Chekiang, and is seventy thousand *li* away from the mainland of China. It has the herb of immortality. In it there is a precious stone ten thousand feet high. Out of it comes a stream the water of which resembles wine and has a sweet taste. A few swallows of it make a man drunk and endow him with immortality. Many immortals dwell here. The customs resemble those of the ancient state of Wu, now known as Chekiang Province. The hills and streams are like those of China.

Yüan Chow (元洲) is situated in the Northern Ocean, being the northland. It is seven thousand two hundred *li* in circumference and is three hundred and sixty thousand *li* away from the mainland. It is inhabited by immortals who dwell in palaces of gold and silver. There are the Wind Mountains where the echoes resemble thunder. It has a mushroom and water sweet as honey, both of which confer immortality.

Yen Chow (炎洲) is located in the Southern Ocean. It is two thousand *li* in circumference and ninety thousand *li* from the mainland. On this island the wind produces animals resembling a leopard, green in color and as large as a fox. This animal cannot be burned in fire; it cannot be pierced with a sharp iron. It can, however, be killed by piercing it with a red hot iron many times. When it dies it opens its mouth toward the wind and becomes alive again. It may also be killed by

stuffing its nose with sweet flag root. If its brain is mixed with aster flowers, and ten pounds of the mixture partaken of by an individual, five hundred years are added to his life.

There is also an animal which lives on the Fire Mountain. It is as large as a rat and has red or white hair three or four inches long. At night the mountain gleams in the distance. It is really these animals which send forth the light. A cloth is woven out of their hair which cannot be washed in water and ashes, but is washed clean by passing it through the fire.

Another island in the Southern Sea is Ch'ang Chow (長洲). There is the herb of the immortals and also the Wind Mountain which gives forth a rumbling noise.

Liu Chow (流洲) is in the Western Ocean. It is three thousand *li* in circumference and is ninety thousand *li* away from the mainland. Here there are mountains and streams with the *kun wu* (昆吾) metal. (This is the name of a place found in the Book of Poetry and in the Books of the former Han where swords were made.) Swords of this metal shine in the dark as brightly as crystal. They cut gems as easily as they do clay.

Fêng Lin Chow (鳳麟洲) is in the centre of the Western Ocean one thousand five hundred *li* in circumference. On its four sides is the Jo Shui (弱水), *Weak Water*. (This is the name of a river in Western Kansuh.) The water will not sustain the feather of a wild goose and cannot be crossed. On the island there are several tens of thousands of phoenixes and female unicorns. There are mountains and streams and a hundred kinds of the medicine of the immortals. They boil the beaks of the phoenixes and the horns of the unicorns into a strong glue which can cement metal or unite broken strings so firmly that they cannot break at the place where they were united.

When Wu Ti (140-88 B. C.) was making a visit at Heng Shan (恆山) in Shansi, at the temple of the Northern Ocean, the ruler of the western country sent messengers to him with four ounces of this glue and a fur robe with lucky gems. The emperor placed them in his store-house, not realizing their value. He detained the messengers because he thought that the ruler of the west did not send tribute. One day while the emperor was hunting tigers his bowstring snapped in two pieces. One of the messengers joined the pieces together and although two powerful men tried to break

the string they did not succeed. The garment with the lucky gems enabled a person to stay under water for several days without being drowned, or enter into fire without being burned.

It was also reported that the Western Huns presented King Muh (1001-946 B. C.) of the Chow dynasty with a sword made of *kun wu* metal and a cup which emitted light continually. The cup contained a sweet liquid with a fine odor. During the reign of Hwangti (2697-2597) the Huns presented a gem sword, but not the cup.

Chü K'ü Chow (聚窟洲) is also in the Western Ocean. It is three thousand *li* in circumference. On the north it joins the Kuenlun Mountains. It is two hundred and forty thousand *li* from the mainland. On it are many palaces of the immortals guarded by lions with open mouths who drive away all evil spirits. There are heavenly stags with long teeth, bronze heads, and iron foreheads. There is a high mountain which has trees whose odor may be smelled several hundred *li* away. The tree produces a sound like the lowing of cattle. Those who hear it tremble. Out of the roots of this tree a medicine is made which imparts immortality to him who smells it. If the medicine is applied to the dead they will come to life.

The Huns presented Wu Ti with some of this medicine and also an animal which was able to drive away all demons. In the year 88 B. C., the emperor applied the medicine to those who had died of a great plague in the capital and those who were dead three months were brought to life.

T'sang Hai Tao (滄海島) is another island in the Northern Ocean noted for its immortals.

There are a few more islands in the Eastern Ocean which should be mentioned. Fang Chang Chow (方丈洲) is the same as Fang Hu mentioned above. The immortals who do not want to ascend into heaven abide here. They plant Boletus as they do rice in China. There is a stream here of precious stones. Above it is the palace of the venerable old man of the nine fountains who rules the water spirits, dragons, snakes, great whales, water-spectres, and water animals.

Fu Sang (扶桑) is another island in the Eastern Ocean ruled by the Tung Wang Fu who is the husband of Hsi Wang Mu (西王母), the royal mother of the west. This island bears trees which resemble the mulberry. They are several thousand

feet high. Two trees have their roots joined together. The berries are eaten by the immortals and as a result their bodies have a bright golden color. The immortals fly and circle in the air.

P'êng Ch'iu (蓬丘) is the same as P'êng Lai. The waves in the ocean surrounding it are a hundred *chang* high when there is no wind. Only the immortals who fly can get to this place.

One of the most noted habitations of the immortals was supposed to be the Kuenlun Mountains. These mountains have stirred the imagination of the Chinese very profoundly. Rising to a height of twenty thousand feet they form the backbone of the Continent of Asia. Here the mighty rivers which water and fertilize and devastate the great plains of China have their source. The name of these mountains occurs in the Tribute of Yü in the Shu King. Here it is mentioned that the wild tribes of the west brought haircloth and skins.

The Land and Water Classic says: "Mount Kuenlun is ten thousand *li* in circumference and eleven thousand *li* in height. Around its base flow the Blue River, the White River, the Red River, and the Black River."

Hwai Nan Tsze says: "The hill on Kuenlun, which is twice as high as Kuenlun, is called Mountain Liang Fêng (涼風). He who ascends it will not die. The mountain twice as high as the last is called Hsien P'u (縣圃). He who ascends it will become an immortal. He is able to employ the wind and rain. The mountain twice as high as the previous one reaches to heaven itself. He who ascends it becomes a *Shen*. This is the palace of the Supreme Ruler."

In the Shih I Chi (拾遺記) of the fourth century A. D. the Kuenlun Mountains are called Sumêru, the abode of Indra and his consort. This statement gives us the clue to the understanding of the statements that are made about the Kuenlun Mountains. Many of the fables about them are derived from the Hindu legends.

The work referred to above, the Hai Nei Shih Chow Chi, says that Kuenlun is in the northern part of the Western Ocean. It is one hundred and thirty thousand *li* from the shore. It is surrounded by Weak Water on all sides. There is on it a walled city with golden turrets and towers made of precious stones dazzling brilliantly. There are in it palaces of azure stone and houses of precious stones with red and blue rooms. There are golden tipped clouds which glisten in the

sun. There are red clouds with nine lights. This is the city where the royal mother of the west rules.

This is the home of the immortals. Here is where the celestial sphere produces the vapors which spread abroad the five constant virtues. The *yin* and *yang* vapors are harmonized from this place. Here are celestials without number.

The Kuenlun is the point of junction of Heaven and Earth. It is the center of myriads of circles. It is the most famous mountain. It is called the pivot, the alabaster city. All the powerful streams are hidden in its bosom. The Kuenlun Mountains have been famous as the home of the royal mother of the west, Hsi Wang Mu. It is quite probable that Hsi Wang Mu was the name of a country west of China. She is sometimes called the golden mother. According to Eitel there was a country west of Tibet, south of Kustana, and east of Sampah, which was noted for its succession of women on the throne. This country was known as *Kin Se*, which means golden family, or the country of women. It is probable that the term Hsi Wang Mu may refer to this country. However this may be, Hsi Wang Mu was in the ancient popular religion the queen of the western paradise.

In the Bamboo Records she is mentioned under the year 2222 B. C. as visiting Shun and bringing as presents white bracelets and ornaments of jade. The Land and Water Classic contains several interesting notices about her as follows: "Again west three hundred and fifty *li* is the Gem Mountain. This is the place where the royal mother of the west dwells. The appearance of the royal mother of the west is like that of a human being with a leopard's tail and the teeth of a tiger. She is good at whistling. Her hair is dishevelled and her headdress is beautiful. She rules the abandoned spirits of heaven and the five evil spirits which injure men."

In another part the 'Land and Water Classic' says: "The royal mother of the west leans on a table and holds a beautiful wand. South of this are three azure colored birds who find food for the royal mother of the west." There are also three legged birds who act as her messengers.

The Bamboo Records make a note of the visit of Muh Wang to the royal mother of the west in the year 985 B. C.

By the borders of the Lake of Gems there grows a peach tree whose fruit confers immortality. The goddess bestows this gift upon the persons admitted into her presence.

In due time we hear of the Tung Wang Kung, the king of the east, the husband of Hsi Wang Mu. The Shen I King belonging to the fourth century A. D. places him in the Kuenlun Mountains and says about him: "Above is a large bird called *hsi-in* or rare bird. He faces south. His left wing covers Tung Wang Kung. His right wing covers Hsi Wang Mu. On his back in a small place there are no feathers. . . . Once a year Hsi Wang Mu ascends the wing and goes to Tung Wang Kung."

By the time the history of Hsi Wang Mu was written this pair had undergone a radical change (10th century A. D.). Tung Wang Kung or Muh Kung as he is also called was produced by the primordial creative vapors in the azure ocean before the creation of this world. The creative and subtle vapors produced by evolution the golden mother or Hsi Wang Mu. The couple presided over the *yin* and *yang* vapors and nourished all beings and became the special protectors of the immortals and the Buddhas of the three regions.

We have traced the history of the royal mother of the west from the time when she was probably a country west of Tibet to a co-partner in the creation of the world.

Here should be mentioned also the ten great cave-heavens of the Taoist mythology which serve as the dwelling places of the genii of the earth. They are situated in ten mountains of China and are presided over by one of the immortals. There are also thirty-six smaller grottoes or caves about which many legends are told.

Taoism, we have seen, developed an idea of immortality and a heaven, but only for a special class of people known as the immortals. It provided no heaven for the common man. Furthermore, the entrance into its heaven depended upon the elixir of life. He who found this entered into endless life. The entrance into eternal life depended upon magic.

Buddhism came to China with a heaven already well developed. It introduced two new factors. First, it made entrance into paradise dependent upon goodness, and in the second place upon real attachment to Amitâbha (阿彌陀), the Buddha of the western paradise. It is no wonder, therefore, that the Buddhist idea of heaven has displaced the Taoist idea in the popular mind.

Amitâbha, the Buddha of the western paradise, is explained by 'boundless age.' The original meaning is the 'boundless

light.' His other titles are, diffusing great light, sovereign of the western heaven, guide to the west, great mercy and great sympathy, the original teacher of Upâdhyâya (耶陀波烏), the embodiment of the sphere of law.

Eitel says about him: "As the derivation of the term itself suggests, Amita was originally conceived of as impersonal, as the ideal of boundless light. Considering also the mention made of his name in a list of one thousand fictitious Buddhas which reminds one of the thousand Zarathustras of the Persians, and which was propagated by the Mahâyâna school (about 300 A. D.), it is but natural, in the absence of authentic information as to the origin of this dogma, to suppose that it may have been originated by Persian or Manichæan ideas influencing the Buddhism of Cashmere and Nepal. For it must have been from these countries that the dogma of Amita reached China, when a priest from Tokhara brought (147 A.D.) the first Amitâbha Sûtra to China. It is remarkable that the Chinese travellers Fa-hien and Hiuen-tsang omit all mention of it. Southern Buddhism knows no Amita, neither are there any traces of a Brahminical or Vêdic origin of this doctrine." (P. 8. Handbook of Chinese Buddhism.)

This doctrine of the western paradise was propagated in China by the Lotus School or the Pure Land School. We have seen how the Chinese idea of the royal mother of the west prepared the way for the Buddhist doctrine. The great success of the Buddhist doctrine is no doubt due to this widespread idea of the paradise of the western queen.

The Amitâbha Vyûha Sûtra, which describes the paradise of the west, was translated in 402 A. D. by Kumâradjîva, a native of Kharachan. It has the authority of S'âkyamuni. It was uttered before a great multitude of Buddhas, Arhats, and Indra. A few extracts will show the character of this paradise: "In the western region beyond one hundred thousand myriads of Buddhist lands there is a world Great Happiness by name. This land has a Buddha called Amitâbha. . . . The living beings in that country do not suffer any pains, but enjoy all happiness. Therefore it is called the land of pure delight. . . . The land of pure delight has seven enclosing railings, seven nets about it, and seven rows of trees. The four treasures are herein enclosed. . . . The land of pure delight has seven precious fountains full of water

containing the eight virtues. The bottom of the fountains is all covered with golden sand. On four sides there are steps made of gold, silver, crystal, and glass. Above there are towers also made of gold, silver, crystal, glass, precious stones, red pearls, and agate stone highly polished. In the pools are lotus flowers as large as cart wheels, azure colored ones emitting azure light, yellow ones emitting yellow light, red ones emitting red light, white ones emitting white light, delicate, admirable, odorous and pure. . . .

"The Buddha of this land makes heavenly music. The floor is spread with gold. Morning and evening during six hours it rains the wonderful celestial flowers (*Erythrina Indica*). All the inhabitants of this land on the clear mornings after dressing offer these celestial flowers to the hundred thousand myriads of Buddhas of the regions who return to their country at meal time. When they have eaten they go away again.

"This country possesses every kind of wonderful varicolored birds, the white egret, the peacock, the parrot, the s'ârîkâ (a long legged bird), the kalaviṅṅka (a sweet voiced bird). . . . All these birds morning and evening during the six hours utter forth a beautiful harmonious sound. Their song produces the five *indrya* (roots of faith, energy, memory, ecstatic meditation, wisdom), the five *balâ* (the powers of faith, energy, memory, meditation, and wisdom), the seven *bodhyana* (the seven degrees of intelligence, memory, discrimination, energy, tranquility, ecstatic contemplation, indifference), and the eight portions of the correct path (marga, possession of orthodox views, decision and purity of thought and will, the ability of reproducing any sound uttered in the universe, vow of poverty, asceticism, attainment of meditative abstraction or self-control, religious recollectedness, honesty and virtue) and such doctrines. When all the beings of this land have heard this music, they recite the Buddha, Dharma, and the Shangha (the Buddha, the law, and the community). . . .

"When the gentle zephyrs blow upon this land all the rows of precious trees and the precious nets give forth a fine wonderful sound like the instrument of a thousand bells ringing together. Those who hear the sound naturally have a heart to repeat the Buddha, Dharma and the Shangha."

The meaning of Amitâbha is explained as follows: "That Buddha is boundless light shining in the ten directions

unobstructed. For this reason he is called Amitâbha. Again... The age of that Buddha and his people belong to the boundless, unlimited Asaṃkyêa kalpa. Therefore he is called Amitâbha'....

"This Buddha has an unlimited number of personal disciples. All are Arhats."

Then as to those who enter this land it says: "All living beings who hear this should make a vow to be born in that land. How can they get to this country? All very good men will gather in that place... He whose blessedness and virtue are great can be born into that country. If there is a good man or woman who on hearing of Amitâbha, takes this name and holds it in his mind one, two, three, four, five, six, or seven days, and his whole heart is not distracted, to that man at death Amitâbha will appear. His heart will not be disturbed. He will at once enter into life in the land of pure delight of Amitâbha. I see this blessing and hence utter these words. Those living beings who hear these words should make a vow to be born into that land."

The Buddhist doctrine of the western paradise is very popular at the present time. It has displaced in the popular imagination the older notions of heaven and the isles of the blessed. The Goddess of Mercy and Ta-shih-chi are associated with Amitâbha. According to popular belief the Goddess of Mercy conveys souls to paradise in a ship.

That this hope inspires men at present is amply attested by the ritual recited by the priests officiating at the ceremonies of the dead which consists of the Amitâbha sūtra from which extracts were given above. Here is a part of the other sūtras as given by Professor de Groot p. 72 vol. I, *The Religious System of China*: "I salute ye, Celestial judges of the three spheres constituting the higher, middle, and lower divisions of the Universe; and ye, host of kings and nobles of the departments of land and water and of the world of men! Remember the soul of the dead, and help it forward in going to the Paradise of the West."

On p. 72 vol. I, de Groot gives a distich referring to the soul:

"Bestriding a crane, he has already departed for the
Western Heaven,

But we have called his soul back to this earth, and it
obliging abides among us."

So the people of this great land are trying in their way to attain immortality. Some by the practice of virtue and abstinence are hoping to ascend to the Western Paradise. Others not so religious hope to pass through the Buddhist Hades and return to a good position in this earth. Still others, though few in number, hope to become a Shen and preside over an incense burner in a shrine dedicated to some god. On the other hand the living still think of their dead as in the grave, dispensing blessings therefrom, and in the ancestral tablet. All these ideas are pulling up the great mass of people out of the sordid and animal life which threatens all who lose the faith in future existence. Christianity comes with its glorious message to fill to the full these age-long aspirations of the Chinese people.

The Standard of Theological Education

R. K. EVANS.

ONE or two sentences in preface. (a) I shall do my best to make this brief paper fit the title, but it is impossible not to refer to certain aspects of the subject which do not come strictly under the specific term 'standard.' (b) What is dealt with here is not the general training of the Chinese Christian ministry as a whole and in all its 'diversities,' but the specific theological education of those candidates for the ministry who, speaking generally, come from the student class and have a good previous education behind them. (c) To those actually engaged in such work this paper will seem of a rather academic and *a priori* character, for the writer's actual experience of theological colleges is confined to those of the West, and less than two years' residence in China is scarcely sufficient to correct that earlier perspective.

I.

In the first place, it is obvious that the standard of *theological* education is of necessity determined by the level of general education accessible to, and possessed by, the students from whose ranks the candidates for the Christian ministry come.

However high those at present responsible for ministerial education in China may wish to set the standard; however ambitious either teachers or students may be of an advanced

curriculum, at once comprehensive and specialized, all such wishes and ambitions must yield to a careful estimate of the educational stage which the student has so far actually attained. All sound and thorough education is co-ordinate and proceeds by a balanced development ; it never attempts to place a heavy structure on insufficient foundations. If the previous preparation of the student has been inadequate, his previous intellectual discipline insufficient, the basis of general knowledge and scholarship only slight, it is useless to confront such a student with a heavy theological curriculum. What is offered him under the head of theology must be, as far as possible, adjusted to his powers and previous training.

II.

Secondly, this question of *standard* depends very considerably on the conception entertained as to *the essential aim* of theological education. Is the object to be a real 'discipline' of the mind or the passive reception of 'a body of divinity'? I do not wish to underestimate the value of knowledge or 'learning' as such, but surely the mere accumulation of historical and Biblical data and the assimilation of a theological 'system' is not enough of itself. A good foundation of knowledge of course there must be, and the fuller and more accurate the student's equipment in this respect, the better. A great many of the vagaries of recent and present-day theology are due to the absence of such knowledge more than to anything else. But granted *that*, granted a good knowledge of Church history, of Biblical theology, and of the broad outlines of Christian doctrine, the main and central object of theological education should be so to train and inform the student's mind that he shall be able wisely and truly to interpret the essential Christian experience of himself and his fellow-Christians. He should know how the Church has interpreted the facts of its life and experience from age to age ; but he should also be able to interpret, to formulate, and to vindicate this truth to himself and to others, both within and without the Church. This I take to be the essential and specific aim of theological education, whether East or West ; and it seems necessary to emphasize this fundamental principle in China especially, where the educational tendency of centuries has developed the receptive and retentive, rather than the critical and constructive, faculties of the mind. A theological education that has not

taught the student to 'think for himself,' to weigh evidence and form his own judgment on it, and to offer a *reasoned* defence and explanation of the faith that is in him, has failed of its essential purpose.

III.

Thirdly, this essential aim will largely determine the method employed.

At the risk of provoking some controversy, I do not hesitate to assert that a theological course, that consists in nothing more than a weekly round of 'lectures,' is hopelessly inadequate to achieve the essential object outlined above. A system under which the teacher pumps daily lectures into the students' note-books (and the lectures sometimes get no further), and has no living contact with the student's mind, seems to me to stand condemned. I do not wish unduly to depreciate the 'lecture.' It is a legitimate and necessary educational instrument and, sometimes, owing to utterly insufficient staffing, is almost the only means available. But it is an 'instrument,' which *alone*, or except in the hands of a really great and original teacher, cannot do the work required. In order to achieve the best end of theological (or other) education, it must be supplemented throughout by other methods, for example the seminar or small class where teacher and students work over some subject together, or, still more valuable and important, individual tutorial work where the good old Socratic method has a chance and the teacher is employed not in imparting, but eliciting, information, and in bringing the student's own ideas to the birth,—teaching him, in short, how to use his own mind. I regard these two latter methods as of equal, or even greater, value and educational efficacy than the lecture, and I heartily pity any student of theology who has to do without them and has a stereotyped course of general lectures for his one and only means of theological training. And I would venture to urge upon those responsible for the training of the Chinese ministry the importance of securing, at all costs, this personal and individual intercourse between teacher and taught, to which most of us owe what has been of most abiding value in our own theological training. For valuable and fruitful as such a method is in itself, it is surely needed most of all where one man seeks to train another to be 'a steward of the mysteries of God.'

IV.

But the question of the 'standard' of theological education takes on a more concrete and tangible form when we view it in terms of a curriculum. In a short article like this it is impossible to treat of this aspect of the question as it needs to be treated; I can only indicate certain principles which must control the drawing up of a theological curriculum. And, first, the sound old maxims of 'first things first' and 'depth rather than breadth.' There are certain subjects and studies which are primary and central in the field of theology, and others which are secondary and nearer the circumference. The three main branches of theological education which possess this primary importance are (*a*) the Bible, (*b*) Church history, and (*c*) theology, in the narrower sense of 'dogmatic' theology, the study of Christian doctrine. Other subjects there may and must be, but a long list of subsidiary subjects, if secured at the cost of a lack of thoroughness in this triad of 'essentials,' is purchased too dearly. If these three subjects are well taught and truly studied, the student has got the heart and marrow of a sound theological education; if they are not, then all the 'extras' in the most encyclopædic curriculum will not make him a student of theology or competent Christian teacher and pastor.

These three main items hardly need further definition, at least for those concerned in the matter. It would be natural that under the head of 'theology' or the study of Christian doctrine, special emphasis should be laid upon its experimental, constructive, and apologetic aspects, in the light of the 'religions' of China. Too much importance cannot be laid upon a careful study of the history of the Church, from the apostolic age until now, especially upon those periods which have been specially critical or formative. Under 'the Bible' would come, first and foremost, a close study of the contents of the Old and New Testaments, their historical and religious data, the origin of the several books, the canon, questions of authorship and date, etc., etc. And as an essential element in Biblical studies 'Biblical theology' should be included,—a study of the gradual evolution of the ideas of God, Christ, Man, sin and judgment, forgiveness and salvation, etc., from the earliest document of the Old, to the latest document of the New, Testament. These three constitutive elements once firmly secured and fully provided for, it is open to consider how many

of the other subjects which figure in the theological curricula of the West—Greek, Hebrew, Ethics, Philosophy of Religion, Natural Theology, Pastoral Theology, Sociology, Homiletics, etc., etc.,—should be included in the curriculum of a theological college in China.

But upon a general question of this kind, no opinion can be offered; those responsible in each case will know best what is needed and what is possible. Only upon two points would I venture a suggestion. (a) I would like to make a special plea for the inclusion, either in the student's preparatory course or, if that is not possible, in the theological curriculum itself, of a course of study in mental and moral philosophy. I do so partly because I am so convinced of the necessity of such a course for the satisfactory study of theology, and partly because both in ancient *and modern* education in China, this most important branch of higher education receives so much less attention than it deserves and demands. (b) The question of Biblical studies, one of the 'essentials,' at once raises the question of the original languages. Greek and Hebrew are constituents of the theological curricula of the West; should they be so in China? Experience alone will finally decide this, but it looks as if the most sensible plan in the early stages is to make Hebrew a special study for the few students who have special linguistic gifts, and to make Greek and English *alternative* courses of study, except in the case of students who are able to pursue both with profit.

V.

I should have liked to include here some reference to the possibility of a strong central theological college, which could command the services of the best theological teachers throughout the field, and thus be able to offer to the strongest and ablest students, who feel called to the Christian ministry, a theological education of the first order; but I have already exceeded the space allotted me, and must conclude. And the same reason, backed perhaps by a little discretion, prevents me from plunging into that vexed and vast question as to whether the vernacular or a foreign language is to be the main vehicle for advanced theological instruction.

VI.

If the title of this paper had been 'Preparation for the Christian Ministry', there would be other and even weightier

matters to insist upon. The habit of prayer, the practice of meditation and of 'the presence of God', the cultivation and discipline of the religious life,—these are things which mean more to the power and fruitfulness of a minister of Christ's Word and Sacraments than any Biblical erudition or theological scholarship. I only mention them, lest their entire omission should suggest that in writing of ministerial education I had quite forgotten the things which in the end matter most.

The Miracle of the Kingdom*

F. W. S. O'NEILL, M.A.

I.

MORE than 20 years ago, from the pages of a dry textbook of philosophy, there flashed upon a student's mind an idea, the thrill of which continues to vibrate.

Printed on his memory are the simple words: "The vision of all things in God." May we not expect that a glimpse of Malebranche's vision will again be granted to us?

That God is able without the use of force to win every human being to Himself—this is the miracle of the Kingdom. Or, in the language of the Gospel: "I will draw all men unto Myself." Let us consider whether these strange words can possibly be true.

Obviously the statement is not true in fact. So far as experience of life is concerned, God is not able to win everyone, with force or otherwise. It follows therefore that if the proposition holds good, it does so only for faith. Now is such a faith reasonable? Is it grounded in reality?

To begin with the rudiments of things, we believe that out of Himself for a wise purpose God created men. Now "the creative relation and the parental are profoundly alike." Human parenthood implies, within its limits, the gift of life. Similarly, because God is Creator, He is also Father. All men are His offspring, and therefore God is the Father of all, without exception. Since He gave them existence, human beings are held to God's heart as His own. The race of men is thus a unit, a single family.

Having risen out of a lower order of beings, the condition of our life as rational creatures is moral conflict, and the fact

* Paper read before the Manchuria Mission Conference.

of sin is universal. For, in order to become human, an ideal was required, which, being implanted within the framework of the lower nature, produced the law of sin in our members. In this sense it is that evil has its being in God's eternity. To use a partial illustration of this mystery, the plague bacillus comes straight from the same Father, from Whose heart and mind are derived the science and the sacrifice that will in time without fail save life from its attacks.

The fact of humanity involves not only an ideal, the reaction against which produces sin, it also involves freedom to obey the ideal. Hence, while God is responsible for the conditions of human development, man is responsible for his disobedience to the call of the higher life.

In what way then did God propose to draw all men unto Himself? By means of the two-fold action of Law and Love. The former aspect of the Divine activity is called Nature, the law of cause and effect. "What a man soweth, that shall he also reap." The latter aspect is known as Miracle. God so loves the world that He gives to every land in every age special manifestations of Himself. In the beautiful words of Jeremiah: "Jehovah hath sent unto you all His servants the prophets, rising up early and sending them." What the weakness of Nature fails to accomplish, God brings to pass by means of mysteriously chosen seers and saints, in whom His character is made visible to the mass of men. The Law is and remains a house-servant leading each child to the door of the Father's school. It is as permanent as the Love to which it leads. We may say then that Nature and Miracle, or, in other words, God's immanence and His transcendence, will one day be victorious over the sin of His children, leading them all Home.

II.

Keeping in view the wide sweep and the beneficent purpose of the Divine action everywhere, let us notice more particularly the idea of the Kingdom. Among the chosen seers and saints, there came One who knew the Father. All that was needed was that the Father should be made known effectively to men. For the fact of Fatherhood, "well learned and well applied, would . . . bring in that Kingdom. . . . which is the life of the family of God." Jesus revealed the Father in action and in word.

First in action. To comprehend the setting of His miracles, it should be observed that His outlook was influenced by His environment, which was very different from ours. The religious Jews, in despair of the unrighteousness of social arrangements, had pictured the overthrow of the present world-order and the establishment of a new earth by the intervention of God. This apocalyptic pessimism had a core of earnest faith. Jesus accepted the scheme as He found it, shaping His plans in accordance with it. He longed for the speedy accomplishment of God's purpose for the world. By faith He ventured to anticipate the new age and to make use of its powers. Thus His miracles are signs of the joy that is to be.

Jesus revealed the Father also in word. With regard to the present enquiry, the crucial point is God's attitude towards unrepentant evil. The character of God as made known by Jesus assures us of His ability to root out sin. And since He is able, it seems to follow of necessity that in the end He will actually attract all men to Himself, bringing every thought in each separate soul into willing submission by the magnetism of His love. Now we all agree that such a glorious consummation is not impossible. If it is quite possible, how is that complete victory to be secured? The only answer to this supreme question is the command of Christ, "Resist not evil." *There* is the secret of the Divine method. Not passivity, or non-resistance, or patience, or resignation, or cowardice, or all these qualities combined,—is meant. Rather is it the outshining of the higher nature in face of personal insult and abuse, the readiness to suffer any injury for the sake of the doer of the wrong.

In the final scene of the great Tragedy, our Lord revealed the Father to the uttermost. The law of the Kingdom regarding the treatment of wickedness was put to the proof once and for all. "God cannot satisfy His holiness by any weaker expression of His opposition to sin than . . . by voluntarily . . . letting sinners vent their utmost hate upon Himself." "The Cross was the expression of . . . Divine righteousness in its need to oppose and condemn wickedness in the only absolutely adequate way."

III.

Turning to ourselves, how does Christ's plan for vanquishing the impenitent appeal to us? Is it too much to say that, saturated as we are with the vainglory of the world, the whole procedure is apt to appear preposterous? *Can* the horror of

cruelty be overcome by a love which refuses to resist the evil? It is at any rate certain that there is no other way. Punishments, prisons, persecutions, have all failed to reach the deranged will. For the explanation of criminal justice, vengeance is an obsolete conception. How much more then is it out of place in the Divine government? In the moral education of the young nowadays, the infliction of physical pain is regarded as useless or worse. Take another illustration. Seven years ago corporal punishment was abolished in the British Army, and since then the number of offences has decreased by more than 50 per cent. In short, even though the conduct of civilized nations involves so much that is in direct opposition to the will of God, there are indications enough to show that the use of violence as a means of overcoming wickedness is doomed. However limited the success hitherto attained by God through His Son's non-resistance of evil men, we are at least driven to admit that there is no other successful way. By means, then, of the suffering of Himself and of His loyal children, our Father intends to win all the sons of men to goodness. Utterly abhorring every taint of sin, day by day our Almighty King goes forth as strong Man to run His race, broken-hearted with the fiendishness and falseness of His offspring, broken-hearted, yet gladly turning the other cheek to the smiter and offering also His cloak to the thief. Well may He bid the members of His Kingdom obey His command: "When men shall persecute you. . . rejoice and leap for joy."

Following our Master's example by revealing the Father through deed and word, it is for us to hasten the coming of the Kingdom of Heaven upon earth. While the transformation that is to take place is beyond the limit of our mental horizon, we may safely affirm that if the Kingdom is to be universal, its arrival can hardly be sudden. Or, conversely, if its coming is sudden, we need not expect it to be universal. Had the Kingdom come, as Christ perhaps anticipated, within a few years of His death, there could have been a new earth only in a few small portions of the globe, *e.g.*, in parts of Palestine. For clearly the Kingdom is for those alone who will welcome its appearing. Could suffering, pain, and death have been safely abolished in the Rome of Tiberius? We may take it as axiomatic that where men are not fitted for it, the Kingdom, in the sense of a physical transformation of the present imperfect order of nature, cannot come to its completion.

The outlook upon the world has, doubtless, during the quarter of a million years since human beings first made their appearance, always contained much that was depressing. On the other hand, the single permanently encouraging fact is God. The more we see of Him, the more convinced we are that in the end He cannot fail. In Him is no darkness of any kind. The audacity of faith refuses to believe that it is enough for Him to perfect a chosen few. Can it even suffice for Him to "still the enemy and the averger," to reduce the impenitent to impotence? That would seem to be not victory, but defeat. Where sin abounded, and that is everywhere, grace did more exceedingly abound. Awful as is the power of sin, it is not so strong as the greater reality of love. How can we find a justification for such a world as ours, but by grasping the magnificent impossibility that sin will one day be abolished and destroyed? Man is indeed for ever free to evade the passionate pursuit of God. There can be no compulsion, other than the penalty of Law and the urgency of Love. Yet for us who are fellow-workers with God, both here and hereafter, there must be no doubts of our Leader's ability or willingness to save the lost. We know something of the persistent obstinacy of our own evil hearts. The Father, Who has sought for us behind our piled-up defences and has found us one by one, can have no harder task in breaking down the opposition of any other wayward child. And if we are to follow Him in His eager search for souls down the reeking lanes of this world's cities we require a cloudless faith that not even the might of the worst man's fiendishness can for ever withstand the omnipotent attraction of His suffering love. Should there come a time in some far remote eternity, when in peace and brotherhood all men shall have been drawn into their Father's Home, then at last the reign of joy would be complete. On that day our hope and prayer would be fulfilled. "Thy will be done, as in heaven, so on earth."

"And when all things have been subjected unto Him, then shall the Son also Himself be subjected to Him. . . . that God may be all in all."

"Now of that long pursuit
Comes on at hand the bruit ;
That Voice is round me like a bursting sea :
"And is thy earth so marred,
Shattered in shard on shard ?
Lo, all things fly thee, for thou fliest Me !

.....



THE LATE REV. GEORGE OWEN.

How hast thou merited—
 Of all man's clotted clay the dingiest clot?
 Alack, thou knowest not
 How little worthy of any love thou art!
 Whom wilt thou find to love ignoble thee
 Save Me, save only Me?
 All which I took from thee, I did but take,
 Not for thy harms,
 But just that thou might'st seek it in My arms.
 All which thy child's mistake
 Fancies as lost, I have stored for thee at home:
 Rise, clasp My hand, and come!"

In Memoriam.—Rev. George Owen, Peking.

CHINA has again lost one of her most accomplished and devoted missionaries through the death in London, last February, of the Rev. George Owen.

He was born in Pembroke, South Wales, in the year 1843. He was intended for the profession of the law, but from this he turned aside, having had a vision from the Lord which led him to devote his great abilities to the service of Christ in foreign fields. He became a student at the Bedford Missionary College, where a band of famous men were trained in connection with the London Missionary Society, some members of which have rendered yeoman service in China, as well as in other fields. Mr. Owen reached Shanghai in 1865, and, with characteristic energy and method, gave himself assiduously to the study of the language, literature, history, and religions of this great people. He resigned in 1872, and spent a few years in Japan, engaged in scholastic pursuits. But, in 1876, he resumed connection with the L. M. S., and was appointed to Peking. Here again he gave himself to the study of the mandarin tongue, and widened his knowledge of Chinese literature. He so mastered the Pekingese that no trace of the Shanghai dialect remained. He soon became a regular and fertile contributor to various magazines, at home and in China. The most notable of his works were "A Criticism of the New Buddhism," "The Nestorian Tablet," "Tree Worship in China," "God in the Classics," "The Sacred Books of China," "Chinese in the Making." His handbook on Geology, in Chinese, still has a steady sale. For many years he translated for the foreign press, the defunct *Peking Gazette* issued by the Court. In 1890 he was chosen one of the revisers of the Mandarin New Testament, and, for many years he gave unstinted time and thought to this stupendous task. Owing to the long continued and incurable illness of his wife, he had to retire to England, and it was from there that he contributed, for some years, final revision. To this work he brought a ripe and accurate scholarship, and a tireless devotion. It is interesting to note that his assistant in London was his old disciple, now known over China as the Rev. Ch'eng Ching-yi, member of the Edinburgh Continuation Committee, and, later, Mr.

Owen's successor in the pastorate of the London Mission Church, East City, Peking.

In 1907 Mr. Owen retired from the staff of the L. M. S., as he was unable to return to China, and he accepted the professorship of Chinese at King's College, London, in succession to Sir Walter Hillier. This post he relinquished a few months before his decease, owing to failing health.

Mr. Owen's services in the Kingdom of God never faltered or flagged. He was a virile and energetic evangelist, often preaching for hours daily in the chapels or by the wayside. His elegance of diction, beauty of style, and wealth of phraseology, added to a fervent delivery, attracted large audiences, and they were often fascinated by the message as delivered by him. He could hold his own with the best scholars, for the classics and other books honoured by the Chinese, were on his finger ends. His vigour and fluency of speech, and his extensive vocabulary, were the envy of most men. His kindness to young missionaries was unbounded, and some of us can never forget the kindly way in which he helped us over stiles, and how he revelled in revealing to us the inner meanings of difficult phrases. The home of Mr. and Mrs. Owen gave unvarying welcome to a host of missionaries.

Mr. Owen's prime passion was the preaching of Christ's evangel, and this he did with indomitable will, unswerving devotion, and strenuous persistency. Can we forget the tears flowing freely along his cheeks as he pleaded for "room for Jesus" in the hearts of his listeners, or when he poured out his heart's adoration and desires in prayer? Truly he was a "man of God" above many. He itinerated extensively in Chihli and Shantung, and to hear him on those tours, at market or temple, in street or chapel, was a revelation of the vision and fervour of the prophet sent from God.

He took a prominent part in the meetings of the Missionary Association in Peking. There were giants in Peking in the seventies and eighties, and many a "battle royal" was witnessed. Blodget, Edkins, Burdon, Sheffield, Gilmour—not to mention those still happily with us,—but Owen lost no lustre in comparison with these great and noble men. And, though he was a dangerous antagonist in debate, he was generous to all opponents.

The inception of the North China Tract Society owed much to Mr. Owen's initiative, and he took a prominent part in its councils and literary productions. When the fire of the Boxers had welded the various Missions together in a way hitherto inconceivable, Mr. Owen played a leading part in the preliminary negotiations which led to the formation of the North China Educational Union, with all its beneficent results and promise of still greater things.

Mr. Owen lies buried in Bedford, England, near where he spent his student days, and in the same grave as his dear wife, who was laid to rest exactly a year before. To many of his colleagues and old associates, of all the Missions in the North, his death creates a blank hard to fill, and his memory will remain fragrant for many years among them and among the Chinese for whose behoof he laboured so unstintingly and successfully.

W. H. R.

Our Book Table

NEW TERMS FOR NEW IDEAS. *A study of the Chinese Newspaper.* By MRS. A. H. MATEER, *Half Leather \$4.00, Thin Covers \$2.50.*

The scope of this book is indicated by the sub-title. It does not claim to be complete, nor does it challenge comparison with a dictionary of technical terms. In form it is supplementary to Dr. Mateer's Mandarin Lessons. To each lesson is prefixed a vocabulary with pronunciation and English equivalents. Then follow "illustrations" drawn from the journalism of the day. In the first 22 lessons these also are translated. In the latter half of the book they are accompanied by copious notes in lieu of translation.

It is natural to compare the present work with Mr. Evan Morgan's "New Terms and Expressions," published last year. The difference is that the latter is mainly a dictionary, which implies a fair knowledge of the language before it can be used, whereas Mrs. Mateer's book is calculated to help the student at an earlier stage. Perhaps the first part might be assigned to a second year course. The book has also an interest as a record of the present phase of Chinese thought. The "new ideas" will to some readers be more interesting than the terms, showing as they do the cross-currents of the present era of transition. That this is the third book on the subject issued within a year shows the extent of the changes in the language, and emphasizes the need there is for the student to keep abreast of the time.

No doubt any one who has tried to interpret for a visitor has at times felt himself put to it to find equivalents for the foreign ideas. He says inwardly "the Chinese never say that," and forthwith substitutes something else. The Chinese themselves, however, are not content with this, and when they learn English or Japanese they are inclined to translate more literally than we should.

As the materials here are all from Chinese sources, it may be said that they are beyond criticism. But in this connection we may sometimes find that the writer has studied western subjects to the detriment of his own language. Hence such schoolboy work as 溫床 for hotbed (p. 71). Again, the Chinese have not yet formed an academy for the regulation of their language, hence they are not agreed among themselves.

Thus on p. 39 we have 精神 as used by President Yuan rendered "energy," on p. 3 from a paper by a Minister of Education we have "spiritual education, as Theology, Philosophy." This is all in line with the ancient usage in Taoism. But in the vocabulary on p. 3 it represents the English "spirit" as "spirit of independence," "esprit de corps."

現象 p. 67 is "phenomena," so in scientific books, but in the second extract it is used for 現狀 "condition."

社會 was long ago used by the Japanese for a mercantile Company (Kaisha), but in China it implies society in the abstract. 社會學 is Sociology, but 社會主義 is Socialism. It may be said that the ambiguity lies in the English, but at least we don't mistake the meaning of our words.

理想 is the recognized equivalent for "ideals" p. 100, but I hear it used for "an idea," or "theory."

In fact it is good form to use these expressions in ordinary speech; they are current on the lips of many who have not been trained in a college to analyse and tabulate the functions of the mind. Hence a lecturer who wishes to use them should be very clear that his audience are of one mind as to the significance of his terminology, otherwise they may take away quite erroneous impressions.

Mrs. Mateer's notes are not confined to the "New Terms," but explain many other obscurities in the text. Especially clear is the "Introductory Chapter on Wenli." One might suggest some economy in the explanation of the obvious; *e.g.*, anyone who has read up to p. 87 will not need help to understand 昔. On p. 88 經緯 is a simple expression, but 塗炭 might have had its reference to the Shu King. In such matters, however, some difference of choice is inevitable.

In the translation p. 45 神秘教 might be better rendered "occultism or mystery religion." For "mysticism" 玄 might come nearer. 黃教 is only the Lamaist form of Buddhism. On p. 99 the heading "Unrest in Mukden" should read Fengtien. It is the province, not the city, that is spoken of. On p. 86 it is unnecessary to quote Williams for 支那; it will be found in I Tsing, who gives it as the Indian name of China. Buddhism took it to Japan, from which country it has returned.

J. W. I.

靈力由求 and 登山寶訓要論. *China Baptist Publication Society.*

These books, translated by the Rev. Jacob Speicher of Canton, are very welcome. The first, which we do not remember to have seen in the English edition, is an excellent little volume designed to show the privilege as well as the power of believing prayer. We cannot conceive of a more useful book being put into the hands of Chinese workers to whom, indeed, the *custom* of prayer may not be unfamiliar, but who nevertheless may fail to grasp the real and intimate relation it holds to success in all forms of Christian service. The book is calculated to stimulate the devout mind to rely upon God for advance in private spiritual life, and at the same time strengthen the inward purpose to undertake every enterprise in simple and unwavering belief that God is able to do, through His people, exceeding abundantly above all their hopes and longings. To our mind, the topic of power through prayer deserves very special consideration in these days of multiplied committees and conferences and other consultative gatherings. These latter certainly do absorb much time and money, and no small amount of physical and mental energy. We should be better satisfied with them if we could honestly believe that the machinery they create and foster in no way hampers the progress of spiritual development, or the extension of the Kingdom which, we all know, depends, first as well as last, upon the application of Divine forces which, happily, are not less available now than formerly. We shall gladly do what

we can to aid the circulation of this little volume which we believe to be a very timely production.

The second volume is a very helpful exposition of the Sermon on the Mount, and is a translation of Tholuck's well-known work on this important part of Holy Scripture. It is a valuable contribution to Chinese exegetical literature, and will not fail to be of much service to Chinese preachers and teachers. In publishing both these books Mr. Speicher has done signal service to the Chinese church.

J. W. W.

NOTES ON CURRENT CHINESE EDUCATIONAL LITERATURE.

Some Commercial Press Publications.

天演論 (A Discourse on Evolution).

This work consists of (1) translations from Huxley by Yen Fu, and (2) the translator's own observations upon them, after each section of the text. It has influenced modern Chinese thought considerably, by popularising the dictum that human progress can only proceed by means of mutual contest, in which Heaven helps the strongest. And thus the phrase 競爭 has become widely current. Darwin's own use of the phrase "struggle for existence" made it a struggle against adverse circumstance, rather than a *mutual* struggle, as Huxley and Spencer (the latter much quoted in the translator's notes) depicted it. And it was to correct this misinterpretation of Darwin's findings that Prince Kropotkin wrote his classical work on *Mutual Aid*; which was translated for the *Ta Tung Pao* a few years ago.

穆勒名學 (Mill's notable Learning).

This is a scholastic translation of John Stuart Mill's *System of Logic*, by Yen Fu.

哲學要領 (Leading Principles of Philosophy).

A work translated from the Japanese, anonymously. The translator's preface consists of a fervent exhortation to Chinese students towards the study of the German language. Not only is Germany the home of philosophy, but its language is especially adapted for the Chinese translator. "For whether it be Shakespeare or Schlegel, or Latin or Greek authors, the German translations of all of them are superior to those of England or France, the verbiage being more condensed." After the first shock of surprise at learning that Shakespeare's works were inadequately translated into English (perchance through Bacon's remissness—a fine new theory, that!), we find the book itself to be a learned treatise (freely interlarded with Latin phrases) of definitions and expositions, which would give any Chinese reader something to quote. It ends with a list of German works, for future study.

社會學 (Sociology). By O-yang Chün, from the Japanese.

After distinguishing Sociology from Socialism, the author describes the bearings of his subject upon "government, laws, history, psychology, mathematics, and philosophy;" then expounds

its general principles in connection with natural law, popular movements and personal action, human relations and national affairs, with a section on 國教 (not national *religion*, but cult of moral instruction, as he explains). This he sums up by saying:—

“Buddhism with its Compassion, Christianity with its Intimate Love, Confucianism with its Benevolent Urbanity, behind their lesser points of difference and similarity, have this one basal teaching—to forsake personal prerogatives (權力 a variant of 權利) for those of other men. But Christianity had been propagated for generations before it became a National Cult (anywhere), and has proved unsatisfactory as a foundation of government and general control. The case of Buddhism has been similar. The merits of both cults are inferior to those of Confucianism, whose efficacy, as against their failure, may be clearly compared.”

But this summary is invalidated, as regards present-day China, by the concluding words of this section, in which Confucianism, with its patriarchal view of the realm, is represented as “*bound up with Imperialism*, and indispensable to an *Imperially ruled* land such as China;”—words we would commend to the notice of those who are bent upon making a National “Religion” of Confucianism, for the Republic.

倫理學教科書 (Text-Book on Moral Philosophy, for Secondary Schools). Anonymous.

This is a work of some excellence—expounding the moral obligations towards “oneself, parents and relatives, tutors and friends, mankind in general, one’s native land, and one’s daily occupation.” The personal requirements are given as “sincerity, altruism, justice, courage.” The section on “mankind in general” is admirable. Its keynote is kindness, and its highest illustration is found in the Red Cross Society.

The preface gives Confucius his right place, as China’s chief moral philosopher, even as Socrates was, among ancient philosophers of the West.

W. A. C.

NOTES ON SOME CHINESE SCHOOL READERS.

(A) Published by the Commercial Press.

Commendable features common to all the books. (1) Their extraordinary cheapness, whereby the books are put within the reach of every school-boy, thus saving the labour and time now often expended by the poorer scholars, in making copies for themselves of books they cannot afford to buy. (2) The excellence of the type, and the introduction of illustrations calculated to interest and instruct the student. (3) The method of binding, which is much more suitable to the climate of South China, than the stiff covers which necessitate the use of some adhesive, that moistens in the damp weather. (4) Their adaptation for use in schools, whose year’s curriculum is distributed over two terms or three terms as the case may be. The work on the use of the abacus is the only exception to this.

新歷史. *History Reader.*

This work is most suitable for the use of scholars of higher elementary school grade. The choice of material is well adapted to interest and instruct the average school-boy. Unprofitable matter has been eliminated, and unremunerative work, such as the cramming up of useless details, has been reduced to a minimum.

The work consists of six volumes. At the end of each of the first four volumes, there is a table of the principal events dealt with in each volume; and at the end of the last two volumes, there is a table of dynasties, with the various emperors chronologically arranged under each, which is most convenient for the student.

The arrangement of the material used is good. The salient features of the history of China from the Mythical period up to the founding of the Republic, are dealt with in a three years' course. Each lesson is so planned and divided, and the directions for use are so clear and concise, that the teacher should have no difficulty in mapping out his course or in overtaking the work in the period prescribed, while the amount set for each lesson should not be beyond the easy apprehension of any average scholar of higher elementary school grade.

The purpose of the work is deliberately set forth as an attempt to set along right lines the progressive movements of the day, and to cultivate the spirit of patriotism in the rising generation, and this is done, so far as I have been able to discern, without political or national bias, which might compromise the value of the work. Its modernity is revealed by its system of dating from the year of the Republic. The book is well annotated and illustrated. There is room for considerable improvement in the maps, which lack clearness of outline and precision of detail. Considering, however, the cheapness of the book, this defect is very excusable.

新歷史教授法. *Teacher's Manual for History Reader.*

Accompanying the Reader is a very useful Teacher's Manual, embodying all that it is necessary for the teacher to know on the subjects dealt with, and carefully planned and arranged so that the teacher need have no difficulty in finding his way about in it. In former manuals of this kind, the tendency was to overburden them with unimportant details, which only complicated the main issue and perplexed the teacher. This fault seems to have been avoided in this work, greatly to its advantage.

新地理. *Geography Reader.*

The book is very suitable and useful as a text-book for schools of higher elementary grade. Its literary style is not too difficult, nor are the characters used beyond the understanding of the average schoolboy of this standing. Throughout the work, facts are connected up in proper sequence; important points are clearly and concisely put, and the good features of province and countryside are set in the fore-front, so as to provoke the desire of the

scholar to see the riches of the land taken advantage of. In regard to countries outside China, care is taken to emphasize the steps which have made for the betterment of the country in question and the lessons which China may learn from such, with a view to inciting the scholar to wish for the progress and development of his own country.

One very serious defect must be noted, *viz.*, names of places mentioned in the text differ from the names of the same places inserted in the map, which must greatly confuse the student; moreover, names are given in the text which are not inserted in the map at all, and no indication is given of where the place named is situated. The mere getting up in this manner of names quite meaningless to the student is of no educational value at all. The maps themselves might be improved with advantage. The boundary of coast and province needs to be more boldly marked out and the various insertions should be more detailed and accurate. The want of this is less easily condoned in a Geography Reader than in the History Reader, where a similar defect appears.

新地理教授法. *Teacher's Manual for Geography Reader.*

The accompanying Teacher's Manual is to be commended for the simpler method here adopted, as compared with that of former manuals of this kind. Each lesson is dealt with under three headings:—(1) How to use the map; (2) How to plan out one's time and important points in the lesson to be specially noted; (3) References and explanations. The last section should be of special value to the teacher, enabling him to have an intelligent grasp of the subject he is to teach before he comes to the class room, and that with a minimum of labour, and without that loss of time which is necessarily entailed by the consultation of works outside the text-book.

新算術(筆算). *Arithmetic.*

Three features of this work are specially commendable:—

(1) The practical use of the various arithmetical rules is clearly shown to the scholar, so that he is saved the tedium of getting up work of which he cannot see the profit. The questions and examples given are very apt, and the rules learnt in previous lessons are continually made use of, so that the student is always exercising the knowledge he has already gained, thus grounding himself in the fundamentals, while at the same time increasing the scope of his knowledge.

(2) While the explanation of the various rules is not very detailed, the important points are clearly marked either by line or diagram, most helpful to the student.

(3) An index is provided at the beginning of each volume, which is a great convenience to the teacher, who wishes to refer back to rules already learnt, in order to illustrate or explain a difficult problem in some more advanced part of the work. But an improvement might be made here in numbering each lesson to

correspond to the number in the index, and not as at present only placing the subject at the head of each section.

新算術(珠算). *The Use of the Abacus.*

In regard to this work, we have noted the following points:—

(1) The arrangement is very good; the matter concise and accurate. Specially praiseworthy is the method of dealing together with the rule of addition and subtraction, and not placing them one before the other in a fixed order, as hitherto. This is more agreeable to the principle of the abacus than the method formerly adopted.

(2) In using the abacus, the difficulty of determining the position of the numbers in multiplication and division has always been prominent. The method here adopted to this end is new, and is clear and easy to learn.

(3) A very important thing to know in the use of the abacus is how to "cancel." The method which this work employs to explain this is very satisfactory.

(4) After the rules for addition and subtraction have been mastered, there are introduced several very apt examples, calculated to give the scholar an intelligent idea of how the rules are to be used in practice, greatly to his profit.

(5) Accompanying the work is a Teacher's Manual which should be a very substantial aid. In this manual, diagrams, instead of an abacus, are used to indicate the various rules. For their clearness and precision, these diagrams are highly to be commended.

(B) *Published by the Chung Hwa Book Company.*

中華歷史. HISTORY READER. No. 42.

Very suitable for school use. The arrangement of the matter has been made with care, and the literary style is clear and concise. The subject of each lesson is strikingly indicated, so that it at once catches the eye, and the length of the lesson is not too great. That the work is thoroughly up-to-date is shown by its system of dating from the year of the Republic. The book contrasts the old and present state of civilization prevailing in the country, and discusses its origin and development, thus seeking to reveal the advantage and desirability of progress.

中華歷史(改訂三年畢業). *History Reader. No. 27.*

Differs little from the above. It has one defect, however, which must not be passed over. While in the main it deals with events in their proper sequence, it is not sufficiently careful to make clear the lapse of time that may pass between one event and another. For example, in Book I, Lesson 10, a certain emperor 厲 is abruptly introduced without any indication of the fact that five emperors have come and gone since the emperor last named in the previous lesson. This does not tend to the inculcation of historical accuracy, and is a fault avoided in No. 42.

中華地理. *Geography Reader. No 44.*

So far as general matter is concerned, there is little to choose between this and the corresponding publication of the Commercial Press. In this work the important points are concisely and clearly stated, but the literary style tends to be difficult and involved, and is somewhat above what can be expected of the average school-boy.

In the maps, the idea of throwing into relief that section of the map which is being specially dealt with, is similar to that employed in the publication of the Commercial Press and is to be commended. The printing of the maps, however, needs to be improved. A very good feature is that the names of places mentioned in the text correspond with the names entered on the map; also the whereabouts of unfamiliar places mentioned in the text, not entered on the map, are indicated.

The fact that the work is a little more expensive than the similar work put out by the Commercial Press may perhaps militate against its ready acceptance on the market.

The teacher's manual accompanying the work does not seem to have escaped the fault of the older manuals. It tends to be too detailed and complicated, and in consequence one fears lest it may confuse rather than help the teacher.

W. B. P.

NOTE.—*The Commercial Press National and Ethical Readers:* Attention should be called to the commendable promptness and courtesy with which the Commercial Press has responded to the criticisms of their Readers for Primary Schools, which appeared in the April number of the RECORDER. New editions have already been issued, in which the objectionable features pointed out have been eliminated, and other improvements made. We have no hesitation in commending these series as the best available text-books of their kind.

G. W. S.

Correspondence

COMMISSION ON SALARIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I wish that some member of the Commission on Salaries whose report appeared in your April issue would tell us why the Commission decided to recommend the perpetuation of what the treasurer of one of the British Boards recently described as an archaic institution which missions ought not to perpetuate—allowances for children? I only have information as to the view of the Chinese

laity in one mission in one centre at hand, but their view is undoubtedly against any such payments. The church to which these men belong is largely self-supporting, but not entirely so. And one reason why the final stage is not reached is because these laymen object to pledge themselves to a further effort whenever the preacher adds another child to his family, and as the wife of the present incumbent has just presented him with his tenth child there is ground for caution. Had they all lived they would still all be under 18 years of age and,

under the suggested scale, his salary would have been \$15 and his allowances \$20. Families with seven or eight children are not at all unusual in Central China: and I believe that if we consulted the Chinese laity, who are to foot the bills, apart from the paid helpers, we should find that they prefer to know the maximum amount of their liability. Self-support is, so far as my experience goes, hampered by these sliding scales. So will the Commission give us some information as to why they propose to perpetuate these allowances?

Then if I may trespass further on your space, why was the limit of 18 years mentioned? Is not one of the problems that we have to face the question of letting our preachers understand that their sons are not all born preachers or teachers? Why not fix the limit, if these grants are to be made at all, at 14 years and leave the clever lads to win scholarships or justify special treatment?

And lastly may I ask whether the Commission had under consideration the alternative method under which a fixed salary would be given for which the church would be expected sooner or later to assume liability, and in addition a provision by the Mission (as distinguished from the local church) of free education for a term of years for the children of preachers? I will not elaborate the scheme in this letter, but if it would be of any practical value so to do I will obey your editorial commands. The great point of the scheme is that the children are sure to be sent to the schools. The strong argument for it is that it would make the situation here parallel to that in so many missions

which offer special educational facilities to the children of missionaries. What foreign missionary gets a sixth or an eighth added to his salary for 18 years for each child? I personally regard myself as happy to get an addition of one-eighteenth for each child and a chance of six years' free education at a good school. Does any missionary get better terms than that? Then why should we try to fix a scale in China that is far in excess of what the laity at home deem a fair thing? One-eighth per annum for 18 years is excessive and not likely to be acceptable to the laity of the Chinese Church.

Yours sincerely,

GEORGE A. CLAYTON.

THE UNITY OF LANGUAGES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Chinese, Hebrew, and English are only modifications of one language.

Strength and li-liang are the same word to the intellectual and historical ear and eye.

Al, Likh, Elvah, Elohim, cp. Aram ram ramah ramathaim.

A prefixed has caused elision of final.

Quick and k'uai are "acquired and new and special senses" seen in and derived from alive and *ki(c)king*: Ti means tai=tie or binder and is only suitable for Providence.

A. B. Davidson and the writer in Hastings D.B. did not know Chinese and could not trace back modern English, Hebrew and Chinese to the points whence

they diverged into separate languages and dialects.

streng(th English
s)trengh
st(r)ength
t eng
d ing
ling liang Chinese
rik lik
li
i 3rd Person Pronoun Chinese and Hebrew
hi(=he) ditto English

By means of the dialects of Chinese and the modifications of the script as seen in phonetics it is possible to get behind what is called Chinese to a time when Yao was Nakh and Ning and Shuen was Shem

As my critic has referred to two books I also will cite two books, Dr. Joseph Edkins' "Evolution of the Chinese Language," "Evolution of the Hebrew Language."

Sincerely,

G. PARKER.

KINGTSE KWAN.

P.S.—When the pictorial script was modified, Chinese retained the upright shape but the cuneiform scribes put the ideographs on their sides. L. W. King's Assyrian Language, p. 4.

My method is not mere translation but transliteration combined with translation.

[The above seems to us to belong to that group of theories the arguments for which are too elusive to be of any great practical value.—ED.]

MORE INDUSTRIAL EDUCATION
NEEDED.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—After reading the March number of the CHINESE RECORDER which was chiefly devoted to articles on industrial

education, I felt it incumbent upon me to write you a few words of appreciation for the sentiments expressed in some of the articles which appeared in the above number. Personally I feel very strongly that there is a great need for more industrial enterprise in connection with the schools and colleges of the various Christian Missions working in China. This is so I venture to think for the following reasons:—

(1) Because it so often happens that boys after passing through the Primary Schools are found to be unsuited intellectually or otherwise to go on with their studies into the higher grades. Consequently these boys are cast adrift and often have great difficulty in finding employment. Especially is this the case when the boy has got into the Middle or High School as he is then too old to be put to a trade, should he for any reason be unable to continue his studies.

(2) At the present time the curricula in our schools are, in my humble opinion, often most unsuitable for the future needs of the people at large and the Primary Schools are largely looked upon as feeders for the higher institutions, whereas not more than one-third (I think this is a fair average to take) of the scholars pass into the higher institutions.

In one of the articles which appeared in the March number of the RECORDER the writer in referring to Middle and Primary Schools says: "The courses in the schools should be so complete that a student could not attend for even a short period without getting valuable preparation for real life." He also goes on to say: "Great care should be taken therefore to suit the

schools to the needs of the people at large," and he adds what I personally consider of the utmost importance, *i.e.*: "To make them simply preparatory schools for the higher institutions of learning is a crime against the majority of the students, and so a lack of due consideration for the common people." I am entirely in sympathy with the view of the writer of the above, as I feel there is a great danger at the present time of our schools (both the buildings and the curricula) unfitting many of their students for their future life, that is to say, those who find they are unable to proceed to the higher institutions of learning either on account of financial or other reasons.

(3) The lack of industrial institutions in connection with our missions often means that boys after spending some years in our Primary Schools are apprenticed to heathen masters and so are compelled to work on the Sabbath, and this generally means that the boys go back again into heathenism, or into what is perhaps even worse, utter indifference about spiritual things.

I was much interested in reading about the Self-Help Department carried on in connection with the Hangchow College, which appeared in the above issue of the RECORDER. It seems to me that this is just the kind of thing that needs to be taken up on a large scale by the various missions in China, for this seems to me to be a solution of the problem which faces many would-be scholars or their parents, who are too poor to pay their college fees, as it would enable the students to earn something towards their school fees, and also would, as the writer of the above article

very truly says, "bring the students under discipline in other departments than that of their book-work, and teach them many other things which will be of inestimable value to them in their lives, but which the class room fails to give." Then again it would teach them the important lesson of the dignity of manual labor, and so help do away with the mistaken idea which so many Chinese have of its indignity.

I certainly think that the Christian missions in China should be more aggressive in this direction, but it is a difficult question of course to determine how far they ought to take the oversight of industrial work, either financially or otherwise; still there is no question in my own mind that they should interest themselves in this branch of work, and also do all they possibly can to encourage the native Church to take it up.

Such institutions would undoubtedly be of immense value towards removing the prejudice against Christianity on the part of the non-Christian community, and so help to bring about a better understanding between these two, which is surely what we all desire.

None of those in charge of educational institutions expect that *all* the students, or even the majority of them, will be found suitable for official positions in the Church! What then can be of more vital importance than to endeavour to fit this majority for their future life's-work?

I remain,

Yours sincerely,

H. BULLER RIDLER.

LOYUAN, via FOOCHOW.

Missionary News

Christian Literature Society's Library.

The Christian Literature Society at 143 North Szechuen Road, Shanghai, has a library now of nearly 10,000 volumes classified on the Dewey System, under the following Divisions:—

General Works,	Natural Science,
Philosophy,	Useful Arts,
Religion,	Fine Arts,
Sociology,	Literature,
Philology,	History,

among which are The Sacred Books of the East, Comparative Religion, Histories of Protestant and Roman Catholic Missions, a complete set of the Buddhist Tripitaka, Chinese Histories and Cyclopedias, etc.

As the books are mainly for the use of the editors and staff of the C. L. S., it is obvious that they cannot be taken away nor lent; but we are authorized to say that this library is free to all missionaries and literary men, Protestant or Romanist, whether resident in Shanghai or passing through, for reference or reading in the library itself.

An Instance of Practical Union.

An agreement, which when signed is to run for five years, has been made between the South China Religious Tract Society and the China Baptist Publication Society, whereby they will carry on together the work of producing Christian literature. The main part of the work centres around the establishing and conducting of a Christian book store in the city of Canton. This book store is to be situated

in a very prominent place on the Bund on one of the best locations in Canton. A lot which contains nearly 5,000 square feet has been secured at the cost of about \$10,000 U. S. gold. A modern five storey reinforced concrete building is in course of erection. British, German, and American societies working in South China have unanimously approved of this scheme. While it is recognized that much of the literature put out must be handled below cost, yet it is hoped to put the book store upon a self-supporting basis. Friends of missions have united in forming the Mission Building Company and are furnishing the money for the building. It is understood that both the South China Religious Tract Society and the China Baptist Publication Society may sell in this book store their own publications. The China Baptist Publication Society and the South China Religious Tract Society may purchase stock sufficient to secure for them free of rent the ground floor of the building. The sum of \$8,000 U. S. gold will be sufficient for this. An appeal has been sent out for this money. The fact that this Christian book store will meet a long felt need gives it an appeal that should make it easy to raise the money required. The first plan was that the two Societies should each own half interest, but a later plan gives the China Baptist Publication Society two-thirds interest and the South China Religious Tract Society one-third interest. No limit is set to the amount of capital which leaves plenty of room for further developments.

Programme of Forward Evangelistic Movement in 1914-15, suggested in the Report of Special Committee on Evangelism presented to the China Continuation Committee.

1. Assist in every way possible to serve the evangelistic meetings to be held in the large cities through China during the Fall of 1914, under the leadership of Mr. Sherwood Eddy, and under the auspices of the Young Men's Christian Association, in co-operation with the united Churches in these cities.

2. Render the same kind of service in similar meetings of women students to be held this year in three type cities—Tientsin, Paoting, and Soochow—under the auspices of the Young Women's Christian Association.

3. Accept the Province of Fukien as the field of experiments this year in extending the evangelistic meetings of the central capital to the secondary cities through the province—and later the smaller towns and villages—with a view to the discovery of tried methods which may be adapted and applied to similar meetings through other provinces through China.

4. Encourage and co-operate in the conduct of evangelistic meetings in other cities, adopting as far as possible the methods employed in the larger series of meetings.

5. Experiment in a limited number of type cities in the problem of Bible study as related to *all* the Churches of a city. Recent meetings in China have shown that carefully organised and supervised Bible study is the most fruitful source in securing evangelistic results.

6. Recommend to all in charge of the arrangements for conven-

tions and conferences at the various summer resorts and elsewhere this year, that they should concentrate their deliberations and prayer on the subject of evangelism; and that the following outlines of topics be offered by way of suggestions:

(a) A review of outstanding achievements in evangelism during the past year.

(b) What are the essentials to the conduct of successful evangelistic meetings?

(c) Practical suggestions to workers in the preparation and conduct of evangelistic meetings.

(d) How to conserve the results of evangelistic meetings.

(e) Bible study and social service as aids to evangelistic efforts.

(f) How to promote intercession.

(g) Programme for a Forward Evangelistic Movement for 1914-1915.

An informal conference of representatives from the following summer resorts was held during the sessions of the China Continuation Committee with the result that these suggestions were unanimously adopted and the chairman of the Special Committee on Evangelism was authorised to offer the services of the committee in completing plans for these conferences. A correspondent has been appointed in each centre:

Kuling,	Peitaiho,
Kuliang,	Mokanshan,
Chikungshan,	West China,
South China,	three centres.
Manchuria,	

The following Committee on Evangelism has since been appointed. Great care was taken to make it a representative working Committee.

Rt. Rev. Bishop Price,—Chairman.
Chang Po-ling.

Rev. W. L. Warnshuis,—proposed
National Evangelistic Secretary.

Shen Wen Ching.

W. E. Taylor.

Pastor Ling,—Executive Secretary
of Province Wide Campaign, Fuki-
kien.

Miss Ruth Paxson.

Rev. Tse Yen-lok.

Rev. G. Miller,—Secretary, Evangelistic Association of China.

The Late Mr. William Borden.

Under the title of 瓶膏溢香, the life of the late Mr. William Borden, translated by the Rev. F. W. Baller, has just been issued by the China Inland Mission. It is a booklet of ten pages, and has one or two unique features. As it is prepared for circulation among Moslems, an Arabic title and preface form part of the get-up, suggesting some of the inscriptions one may see on Moorish arches.

Mr. Borden, it may be remembered, was a consecrated young man of means, who, after a successful college course in the United States of America, decided to devote his life to work among the Moslems of China in connection with the China Inland Mission. With a view to perfecting himself in Arabic, he went to Cairo, where after a short residence he was stricken with fever and died. This booklet is intended to perpetuate his memory, and gives in brief the steps that led to his preparation, his devotion to his Lord, and an account of his last days. Workers among Moslems will find it a useful adjunct in their work.

Through the generosity of Mr. Borden's mother, an edition of 5,000 copies of this booklet has been printed for free distribution amongst Chinese Mohammedans. Applications for grants, stating the number of copies desired, should be sent to Mr. F. H. Rhodes, China Inland Mission, Chefoo, North China, who has undertaken to deal with them.

United Methodist Mission, North China District.

ANNUAL MEETINGS.

The United Methodist Mission in North China has just held its annual meetings in Tientsin with very satisfactory results. The meetings were held in the large Tung Ma Lu chapel and were well attended by delegates from all the five large districts in the mission. The Rev. G. T. Candlin, D.D., presided, and the other officers were Rev. J. Hinds, deputy chairman, Rev. F. B. Turner, financial secretary, and Rev. G. P. Littlewood, secretary. During the sessions visits were paid by Revs J. H. Pyke, D.D., and Mr. Cheng of the Methodist Episcopal Mission and the Rev. Mr. Liu of the Independent Christian Church, bearing fraternal greetings.

The reports of the year's work from the five districts were on the whole encouraging though a decrease of members was reported, the total for the year being 3,571 baptised members and 886 on trial, there being a gratifying increase in the latter numbers. The educational work is being greatly improved. Day schools are larger and more up to date. There is a new Intermediate School at Wutingfu to prepare boys for the Peking University. The scheme of union with the Methodist Episcopal Mission at Peking University in the theological work, is nearing completion. Here the mission now has two tutors, Revs. G. T. Candlin, D.D., and Li Nan Sen, and sixteen students. These are all signs of growth and development.

The question of self-support has received considerable attention and now about two-thirds of the churches have adopted a scheme which will in a course of

years make them self-supporting. It is hoped that ere long the scheme will be adopted by all the churches in the Mission.

German Evangelical Mission-Adjunct.

The success of the Imperial Jubilee Gift on behalf of Christian Missions in the German Protectorates has surpassed expectation. To have collected in about six months a sum of (in round numbers) £245,000 Sterling for Foreign Missions, signifies a missionary enthusiasm such as had not before been witnessed in Germany. By means of this movement the executives of both sections of the Christian Church had established throughout the whole of the German Empire a net-work of connections, whose permanent support in favour of influencing outside circles appeared too valuable to be set aside with the closing of accounts.

Hence the Evangelical Executive was led, when submitting to the Ministry its plan of allocation, to apportion a substantial sum for a project intended to systematically carry on what had been so successfully initiated with the object of enlisting missionary interest. His Majesty the Emperor expressed his warm sympathy with the plan, and sanctioned the formation of an Institution under his immediate patronage, which is to bear the title of: *Deutsche Evangelische Missionshilfe* (German Evangelical Mission-Adjunct).

The project was inaugurated on the 6th of December last in the Upper House of Representatives. The daily press has published detailed reports of the large gathering; the speeches

will appear in full in the first number of the society's organ. Were the title relevant, this meeting might be called the Constituent Assembly of the "Missionshilfe," but as a matter of fact the project dates its creation from the day when it receives Imperial sanction. Since, however, by that time it has to be in every respect complete, and duly provided with a Constitution and a committee, the inaugural meeting bore a more than consultative character, and was engaged upon the work of laying solid foundations for the enterprise.

The most important part of the Constitution is contained in the introductory paragraph defining the object of the Society: "to awaken, to cultivate, and to stimulate the interest of the general public on behalf of German Evangelical Missions, and to continue the work of enlightenment, as to their value to the German Colonies and Protectorates, which was initiated by the appeal for the Jubilee Gift. To carry on independent missionary enterprise does not lie within the scope of its task." Apart from the proceeds of its original endowment, its income will consist of contributions and legacies from friends and supporters. The committee is limited to a maximum of 18 members—one of whom is to be nominated by the Emperor, and 16 freely elected—by whom the Managing Director is appointed. An administrative Council composed of the members of committee and of missionary experts from all parts of the Empire will form a valuable auxiliary force; but all these arrangements are subject to the Emperor's approval. Mr. A. W. Schreiber, the well-known Director of the North German

Missionary Society of Bremen, has been appointed Managing Director.

The project of this Institution has not sprung up all of a sudden. The idea has been repeatedly under consideration of creating an auxiliary organization for the benefit of all missionary societies, which should observe strict impartiality and maintain conscientious regard for existing rights and obligations, and whose main function should be to reach those circles which hitherto have stood aloof from Missions. The idea has found partial expression in the German Evangelical Laymen's Missionary Union, whose appeal may be formulated thus: "We want your *financial* help, but we want more than that; we want to enlist your *personal* help. *Missions* are no longer to be looked upon as the pastor's business, nor is interest in them to be confined to select circles of sacrificial givers; but they have to take rank as a *national cause*, for which purpose their *moral necessity* has to meet with general recognition." If we are not to be the ruin of the people, which by our culture and colonisation are deprived of such religious and moral support as was intertwined with their own social life, we are bound to be their missionaries. This view found expression in the motto of Colonial Secretary Dr. Solf: "*Colonizing means Missionizing*,"—a declaration which met with enthusiastic response.

The *patriotic* aspect of Missions has likewise to be recognized. This does not mean that the missionary is to make it his business to "germanize" or "anglicize" the natives, for the non-Christian peoples have too little in common with the mis-

sionary nations to render such efforts practicable, while respect for humanity as such forbids such methods. The point of this aspect rather lies here. The natives, our black and yellow fellow-countrymen, are joined to the Mother country in a wholly new and intimate way, as soon as they have appropriated its *religious* and *moral* sources of strength; while the influence of German *mental* culture, especially among the awakened peoples of the Far East, will not find a more effective agency than missionary pioneer work. Englishmen and Americans have found this out long ago and acted accordingly.

The *utilitarian* aspect of Missions has to be finally emphasized—their *immediate* (real) value for the merchant, farmer, official (in spite of isolated failures capable of explanation), and their *indirect* (ideal) service in their reaction upon the Homeland. Missions have it in their power indefinitely to enlarge the horizon of *any* person of culture while it is to the unselfish labours of the missionary that the philologist, the ethnographer, the anthropologist, the geographer, and the medical man owe thanks for their supply of material and valuable suggestions. Nor should the *educational* value of Missions—both with regard to elementary and higher grade schools—be undervalued.

All who took part in the memorable gathering of December 6th, shared the conviction that the year 1913, which witnessed the collection of the Jubilee Gift and the inauguration of the "Missionshilfe," would stand for the beginning of a new era, when the cause of Missions would be the cause of the whole German people. On another point opin-

ion was undivided. Whatever new movement be started, there can be no question of a change in the basis upon which Missions are founded, nor in the object of their existence. The national and economic value of Missions are not primary, but secondary objects, though successes on their account are most welcome subsidiary results. The rock motive of Missions is purely religious, and he who tampers with it poisons the roots of the tree and cannot expect from it good fruit.

The foregoing article from the hand of Lic. Moldaenke of Berlin-Lichterfelde appeared in the "Koloniale Rundschau" of this year, and was translated at the request of Dr. Julius Richter, Berlin-Steglitz, by B. Hitjer, 88 North Road, Highgate, London, N.

Earliest Reference to Christianity in Korean Literature.

A Letter of Hong Yang-ho (洪良浩) of Korea to Keui Kyoon (紀均) of China (1798).

In the last years of Man-yok (萬曆) (1573-1620 A.D.) there came to China Western teachers, for the first time, who brought with them a knowledge of astronomy that was very remarkable. Their books and instruments were placed in the office of the Observatory where they have remained till the present day. The calculations by which they measured the heavens, however, were not superior to the law of Heui-sii (羲氏) and Wha-sii, (和氏) who are mentioned in the Book of History, nor was their knowledge of the movements of the celestial bodies based on other than the principles

of Whang-je (黃帝). What they taught is but a reflection of what we Confucianists had already known and had always regarded as but the odds and ends of knowledge.

Their worship of God (天), too, finds its counterpart in the Confucian service of Sang-je (上帝). According to them, however, one Jesus is the Creator of the universe and the Originator of all things. This is a most unreasonable claim, not to say blasphemous. It makes light of life and the fundamental laws of nature, and certainly could not be called a religion for human kind. Right principles are lacking in it, and it cannot even be compared with Buddhism. As to heresy it represents the last limit.

I made a visit once to Peking and went to a Christian church to see it, and there were pictures hanging on the walls which the people worshipped just as Buddhists do the Buddha. Such a meaningless exercise offered no interest, but their astronomical instruments did, being wonderfully and beautifully made, such as few could hope to equal. Yes, they were indeed such only as the gods might make.

I hear also that their teaching has spread throughout the world and that government officers and high ministers of China believe and follow it. Is this so? I understand that when these people speak of the natural elements they do not refer to them as they are spoken of in the Hong-pom (洪範) nor do they make use of the Eight Diagrams of Pok-heui-si (伏羲氏). What a pity! They talk of twelve divisions of the heavens, and of the circles of the earth—arctic, temperate, and equatorial—of the lesser and greater spheres of revolution of the sun, moon, and

stars, something that we Confucianists do not understand.

They have come across a wide expanse of ocean, and say that they have definite proofs for what they claim. Under these conditions we can hardly call theirs a heresy that should be hastily cast aside. It appears to me, however, that these things are governed by an infinite law that will not admit of elucidation.

An ignorant man like myself who has never read any of their teachings cannot say whether they are worthy of consideration or not, but Your Excellency has good judgment, has made wide investigation, and will doubtless have already weighed these things carefully in the balance. May I know what you think in regard to them? A history of the West is said to have been brought to China. Have you seen it, and what are the principles and laws that govern its world? The disregard they manifest for life; their lack of fear; their contempt for goods and earthly possessions would upset all ordinary conditions of society. I hear that in the times of Yong-nak (永樂) (1403-1425 A.D.) there was a man called Cheung Wha (鄭和) who journeyed across the ocean and visited the West. The account of his journey I understand, too, has been printed. I would like very much to see this.

The Reply of Keui Kyoön.

In answer to your inquiries concerning the Western religion I may say that there came once on a time to China a man called Po-sa-ch'e (蒲死替) who made a journey of 90,000 *li* by water. He came in the train of others, who had preceded him, and his desire was to plant the teachings of his religion in China, but he

found no way to do so, and was obliged to return once more to the Philippines. The Philipinos, with their innate love of gain, and because this religion became to them a matter of livelihood, took to it with great avidity. But in China it was different. We already have the religion of the Sages, which has been bequeathed to us. Who is there that would throw away the tablets of his ancestors, cease sacrifice to them, and put in their place the Ch'ön-joo (天主) God of the Christian? But this they make their first requirement, a thing that runs counter to all our best instincts. People say that Westerners are ingenious, but my opinion is they will fail in their religious propaganda altogether. It is indeed a very stupid idea.

In the Government Library, beside Western books on mathematics, others have been added such as books on religion, etc., and have all been indexed. The Sa-go Ch'ong-mok (四庫總目) has recently been printed, but I judge that Your Excellency has not yet seen it. I have therefore secured copies of it and am now sending them to you. Please look them over. The laws that govern these are like the old laws that existed ages gone by, so that Your Excellency's words are true. The books Sa-go Ch'ong-mok and Choo-pi Cho-ha (周髀條下) I am sending. In looking them over I find that the outlying nations and the Middle Kingdom agree in their main ideas after all.

I cannot say all I would like by letter but am sending these by courier post. Please receive them.

I, Keui Kyoön, make my bow and send this gift to Your Excellency Teacher I-ke (耳溪).
1798 1st moon, 27th day.

The Month

THE NEW CHINESE CABINET.

A mandate promulgating the new Cabinet was issued on May 1st. Its composition is as follows:

Hsu Shih-chang, Secretary of State; Sun Pao-chi, Minister of Foreign Affairs; Chow Tsu-chi, Minister of Finance; Chu Chi-chien, Minister of the Interior; Tuan Chi-jui, Minister of War; Liu Kuan-hsing, Minister of the Navy; Chang Chung-hsing, Minister of Justice; Yang Shih-chi, Minister of Agriculture and Commerce; Tang Hua-lung, Minister of Education; Liang Tun-yen, Minister of Communications.—*Reuter*.

BRIGANDAGE AND PIRACY.

The state of unrest and violence referred to in our last issue has continued over several parts of China. Fuller details of the depredations and violence of White Wolf's followers help us to understand the reign of terror that has existed wherever he has gone. The massing of Government troops at various points and victories over the White Wolf are reported, but as late as the 11th of this month we have the mobility of White Wolf illustrated in the news of the pillaging of several cities in Shensi.

The most serious act of piracy reported from the South is the seizure of the West River steamer, *Taion*. The foreign officers were attacked and it is feared that the lives of 200 Chinese were lost. The steamer was burnt to the water's edge and, after the departure of the pirates, was towed back by the Governor's launch full of corpses.

ANTI-CHRISTIAN TROUBLES.

During the month several cases of oppression of Chinese Christians have been reported from the South. When appeals have been made to the officials for assistance there has been shown a growing tendency to give less respect to Christian Churches than formerly.

THE AMENDED CONSTITUTION.

The amended constitution was promulgated on May 1st and indicates

that Yuan Shih-kai took advantage of the wiping of the constitutional slate to strengthen his position and to challenge revolution.

According to the Peking correspondent of the "*Ostasiatischer Lloyd*," the Constitution Committee read and passed the draft of the provisional constitution the third time. It confers all powers on the President, who is responsible only to the citizens of the Republic. The President will convene the Lifayuan (Senate) and is given power to dissolve it. The dissolution is dependent upon the consent of the Tsanchengyuan, the new Administrative Council, provided that another Senate is convened within six months from the dissolution.

The President is the Commander-in-Chief of the army and the Navy. He declares war and martial law and concludes peace. He appoints the officials and officers, and confers orders and titles. He is allowed to mitigate punishment and to grant pardons, but he must obtain the consent of the Senate if he desires to grant a general amnesty. The President concludes treaties but must obtain the consent of the Senate if the borders of the Empire are to be altered thereby or burdens are imposed on the citizens of the Republic.

The President is the chief of the administration. He is assisted therein by the Secretary of State. The administration is divided into nine Ministries, which have to carry on their duties according to special regulations.

The principal privileges of the Senate are to discuss and pass Bills, to draw up the Budget, to agree to the conclusion of loans and the entry into financial responsibilities by the Government, to draw up Bills and to receive petitions.

The final Constitution will be drafted by a special committee, which will be elected by the Tsanchengyuan and which will consist of ten of its members. When the Tsanchengyuan has passed the draft of the final constitution, it will be submitted to a National Assembly, which will be convened and dissolved by the President.

Missionary Journal

BIRTHS.

At Moukden, March 14th, to Mr. and Mrs. ELMER YELTON, Y. M. C. A., a son (Elmer Emerson).

At Hongkong, March 14th, to Mr. and Mrs. F. G. WHITE, Y. M. C. A., a son (Richard Frederick).

At Paoning, April 15th, to Rev. and Mrs. W. H. ALDIS, C. I. M., a son.

At Soochow, April 26th, to Rev. and Mrs. F. H. THROOP, A. P. M., a son (Frank Homer).

At Peking, April 30th, to Mr. and Mrs. DOBSON, M. E. M., a son (Ernest Lowry).

At Changsha, May 5th, to Rev. and Mrs. WALTER SCOTT ELLIOTT, A. B. S., a son (Edwards Eugene).

At Hulan Fu, Manchuria, May 5th, to Dr. and Mrs. MCKILLOP YOUNG, U. F. C. of S., a daughter (Helen McKillop).

At Taiyuenfu, Shansi, May 7th, to Dr. and Mrs. B. C. BROOMHALL, E. B. M., a daughter (Katherine Janet).

At Kalgan, May 9th, to Rev. and Mrs. CHAS. S. HEININGER, M. P. M., a daughter (Martha Mildred).

At Shanghai, May 16th, to Mr. and Mrs. J. C. CLARK, Y. M. C. A., a son (Winston Fuller).

MARRIAGES.

At Chefoo, April 27th, Rev. W. E. COMERFORD, E. B. M., Choutsun, Shantung, to Miss ELEANOR JETER, S. B. C., Pingtu, Shantung.

At Wenchow, May 13th, Mr. F. DICKIE to Mrs. A. MENZIES, both C. I. M.

ARRIVALS.

April 5th, Miss J. ADAMS, M. E. M., (ret.), and Rev. E. L. SOUDER, A. C. M.

April 27th, Mr. and Mrs. OWEN WARREN and two children, C. I. M., (ret.).

May 2nd, Mr. and Mrs. H. RUDD and child, A. B. F. M. S.

May 6th, Miss EDITH F. GAYLORD, M. E. M., Mr. and Mrs. HUBBARD, Union Church, Peking, (ret.), W. R. CUNNINGHAM, M.D., Am. Pres. Miss.

DEPARTURES.

April 21st, Rev. and Mrs. A. LUTLEY to England via Siberia, Mr. and Mrs. K. R. ANDERSON and two children and Miss B. M. P. PETERSSON, to Sweden via Siberia. All C. I. M.

May 3rd, Mr. and Mrs. P. O. OLESON and child, Mrs. W. RICHARDSON and Misses E. CULVERWELL, H. M. KOLKENBECK and C. M. HARLOW to England via Siberia, Miss E. FORRLER to Germany via Siberia, all C. I. M.; Miss D. M. SHAFFER, Un. Ev. Church Mission.

May 9th, Miss E. B. FRENCH, Am. Pres. Miss. So.

May 11th, Rev. T. A. and Mrs. POLHILL and two children, C. I. M., to England via Siberia.

May 15th, Mrs. O. L. KILBORN and son, Can. Pres. Miss.

May 19th, Mr. A. W. BILLING, wife and three children, M. E. M., for U. S. A.; Mrs. FARIS and children, Mrs. THOMPSON, Am. Pres. Miss., Miss NASH, Can. Pres. Miss., Mr. and Mrs. PYLKKANEN and children, Polish Mission.

May 24th, Mrs. F. C. CARTER and child, Ch. and M. Alliance.



MONUMENT ON SHANGHAI BUND TO THE
LATE SIR ROBERT HART.

THE CHINESE RECORDER

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NO. 7

Editorial

Appreciation of Sir Robert Hart.

IN our frontispiece will be found a picture of the statue recently erected on the Shanghai Bund foreshore to the late Sir Robert Hart, Bart. The addresses delivered at the unveiling ceremony dwelt appreciatively on the main achievements of a remarkable career, and remind us of the debt of gratitude China and the world owes to a quiet, unassuming man who was instrumental in instituting stupendous changes and initiating great historic movements. In Sir Robert Hart, China found a sagacious and trusted adviser, who smoothed away many difficulties and, with constructive diplomacy, mediated always for an honorable peace. The Maritime Customs Service will stand as his greatest monument, but possibly the development of the Chinese Postal Service illustrates best his foresight and remarkable administrative ability, as well as his faculty for attracting and utilising other able men. Whilst, however, we realise the obligations we are all placed under through the Postal Service, and vaguely try to grasp what is meant by 594,000,000 articles being handled last year, we have to admit that along more unobtrusive lines the genius of Sir Robert was also effectively shown. The myriad lights along the coast line of China may be taken as symbolical of beneficent services which will long enlighten and uplift the land he loved so well.

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The Modern Mis- sionary and Paul.

THE article under the above caption by Dr. A. J. Brown is in the nature of an answer to those who would have us hark back to Paul and his methods of doing mission work, while ignoring

the different features involved in our tasks as compared with the one Paul did. This article meets the needs of a clear statement on this question more effectively than any yet seen on the subject, and will help to restore the equilibrium of our relation to Paul and to the work we have to do. There are some practical things Paul did we ought to do as, for instance, lay increased emphasis on the responsibility of the local bodies of Christians for the work carried on by them, but there are also some problems which confront us that Paul did not try to solve. In some lines of work Paul is rightly an ideal: in others he does not furnish us much help because he never attempted them. The early Church did nothing but propagate the simple Gospel. This was not only the most important message Paul had, but the main point at which his ideas differed from those around him. Paul did his work in a simple way and so could do more of the one kind. Yet though especially inspired, he had to use largely men and human methods, and what he induced others to do was an important part of his work. He had the knack of inspiring others to take up and carry on the work. To those who maintain that we ought to simplify our work so that it would resemble Paul's more, we have a word or two to say. In part we agree with this, but not in the way it is meant. We need to simplify more, but not by reducing the number of things to be done so much as by reducing the number of things one missionary is expected to do; in other words we need to simplify by specializing. More concentration by everybody on the things they are best fitted to do would produce greater results. To those who maintain that the number of missionary activities should be reduced we would say that while we ought to do first the things which are most important, yet we should also remember that Christianity has grown since Paul's day and is still growing, and that the ramifications of its influence have become more complex. We have already done away with some things that Paul did not directly attack, for instance, slavery; and have come to the point where we are tackling problems which did not then exist. We hope that the discussions which have led up to this article will, at least, help us to guard against doing too much for Chinese Christians, simply because we are able to be in some ways more liberal than Paul could.

Efficient Missionaries. ONE paragraph of Dr. Brown's admirable article is given to the consideration of the securing of "superior candidates for missionary service." That greater care in selection is being exercised is cause for encouragement. We need not assume, however, that the days when Mission Boards to a certain extent were restricted in choice to the workers that they could get resulted in a group of missionaries altogether inefficient. They met the needs of their day as adequately as the average modern missionary meets the problems of his. Fitness for missionary service, as Dr. Brown says, cannot be determined by the presence or absence of scholastical ability in the class-room. We venture to add to the numerous remarks that have been made from time to time on this subject a thought or two of our own to point out a few things that can be observed at home, and that will help to decide the fitness of a candidate for the mission field. The first of these is adaptiveness. Whatever he can do in the class-room, the student who is all corners is not the man for the mission field, for it is safe to say that very little of his experience on the mission field will be as he imagined it would. Another fundamental requirement is practical spirituality. There is much so-called spirituality that is nothing but sentimentality. The mission field needs a spirituality that stands for the highest while recognizing the limitations of human nature and the right of the individual to his own view-point. Again, the mission field needs men who will take up the tasks that may fall to their share and work them through. In the necessary changes that ensue on the mission field men often have to do what they never anticipated, but the unanticipated task is often the one they can best do, and the means by which they can best serve the cause. Perseverance in doing assigned tasks is of more importance than brilliance in the class-room. One other thing that can certainly be determined at home, yet is sometimes overlooked, is the question of linguistic ability. The man who gives no evidence of ability to learn another language while in school is not likely to have a miracle performed on his behalf when he gets to the field. Emphasis certainly should be laid on this point. It is one that should be comparatively easy to determine. Now it hardly seems likely that a missionary with the qualities mentioned above will fail to have a measure of constructive ability, and such a missionary would be an efficient missionary.

**Training of
Preachers.**

If the Chinese are to do the work of evangelizing their own country then the question of training preachers is, both for the Chinese Church and the Missions, one of supreme importance. With regard to the methods that should be employed there is wide difference of opinion. As in some other phases of mission work there is a tendency to let the conditions which obtain in the homelands determine the methods to be used under very different conditions; this is a point over-looked by those who claim that Paul's methods are sufficient. The problem has two different phases. There is a growing class of people educated along foreign lines who require spiritual leaders in advance of them. The training of such leaders requires theological schools of an efficiency equal to any that exist at home, leaving of course some leeway as to the curriculum. Then there is the problem of reaching the masses of the Chinese who are still largely untouched even by modern ideas. Both problems are tremendous but the latter is larger in scope and calls consequently for a greater number of workers. For these workers a different type of preparation is necessary, and we have to guard against standardizing the work of training preachers according to the needs of a comparatively small group trained along modern lines. It would seem as though the greater number of Christian workers should be of the type trained in a "Bible school" rather than of the type of those trained in a "theological seminary" as we understand the term. Chinese preachers must be above their environment, but not so far above it as to fail to be able to connect with it after they have been trained. It is easy to assume a deeper acquaintance with the Bible on the part of aspirants for the Christian ministry in China than really exists, but a few years' acquaintance with Bible teaching is not an equivalent for the life-long acquaintance with it which most Christian workers at home have, therefore in the vast majority of cases during the training period the main emphasis should be laid upon mastering the contents of the Bible. Then, too, constant attention needs to be given to the inculcation of a real volunteer spirit. That this is growing is cause for encouragement, but we have heard it said in some quarters that the better-trained men hesitate to go into the rural districts and that we must find special places to fit the men. In reality the fundamental principle of our training schools must be to train

men to fit the need. In some practical way all candidates for special training should be required to give proof of adaptiveness to the work, as Dr. Rees suggests. The whole problem should be studied from the view-point of the needs to be met and the available material at hand to meet it. This might mean the elimination of some of the methods deemed so valuable in the West. It would possibly result in a radical change, but with most of our training institutions it certainly seems the only way to get at the problem so as to secure a solution that fits. A commission might well be appointed to go at the problem from this point of view.

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Denominational Policies.

WE are publishing this month the first of the short series of articles on "Denominational Policies in their Relation to Mission Work."

The RECORDER, of course, does not believe in having one denomination attack another in its pages—the day for that kind of thing has passed. We believe in respecting all conscientious convictions, though at times attention may be drawn to what appear to be unconscientious methods of promoting such convictions. What we do need is to know one another better. It is apparent that some denominations have been more successful in certain directions than others. We ought to study the reasons for their success and learn how to take the right attitude towards those who have been successful. It seems to be a weakness of human nature to assume that there must be something wrong about the methods of those who have been successful where we have failed. That attitude of mind, to say the least, is a negative one. If somebody has succeeded where we have failed it is just as likely that we are wrong as they. This series of short articles aims to show how far denominational policies determine the methods of mission work carried on by that denomination, and how far their success is due to their methods. Any good idea that one denomination has should be made available to all, and none of us should be so sure of our methods that we will not change if we find some that are more effective than our own. No denomination, moreover, should endeavour to keep to itself anything that would help push forward the work we are all trying to do. There is no patent on methods of Christian work. With regard to the work of the Lutherans with which this article deals, our only comment is that there seems to be a certain

rigidity about its organization which is due to its intention to copy the policies of the Home Church. We have some doubt that that rigidity can be maintained, for it does not seem to us that any western Church can be transplanted to China and remain unchanged at least in regard to methods. We appreciate the frankness with which this article presents its point of view and hope that the succeeding articles will do the same.

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Christian Education.

WE do not wish to make much comment on the excellent summary given us by Mr. Burt. We do wish, however, to take advantage of the appearance of this article to say that we should like to publish from time to time a summary of Christian education in its relation to general education as carried on in every province. Such a series of articles would furnish a very interesting and instructive commentary on the work of Christian education in China. With regard to union in educational work, it seems as though the tendency is not so much to amalgamate existing institutions and so possibly have less in number, though higher in grade of work done, as to unite to carry on the higher work that no one denomination is attempting. Union effort indeed seems to strike a snag when it involves the elimination or lowering in grade of any existing work, and tends to result in attempts to start on a union basis work not yet existing. Yet where union has really been attempted it has been found eminently successful. It would still seem as though Christian education should be limited largely to provide educational facilities for the Christian constituency, and should be carried on by two or three or more denominations together.

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Past and Present of the Chinese Recorder.

THE Historical Summary of the CHINESE RECORDER published in this issue while necessarily brief is yet of deep interest. For eighty-two years a magazine has been published devoted to the general interests of the missionary body in China, and while there have been slight changes made, yet the position at present held by the CHINESE RECORDER does not differ much from that of its predecessors. The result of much concentrated thought on things Chinese has been published in its pages. It is a liberal education along Chinese lines to delve into its past volumes, of which a complete set should be available in every place

where young missionaries are gathered. The main point in the Historical Summary is that at last the burden of the CHINESE RECORDER is laid upon those who should bear it—the missionary body in China. It is evident, as is so clearly and generously stated in the action of the Board of Foreign Missions of the Presbyterian Church in the U. S. A., that the time has come for this step. In thus making known the steps that have led up to the present status of the CHINESE RECORDER, it is fitting that a word of appreciation should be said both of the generous and sympathetic action of the Presbyterian Mission Board of Foreign Missions and of those who in China have through many vicissitudes helped to bring the CHINESE RECORDER to where it is. To the editors, who through varying periods, and not the least to Dr. G. F. Fitch who held the office for 19 years, the longest period of all, the grateful thanks of the missionary body are herewith expressed. To the Methodist Press at Foochow which published it for six years, and to the Presbyterian Press at Shanghai which bore the burden of publishing it for 39 years, on behalf of those who are heirs to what their generosity made possible we express our thanks. It should not be forgotten, however, that even while the burden of publishing was borne by a particular denomination, the pages of the magazine were never limited to the interest of any denomination. Now that the missionary body has through its representatives recognized its responsibilities they must face practically the future of the magazine. Hereafter no individual or particular organization stands by to make good any lack the RECORDER may have. While the gifts of some generous friends to help the magazine would go far to lighten the burden involved in sudden changes in the income, yet for the present the CHINESE RECORDER depends upon its subscribers for its support. During the year encouraging words of appreciation have been received from time to time which show a live interest in the future of the magazine. Since September 1913 there has been an actual increase of 13 per cent. in the number of missionary subscribers in China. But there are still many who ought to subscribe who do not yet do so, for it is in China that most of the work of the RECORDER will be done. We desire to enlist the help of all subscribers that the subscription campaign which has been going on for some months may be carried to a successful issue by a still further increase in the number of subscribers.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."

St. James 5:16.

"For where two or three are gathered together in my name, there am I in the midst of them." St. Matthew 18:20.

PRAY.

That in any definite study of the missionary situation there may be no hypotheses taken for granted, and no conclusions made that are not based on proven facts. (P. 412.)

That God's help and favor will always richly bless the work of the mortals who are conducting an enterprise which is worthy of saints and angels. (P. 414.)

That the great results obtained in some places may encourage the faithful working where such results are not known, and convince those who are sceptical of the success of the missionary enterprise. (Pp. 416, 417.)

That new light and additional strength may be given to those converts who fall short of consistent conduct. (P. 419.)

That you may not unjustly condemn the present-day Christian in comparison with one of the first century, and that you may remember it is easier to see the faults of contemporaries than of remote ancestors. (P. 419.)

That on the faculty of every school or college there may be a chaplain or chaplains, whose entire duty shall have to do with the religious life of the students. (P. 421.)

That you may not fall below St. Paul's standard in his constant exaltation of Christ as Savior and Lord, and his insistence that Christians should maintain their local churches. (P. 421.)

That the training of men preparing for the ministry may be so adopted and fitted as to call up any of the faculties that may be needed in doing the work God has planned for them. (P. 423.)

That no men may be permitted to enter upon a course of fuller training for the ministry until they have been tested and proven to have gifts of undoubted moral worth and earnestness. (P. 424.)

That all ministers may indeed "have been with Christ" and that therefore there may be none of them to fail. (P. 424.)

That the students may be taught to preach theology and to transform theology into religion. (P. 425.)

That all Christian preachers may preach the whole Gospel and nothing but the Gospel. (P. 428.)

Always—regularly : for the theological colleges in China. (P. 429.)

For unity : that the Western Churches may not exaggerate the importance of their differences nor the Chinese Churches minimize it. (P. 433.)

For God's blessing upon the work of the three Continuation Committees. (P. 441.)

For missionaries with special training and experience who will make the work of the primary schools thoroughly effective. (P. 442.)

For a betterment of sanitary conditions in all schools, and particularly in the village primary schools where such conditions have formerly been so bad. (P. 443.)

For the CHINESE RECORDER and the help it may give in the building up of the Kingdom of God here in China. (Pp. 446, ff.)

GIVE THANKS.

That the missionary work done by men and women of ordinary gifts has been blessed in so many marked ways. (P. 414.)

For the great results that have been obtained in so many and so varied fields. (Pp. 416, 417.)

For those present-day converts of whom it could be written that they are worthy successors of the faithful among the early disciples who endured "unto all patience and long-suffering with joyfulness." (P. 419.)



Photo by R. F. Fitch.

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Contributed Articles

The Modern Missionary and Paul

ARTHUR JUDSON BROWN,

Secretary of the Presbyterian Board of Foreign Missions, New York.

THE missionary enterprise has now attained such magnitude and is recognized as such a beneficent power that it is no longer seriously hampered by the criticisms of the prejudiced and ignorant. But the enterprise is now receiving more thorough scrutiny by its friends within the Church. Policies and methods are carefully studied and earnest effort is made to discover real defects and their remedies. This is as it should be. No enterprise conducted by human beings is perfect. The Boards therefore welcome such enquiry. Indeed they are leading it. The World Missionary Conference at Edinburgh in 1910, the Continuation Committee which it appointed, the Foreign Missions Conference of North America, the secretaries of several societies, and various conferences of missionaries on the field have been notable for their frank review of missionary motives and methods, the correction of mistakes and the adaptation of plans to meet the better understood conditions of the non-Christian world and the changes which are necessitated by enlarging work and altered international relationships. Some of these criticisms are of large constructive value and are resulting in increased efficiency. Others are based upon underlying assumptions which are too often accepted without due analysis. In this article I discuss a criticism of the latter kind which has recently been brought into special prominence. I refer to the disposition to decry the modern missionary because he does not exert the power of the Apostle Paul. The assumption appears to be that Paul was a foreign missionary in the sense that we of to-day use that term, that his methods and successes form the standards by which our work should be judged, and that as we are alleged to fall far short of his achievements, there must be something wrong either with our missionaries or with our methods. This criticism finds expression in many articles and in several weighty volumes by Christian men who are sincere friends of

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

missions, some of them being themselves connected with missionary work. They write about "the amazing vitality of the early Church and the comparative impotence of the Church of our day," and they urge us to consider the reasons for our decadence. No real attempt is made to prove the hypothesis; it is taken for granted as if it were beyond dispute and an elaborate edifice of protest and appeal is built upon it. Some of my own writings of a decade ago include sentences which might be construed in the same way. Further reflection, however, has led me to doubt the validity of this line of argument.

One naturally thinks first of Paul's inspiration. What effect it had on the force and value of his ministry is a large question and it would take me too far afield to discuss it adequately here. I am aware that some insist that Paul was not inspired in any sense which is not possible to us. But few evangelical Christians would eliminate this consideration altogether. I am among those who believe that Paul did receive a kind of inspiration from God which men in the post-apostolic ages have not received and that comparisons should make some allowance for this factor. If it be said that this, too, is an assumption, I reply: Who to-day can write letters to the churches which could be recognized as parts of Holy Scripture?

I admit that a contrary view is held by men whose learning and piety are justly revered; but I have observed that they never cite examples. It is plausible to argue that if we were as consecrated as Paul was, we could perform the miracles that he performed. But show us the man. There have been, and there are now, men and women as fully surrendered to God as Paul was; but they are not doing some things that he did. If it be objected that they do not believe that they can do them and that their lack of faith is a sufficient preventive, what about the advocates of the theory? Are they exemplifying it? Yet they believe, and the consecration of at least some of them is unquestioned. Roman Catholics recognize the logic of their claim and boldly point to miracle-working saints. But the enlightened faith and scholarship of the non-Roman world, while gladly admitting the spirituality of many of the canonized saints, dispute the assertion of miraculous power. Boniface in Germany, Augustine in England, and Columba in Scotland were pioneer preachers of apostolic zeal and devotion. They founded churches over wide areas, shepherded them, instructed

them, and wrote letters to them. So did Carey in India, Judson in Burma, Paton in the New Hebrides, and a dozen others who might be mentioned. Called of God these men undoubtedly were, and high on her roll of honour the church has written their names. But are they ranked with the Apostle Paul, and are their writings regarded as revelations of the will of God?

Perhaps we should not make too much of Paul's power to work miracles. He did not appear to rely largely upon it. I am aware, too, that inspiration is a term which is variously defined, and there is like dispute regarding the official and transmissible status of an apostle. But making all due allowance for these considerations, the general fact remains that, whatever may be the arguments for the theory, historic fact widely separates Paul from even the best Christians of later centuries; that Paul wielded an authority that not even a High Anglican Lord Bishop would attempt to imitate and that his diocese would not tolerate if he did; and that it is begging the question to contend, in the face of a total lack of evidence, that the modern missionary could be a Paul if he would.

Apart, too, from his inspiration, Paul was one of the greatest men in all history. Here we are on common ground. But is it reasonable to condemn the preacher of to-day because he is not a Spurgeon or a Brooks, the legislator because he is not a Gladstone or a Bismarck, the teacher because he is not an Arnold or a Mann, the author because he is not a Ruskin or an Emerson, the poet because he is not a Milton or a Shakespeare? So I doubt the fairness of arraigning the modern missionary because he does not equal the achievements of the greatest evangelist and theologian that ever lived.

It is easy to say that many missionaries are not working on the highest plane of efficiency, that some of them have not the wisdom or the ability to do so, and that others do not have the requisite equipment. But is not this true of every class of men, even in the most highly developed professions? There is no body of men in the world—army and navy officers, government officials, lawyers, physicians, engineers, home clergy, business men—all or even the majority of whom are characterized by clearness of vision, breadth of mind, soundness of judgment, and such resolution of purpose and excellence of method as to enable them to use ability and opportunity to the best advantage. As for equipment of a material kind,

Paul did not have any at all, and the most successful Christian workers from his day to the present have never had what an efficiency expert would call adequate support and appliances. To criticize the missionary body because it falls short of ideal standards is simply an academic counsel of perfection. It is hardly fair to depreciate missionaries because they have those limitations of human nature which we all possess. Jesus presumably selected for the apostleship the best qualified men who were available, and He trained them Himself; but even among them, only three or four rose to the standard which some well-meaning critics are demanding of modern missionaries. The majority proved to be rather commonplace men, and one to be a thief and a traitor. "God must love common people," said Abraham Lincoln, "for He made so many of them." At any rate, some of the most faithful missionary work has been done by men and women of ordinary gifts, and the Lord of the harvest has blessed it in very marked ways. I fully agree with those who urge that missionary societies should seek superior candidates for missionary service; the societies were doing that long before the critics volunteered their advice. But the kind of superiority that we want does not always evidence itself in the class room. The university prize scholars, for whom there is such a craze just now, frequently fail to attain the leadership on the field which their professors fondly anticipated; while some men of only average academic grades have in after life developed great qualities. In missionary service as in literature, war and government, the Ruskins and Grants and Wilsons have seldom stood at the head of their classes. The man of constructive type, who may or may not be a good student, often makes a more efficient missionary than the man of imitative type whose memory can reproduce a lesson with phonographic accuracy. The East Indian youth easily out-ranks the British boy in examinations, and ten years later is the latter's clerk. Of course there are defects that are not scholastic; but I am not prepared to acquiesce in an arraignment of the foreign missionary body because it is composed of human beings who have not attained a degree of perfection which few of the sons of men at home have yet attained. It is perhaps unfortunate that an enterprise which is worthy of saints and angels must be conducted by mortals; but since mortals are the only instruments that are now available and God is pleased to use them, the censor may

wisely consider whether he is using his own energies to the best advantage in shedding rhetorical tears over what cannot be helped.

Another fundamental fact, generally overlooked, is that Paul was not a foreign missionary at all, as that term is now used. By birth, by language, by citizenship, by ways of thinking, and by manners and customs, Paul was of the same nation as the people to whom he preached. It is true that he was a Jew whose chief ministry was to Gentiles; but Judea was then an integral part of the Roman Empire, and Paul openly declared that he was a Roman citizen (Acts xxii : 27). The population of the United States is a conglomerate of Anglo-Saxons, Germans, Scandinavians, Italians, and various other nationalities; but would any one contend that Theodore Roosevelt is not an American because his ancestry was Dutch, or that Francis L. Patton is foreign to a New York congregation because he was born in Bermuda and has never been naturalized in the United States? Paul was a Roman citizen preaching to the peoples of his own country. In other words, from the view-point of our missionary terminology, he was a native minister rather than a foreign missionary. Unlike the modern missionary, he did not go to the people of his generation as an alien. He did not have to spend years in learning their language or to struggle all through his ministry with difficulties of accent and idiom. His influence was not crippled by inability to understand the view-point of his hearers. He knew them, not as an American knows Asiatics, but as an Asiatic knows Asiatics. Nor was Paul unable to live on the scale of the people of the country in which he worked; wherever he went, he could live as a native and preach without salary because he was in his own country and able to support himself by working at his trade as a tent-maker. In every one of these particulars, the twentieth century missionary is seriously handicapped in ways from which Paul was either wholly or largely free. The white man in Asia is an alien, an exotic, transplanted there at great expense, maintained with difficulty, obliged to have many things that the native minister does not require, forced to economize on a salary of \$1,200, where a native clergyman lives comfortably on \$150, and living, thinking, and speaking on a plane so widely different from that of the people that the chasm between them can seldom be bridged.

The contention that Paul found a prepared people among the Jews cannot indeed be pressed very far, for most of the Jews rejected his teachings and the Gentile races were substantially in the same moral and intellectual state as the Asiatics of to-day. Making all due allowance for this, however, the general fact remains that the Old Testament teaching of one true God and the coming of a Messiah had been carried by the Jews of the dispersion to every part of the known world, and the synagogue offered a convenient place for the proclamation of the fulfilment of prophecy. Not only this, but in the average city that Paul visited, he found one or more devout souls who were eagerly waiting for "the consolation of Israel." The Book of the Acts of the Apostles graphically describes how Paul availed himself of this foundation work and what a good starting point it gave him. But what a dull incomprehension of the unity and personality of God the modern missionary met, what perverted preëmption of the Messianic idea he encountered in Buddha and Confucius and Mohammed, and what weary years he had to spend before he could effect in even a few minds a lodgment of those truths which lay ready to Paul's hand. Morrison's spirituality and devotion were beyond question; but he toiled seven anxious years before he succeeded in bringing even one Chinese to the point where Paul found a Lydia, a Dionysius, and the men of Berea who "received the word with all readiness of mind and searched the Scriptures daily whether those things were so." It is clear that Paul had advantages in approaching the men of Corinth and Athens that are not enjoyed by a Pennsylvanian who attempts to approach the Hindus of Benares or the Chinese of Peking.

And, after fair allowance has been made for the advantages that have been noted, is it actually true that the results of Paul's labors, as they appeared in the first century, were so much larger than those of modern missions? The conversion of three thousand in a day is still unmatched either at home or abroad; but, to say nothing of the fact that the pentecostal preacher was not Paul but Peter, where else in the New Testament were there mightier manifestations of God's saving power than in Uganda with its 24,387 converts in six years, (1897-1902); in Burma, where the Karens, described by a British official as "a despised, grovelling, timid people, at the sound of the Gospel message, sprang to their feet as a sleeping

army springs to the bugle call" and amazed the world by the vitality and fruitfulness of their faith; in the Telugu Mission, whose Ongole Church with its branches attained a membership of 32,000 communicants, no less than 10,000 of whom were baptized in the single year of 1878, while at Podili, in the same year, Clough and Jewett baptized 2,222 in one day; in Aneityun of the New Hebrides where John Geddie's memorial tablet reads: "When he landed in 1848, there were no Christians; when he left in 1872, there were no heathens." Twenty years ago, Arthur T. Pierson wrote a little book entitled "The New Acts of the Apostles." It is packed with evidences that the Holy Spirit has been working in these later times in ways which would have gladdened the heart of Paul. If that account were brought down to date, it would include many other marvelous manifestations of spiritual power. Eastern Asia is as hard a mission field as the Roman Empire ever was; but more converts have been made there in the last sixty-five years than in all the Roman Empire by the end of the first century of the Christian era. Korea has been repeatedly swept by revival power and the American Presbyterian Mission alone has added an average of 6,980 communicants a year for the last five years. The net gain in the West Africa Mission in the Kameruns has been a thousand per cent. in the last three years, and 9,400 persons attended the communion service at Elat in August, 1913. "Comparative impotence of the Church of our day" indeed!

Let it be granted that all mission fields do not show such results; but neither did all the first century fields see Pentecosts. Wonderful is the account of Christian devotion in the Apostolic Age. We read with reverent joy of those early disciples of whom men "took knowledge of them that they had been with Jesus." But what shall we say of von Zinzendorf, who said: "I have one passion and that is Christ;" of Henry Martyn, who joyously exclaimed: "I am born for God only,—I do not wish for any heaven on earth besides that of preaching the precious Gospel to immortal souls;" of Gerald Dale, who so visibly walked with God during his brief missionary life that the fanatical peoples of Syria wept when he died and still venerate his memory as a saint; of David Livingstone, who wrote in his diary on his fifty-ninth birthday: "My Jesus, my King, my Life, my All; I again dedicate my whole self to Thee; accept me; and grant, O gracious Father, that

ere this year is gone I may finish my task ;" of Jonathan Wilson, of whom a German scientist, who had been travelling in northern Siam, said to a company of clubmen who had been scoffing at missionaries: "I do not profess to be a religious man, but I tell you that good old missionary, with whom I spent several weeks in the jungles of Laos, is more like Jesus Christ than any other man I ever knew." The modern missionary is writing the name of Jesus large across the sky of Asia. He is making Jesus' standard the inexorable test of men and nations. He is making the Divine Voice the deep undertone of human life. Undoubtedly some missionaries are inefficient and some erratic ; but the typical missionary, as I have had opportunity to know him in eighteen years of secretarial service and two journeys to Asia, is an apostle through whom the Spirit of God is communicating regenerating power to the non-Christian world.

As for Christianity at home, what former generation of Christians could have produced the Women's Missionary Movement, the Student Volunteer Movement, the Laymen's Missionary Movement, the Missionary Education Movement, the innumerable efforts to apply the Gospel of Christ to the problems of society and business, a public conscience which does not tolerate evils that flourished almost unchecked until recent times, and a foreign missionary enterprise which now represents an expenditure of over \$32,000,000 annually, and the magnificent expansive power of a Gospel which is just coming into its own as a world-conquering force? The Christian activities of our day would be possible, not in an era of decadent faith, but only in one of splendid virility and power. Not only God's nature and purposes and His workings in history but "the signs of the times" support the view that the Church is growing in grace as well as in knowledge, and that while the age of special inspiration and miraculous manifestations is behind us, the Golden Age of Christ's Kingdom on earth is before us.

We may extend the comparison to the character as well as the number of converts. The New Testament shows that the early Christians were far from being saints. Paul was obliged to deal sternly with some of them not only for dissensions but for scandalous practices which brought bitter reproach upon the cause of Christ. The Epistles speak plainly of "contentions" and "divisions," (I Corinthians i: 11 and

xi: 18); "envying and strife," (iii: 3); "fornication and such fornication as is not so much as named among the Gentiles," (v: 1); vagaries of doctrine, (Galatians i: 6 and iii: 1); covetousness, (I Timothy vi: 10); deceit and avarice, (Titus i: 10-11); sacrilegious conduct at the Sacrament of the Lord's Supper, (I Cor. xi: 20-22); worldly and scheming church leaders, (III John 9: 10); and "turning the grace of our God into lasciviousness," (Jude 4). The letters to the seven Churches sorrowfully mention backsliding, (Rev. ii: 4); false teaching, (ii: 14-15, 20), and spiritual decadence, (iii: 1-2, 15); while scores of other passages rebuke and warn in a way that affords painful evidence of moral or spiritual imperfections.

We should not generalize too much from the frankness of the inspired writers. We should remember, too, that many converts in the mission field of to-day fall short of consistent conduct, as most missionaries have grievous reason to know; but we need not hastily conclude that conditions in this respect are unprecedented. On the other hand, I could write of Christians in Korea, China, and elsewhere who are worthy successors of the faithful among the disciples to whom the Apostles wrote and who, like them, have endured "unto all patience and long-suffering with joyfulness," whose faith and love might well justify Paul's greetings to his beloved Philippians, some of whom have suffered the bitter trials described in the eleventh chapter of the Epistle to the Hebrews, and of whom we also may say: "The world is not worthy." It is easier to see the faults of contemporaries than those of remote ancestors, easy to imagine that because one good thing is recorded of some first century Christian, which is all we know of him, he never did anything but good, and that because we are close enough to some twentieth century Christian to see all his infirmities of disposition and inconsistencies of conduct, he therefore represents a lamentable falling away. We shall probably not be far astray if we conclude that church members in the Apostolic Age were essentially like those of our age—good, bad, and indifferent.

More differences between first and twentieth conditions might be mentioned than the limits of this article permit. Opinions might differ as to whether they help or hinder, but at any rate they are sufficiently unlike to destroy parallels. For example, Paul lived in an era of one civilization, of which he himself was an exponent. The modern missionary lives in a

world of several conflicting civilizations, his own differing so widely from that in which he preaches that he cannot see things from its view-point, or even eat the same food, wear the same kind of clothes, or inhabit the same kind of a house. The impact of the white man's civilization, with its steam and electricity, its economic, social, intellectual and religious ideas, upon the long stagnant and radically different civilizations of Asia, is causing an upheaval and reconstruction stupendous in magnitude. The missionary who goes out as the product of that civilization exerts enormous dynamic influence. If Paul's preaching impressed the men of Thessalonica as turning their small world upside down, the work of the modern missionaries might well lead the men of Benares and Bangkok to exclaim in the imagery of Victor Hugo regarding Waterloo: "This is not a battle; it is a change of front of the universe!"

Consider, too, the more varied kinds of work. Paul could put every pound of his energy into evangelistic effort. The modern missionary must concern himself, not only with this form of effort, but with schools, hospitals, translations, text books, printing presses, building operations, orphanages, asylums, famine and pestilence relief, and a miscellaneous assortment of uncatalogued activities. It is true that in these days of a larger missionary staff, a given worker seldom has to do all of these things; furthermore, they re-enforce the evangelistic appeal, create opportunities for it, and illustrate its content and effects. But the most ardent advocate of the religious value of educational work will hardly claim that as a direct evangelistic method the teaching of mathematics or the erection of a dormitory is a substitute for the preaching of the Gospel.

Moreover, the mechanics of the missionary enterprise have enormously increased since Paul's day, and a serious amount of time and strength are expended in managing the complex organism. This is made absolutely necessary by the vast scale on which the work is now conducted, the long range at which it must be done, and the great sums that must be raised and expended. To condemn present-day missions on account of these things would be as superficial as to condemn Sunday schools and women's societies because they did not exist in the Apostolic Age. We are living in a different world, amid far more complex conditions, and we are doing a hundred things that the apostles did not do and could not have done. This increases our power in some directions and sadly diminishes

it in others. An immensely greater work is being done and populations are being affected in comparison with which Paul's accessible constituency was small. But the proportion of energy that the average missionary finds it possible to devote to actual evangelistic work is considerably less than Paul gave. This is rather a disturbing fact, and it may well cause anxious thought. But that it is a fact, no one who is conversant with the situation can deny. Missionaries engaged in school and college work are just now assigning as one of the importunate reasons for re-enforcements that their time is so preëmpted by class work, examinations, management, finance and property, that they cannot find time for personal work among their students, and they declare that if we expect boys and girls to be converted as well as educated, faculties must be enlarged. I am a little dubious about the soundness of this argument, as I have observed that more foreign teachers usually mean, not more converts, but more classes, and departments, and buildings and accounts. But the argument was emphasized as one of the "findings" of the recent conferences of missionaries in connection with Dr. John R. Mott's tour in Asia.

I hope that I shall not be understood as desiring to lower the standard of missionary appointment, or to shield inefficiency behind a lack of special inspiration or phenomenal ability. Such a construction of what I have written would carry my argument to an extreme which I would emphatically disavow. I have no disposition to defend my own or any other society for a failure to exercise all reasonable care in selecting candidates, or to give its men the best equipment that it can secure. Nor would I excuse any missionary who falls below that level of spiritual life and achievement on which God is willing to have him stand. I know enough of the inside of missionary operations to realize that there are grave defects of personnel, of organization, and of method. I gladly recognize, too, that the life and work of Paul should be studied with the most diligent care by every Christian worker and that some of his methods should be more closely followed. Particularly worthy of imitation are his constant exaltation of Christ as Saviour and Lord and his insistence that Christians should maintain their local churches. But I am considering now the contention that all our modern missionaries and missionary policies must be brought to the test of Paul's accomplishment and condemned out of hand if they appear to fall short. I am not depreciating

Paul. I am exalting him. Those who criticise the modern missionary for not manifesting his power are the ones who really depreciate him.

The fallacy of much thinking on this subject is illustrated by Charles M. Sheldon's book, entitled "In His Steps, or What Would Jesus Do?" That question is interesting but of subordinate importance to us. If Jesus were to come to-day, He would probably do, as He did in Palestine, many things which we cannot do and some of which we are forbidden to do—declare Himself to be equal with God the Father, summon men to accept Him as Saviour and Lord, pronounce authoritative judgment upon the motives of men, still a tempest, and raise the dead. The practical question for us to consider is, not what would Jesus do to-day, but what would He have us do? So in considering the life of the Apostle Paul, the vital matter is not whether we could do all that he did, but whether we are facing our problems and opportunities with sufficient courage and faith, whether we are dedicating ourselves as unreservedly to the service of Christ as he did, whether we are obtaining all the spiritual power that God makes accessible to us, and whether we, like him, are doing our utmost to make Jesus Christ intelligently and savingly known to all whom we can reach. I agree most heartily with those who feel that these questions should be pressed to the utmost limit. I humbly confess for myself that I need solemn exhortations along this line. I am confident that the average foreign missionary deeply feels his need of a larger endowment of spiritual power and frankly recognizes that he ought to make more determined and prayerful effort to secure it. When we all have it, at home as well as abroad, we shall not be Pauls; but we shall be far more efficient Christian workers than we are now. There are vast areas in the spiritual realm which few of us have yet explored. We stand wistfully on the border of that realm, burdened in spirit because we know so little of it, contrite of heart as we reflect that we alone are to blame for the shadows that obscure our vision, and looking eagerly toward the beckoning hand of Him who withholdeth not but waits to be gracious. In this holy quest, we are one with all those who in every age and land have sought to know the mind of Christ more perfectly and to do the Divine will "on earth as it is in Heaven."



Photo. by R. F. Fitch

EXCAVATIONS IN THE, "PEAK THAT FLEW OVER... FROM INDIA."

LIN VIN MONASTERY, HANGCHOW.

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Training of Preachers and Our Theological Colleges

HOPKYN REES.

IT takes a larger number of ideas to make a preacher to-day in China, than twenty years ago. Great constructive forces have been at work, often so silently that they have not been noticed. There have been creative developments, a part of the newness of things. Men have been scraping the barnacles off the ship, a process which has not always been welcomed in some quarters, but the ship is in no danger, and will assuredly sail the waters more steadily for the scraping. For many years we have been rocking the cradles of our theological colleges, but it is full time that they now stood erect and went forward and onward with strength.

The preacher has fourfold relations: to himself, to society, to the Church, and to God. These aspects should receive characteristic nourishment and growth. The individual needs intensity, the social side needs breadth, the spiritual side needs altitude, the preacher needs vision. The mind grows through the avenues of knowledge; arts, science, theology, being the architects. The heart grows through disinterestedness, and the interchange of acts of love and sympathy. The spirit grows through communion with God. All these combine to make the instrument meet for the service of God. Unless these aspects receive due culture, the training will have many thrums or loose ends, and the duty, as it is the joy, of the teacher, is to take the loom in hand, find the threads, and knit them into a design after the similitude of God's pattern; sometimes, he may have to spin a web himself or unravel and disentangle threads. Man is like a many-bladed knife, but each blade should be used, and none shut down within the handle. The duty of the teacher, as it is his joy, is to educate the student to open and use each of the blades. In short, there should be adaptation and fitness in the training as will enable the student to call up any one of his faculties to do the work God has planned for him. God provides the raw material, but man must use his tact and skill to shape the same into the desired ends. A few dollars' worth of steel becomes worth thousands of dollars when converted into watch springs or other delicate

instruments—the work put into it gives it value. Some only use it for spades, and they are cheap.

The education and training should not begin at the theological college. He who does not fill a place in his own mother Church cannot find a place in a college. It is an old custom in Wales that all aspirants for the ministry should be tested for many months, first in their own churches, then in adjacent churches, and later before the County Union, before their applications for admittance into a theological college can be entertained. There is much weeding as a result, but the Churches benefit enormously. The Churches in China should be taught to watch for the development of gifts in men of undoubted moral worth and earnestness, and their ability should be tested before they are allowed to enter upon a course of fuller training. No family conclave, friendly council, or missionary's partiality, should be permitted to influence the calling, and no students in other colleges, arts or normal, should be pressed unduly into this holy service, unless they show clear and definite proofs that they are called of God. It may mean fewer applicants, but we should weigh heads and hearts, and not count them. It is the false attitude herein stated which has placed water into the wine of the life of some of us, as we have seen some preachers selling their birthright for a mess of pottage, or falling victims to sordid desires and mercantile allurements.

It is trite to say, but always true, that the first step in the training of a preacher of the gospel is that he should "have been with Christ." Some have not, hence the failures. "Take My yoke upon you, and learn of Me," are the words of the Master of preachers, and Master Preacher. The yoke first, then the learning. Talents, learning, education, training, and all other aids, are totally inadequate for the ministry. It is essential that there be a close union with Christ and an unbroken communion with God. "Seen of me also" were the words of Paul, after his vision of Christ. A Godward posture of soul is of prime importance, on the battlements of God's grace and love. The failure to gain a proper conception of the real grandeur and solemnity of the work accounts for the many cumberers on God's estate. Personal interest, place in the Church or society, exaltation among men, the battle for bread, and other things, have absorbed the thoughts, vitiated the will, coloured the feelings, and so the feet were not shod

for the road and the arms were not burnished for the fray. To deepen and intensify the sense of an ardent, chivalrous, complete, living devotion of the student to Christ, is one of the most urgent duties of our teachers in the theological colleges. God's Spirit alone can lead a preacher's spirit into the territories of the Spirit. God's fields alone can supply the grain that will satisfy the craving of the heart of man. God's arsenal alone can furnish the equipment for the battle against sin and evil.

There should also be instruction in spiritual anatomy, how to dissect souls, together with the study of the physiology of the religious life. Religion and theology are knitted together, though separate. Theology interprets, religion lives. The facts of religious life are unchanging, but the interpretations of the facts are progressive. Students should be taught to preach theology, and transform theology into religion.

"Biblical theology" needs must have the prime place. There are many other books and subjects which demand a place in the curricula of our colleges, but the Bible is the chief text book. "Before books were, I am," is the language of the Bible, and, when other books shall have ceased to be, this peerless book will remain unsullied in its grandeur and majesty. To tell thoroughly we must know thoroughly, and to know thoroughly we must study thoroughly. To study the book, in its manifold phases, is essential to the making of a preacher. To do so efficiently there must be apprehension and comprehension. Comprehension is the inner chamber of the mind, with the stamp of God upon it, and the man can never be wise unto salvation unless and until he has furnished *that* chamber. The function of prudence is to find the law of life and progress, and the function of courage is to pursue and obey it. Teachers should guide the taught to a touchstone, which can clearly distinguish the trash from the treasure, in all books. The truth should be presented in such forms that the soul will reach out towards it, go forth to meet it, and grip it. Truth is not a thing to be carried about in a pocket, like a note book, or placed on a shelf in so-called "Bodies of Divinity," or suspended from the neck like a golden cross. It is a living thing, filling every crevice of the soul, transforming the mind, and making the man a veritable "angel" of the Churches of God. Amid the trackless wastes of heathen needs, the tangled jungles of superstition, the fierceness of social conditions, and

the pathless morass of stupendous wickedness, in China, the *truth* alone can guide, deliver, free, and save.

The oft repeated "lectures" and the moss-grown "recitations," year in and year out, have played their part. Old text books, which have grown feeble and emaciated by long service, have had their day. The students taking notes as raggedly as time would permit, and then copying them, have wrought wonderful results in days past. We find that new methods are coming into vogue—and none too soon. Teacher and taught "face to face" discussing the weighty problems and divine truths, soul speaking to soul, teacher asking question and giving light, student doing likewise, iron sharpening iron, and the mind of the taught being drawn out, instead of his pen making notes, this is the more excellent way, each contributing his portion to the feast. Thus teachers draw out the minds of the taught, who are made to think and not to repeat. Out of old truths new beauties, new affections, new forces, emerge.

And we would do well to remind ourselves that theology is not a "sucked orange" yet. For God's kaleidoscope turns in every age, and, in the infinite and shoreless life of the Spirit, new tides sweep ever. May I venture the opinion that behind all the textual and historical criticisms, there drives the force of the persistent pressure of God's mind on holy and cultured men, which have revealed facets of truth unrecognised before? Noah lost his ark, but the rainbow glitters to this day. And if we have to lose faith in *some* articles of the old creeds, the rainbow of God's love shines with ever freshening lustre.

"Comparative religion" is a subject which has not received its due meed of study in our theological colleges. Our own views of Christianity cannot remain unaffected by the movement of thought in China to-day, and our students cannot be expected to share our western views of Christianity, or our views of Christianity in western forms, without some of the old impulses surging through their minds and tinging their views. So Christianity must make good its claims as the only religion destined by God to save the world, and, at the same time, satisfy the minds and consciences of those of other faiths so as to be accepted as the supreme religion—a claim which it can in every phase and sense fully maintain. There is a relativity between all religions, hence the importance of comparative religion being assiduously and minutely studied in

our colleges, and in such a manner as will interpret to the minds of the taught the will of God, which they shall understand and profit by. The barriers of race have been swept away within recent years, and thus the study of the ethical and spiritual concepts, at well as the fruits, of all religions, are more sure to-day. None will gainsay that Christianity must be naturalised and nationalised in China, for the Chinese will never become Christian by simply transferring what westerners think and feel in the same precise way westerners think and feel, and the whole realm of truth in the Chinese religious will inevitably retain its residuum and go to form the Chinese views of the Christian religion. Fresh moulds will be formed by devout Chinese Christians, into which to pour their own conceptions, and, at the same time, they *may* break some of the western or Jewish moulds with which foreign missionaries are familiar. Christianity is a religion from the Orient, put into western garb, and has now returned to the Orient to take up its new forms. Hence the desirability of a catholicity and a power to see with a free mind into every phase of religion, that Christianity may emerge with greater strength and grandeur, and prove to be the sole religion which God has ordained to save the world. Eden had many trees, all living, but one tree only was a Tree of Life.

"Christian sociology" should also receive due attention in our theological colleges. Society is going through a process of disintegration and upheaval in China, and many are breaking away from the thralldom of the past. There is a danger lest so-called liberty should degenerate into license. Through all ranks of society the leaven is working, and new ideals are being formulated. It is, therefore, of the utmost importance that our students should be equipped to meet this new aspect of national life, and bring all the powers of Christian truth, morality, and sanity to solve the many problems now confronting the nation.

Space forbids dealing fully with the other subjects, such as apologetics, church history, logic, and kindred ones, or with the advisability or otherwise of giving opportunities for the study of Greek and Hebrew.

But I am not at all sure that the method in vogue of testing the preaching gifts of our students is altogether advantageous. Much of the preparation for "sermon class" is mere show, or "window dressing." No doubt it is good,

but sometimes it is good for nothing, though it may be good for much. I would suggest that teachers and taught should have an allotted time for itineration together, visiting churches, helping the brethren, and confirming the saints. Some time should be given to preaching to the non-Christians. This would give teachers an insight into the true character of the preaching of the students, in style and matter, which would produce enlightened criticism later on in class. It would afford an opportunity likewise for teachers to give students practical lessons in preaching by doing so themselves. Class work would not suffer from this experience, but point would be given to much instruction in "pastoral theology." Even if the long summer holiday should be curtailed somewhat, and the time be given to this systematic instruction in actual work, the effort would, or should, fully repay all the time and strength used. For, after all, the aim of the whole course of training is to prepare "preachers" in the highest sense. This method of instruction is used in other branches of learning. It would help to kill professionalism, and teach the students to study men, in a way which the college cannot do. It would, further, aid the men in public speaking, an art neglected in our colleges to-day. God does, and will again, bless slipshod ways of presenting the truth of the Gospel, in spite of their demerits, but He is more likely to find ways of blessing, which lead to enlightenment and conviction, when the preaching has an appealing and ordered mode of presentation; we all realise that the mode of presentation counts for so much, and we have all known of messages which have been so vitiated by injudicious presentation, that fewer sheaves have been gathered into God's barns. Further, the teachers would be afforded opportunities for hearing the kind of evangel which their students are likely to preach in the future, and apply the necessary correction. We know of some preachers, who, if they preached a little gospel, also preached a little of everything else. This should not be tolerated. The Christian message is as a sun from which radiates, and to which converges, the light of the ministerial life. The ministry and the life are inseparable. The ministry has no identity apart from the message. The message is the ministry in crystalisation; the ministry is the message in exemplification. The preacher as man, the sermon as message, the pastoral duty as a mission, are one and the same. Unitedly, they constitute the message;

isolated or divorced, they are meaningless. I maintain that by such method as stated here preachers of the future would learn and unlearn much on all these salient matters, and teachers would find points for some useful lessons. We have never seen a soul, but we have seen the difference between a preacher with a soul and one without. Heart power submerged with sympathy, fertilised with charity, vivified with knowledge, is the need, and everything which is beautiful will blossom in this sunshine, having every faculty aglow from the furnace of inspiration, kindled by the love of Christ. To seek out men thus moved and filled is the duty of the theological professor, and to find and train such is his glory and reward.

Finally. Prayer to God for these colleges becomes a palpable thing. Not thrown in when some conference meets, but as a regular part of the supplications of the Churches. Such prayers, fervent and uninterrupted, will avail much. And we shall see men go forth into the highest service, not as scholars but as messengers, not as paid agents but as prophets, not as entertainers to tickle the ears but as servants from the Court of God and, through these, eyes of blind will be opened, ears of deaf will be unstopped, faltering feet will leap with joy, and the dead shall be called into life.

Denominational Policies in their Relation to Mission Work

I. Lutheran.

IT was with great hesitancy that I yielded to the request to write something on this topic. I realize that it is no easy task to represent justly and somewhat adequately so large and varied a body as the Lutheran Church, even if the remarks are confined only to those of its churches and missions that carry on work in China. Although the activity of the Lutheran Church in China is of recent date as far as the majority of the missions are concerned, yet the churches they represent belong to six different nationalities, within which they have for several centuries developed their individual type of church polity and practice. These churches may again be represented by two or more mission societies, such as the German and Scandinavian churches of Europe, or they

may each one carry on their own work, such as the Scandinavian Lutheran churches of America.

Owing to the comparatively short time in which the Lutheran Missions have carried on work in China, it makes it difficult to point to any definite mission policy or policies which would be characteristic of them all. So far, whatever has been done in shaping the policy of any mission has been done largely on direction and instruction from the home boards, without any independent departures either by the missionaries or much less by the native churches. In spite of this, I believe it is possible to draw some general conclusions as to what is likely to become their future policy in China. In doing this we shall have to point out a few of the salient traits, which are likely to be reflected in the future Chinese Lutheran Church.

First with regard to doctrine and confession. The Lutheran Church, regardless of what nationality it belongs to, or what language it speaks, has always laid and still does lay great stress on doctrine as found in the Bible and embodied in and expressed by its symbols. No missionary is sent out who does not consider the Bible as the infallible Word of God, and the rule of faith and the confession as a correct statement of the doctrine contained therein. The mission boards tolerate no wavering on this point. The missionaries must be all the time conscious of their duty in this respect. The fact that they are thus aware of their responsibility in this matter will tend to create a similar consciousness in those who are taught by them, provided it is coupled with sincerity and love. It will render their message vigorous and effective.

Regarding the methods employed in propagating and inculcating the doctrine, they are much the same as those used by the home church and by other Protestant churches. Preaching the Word in season and out of season stands first and foremost. Then comes systematic instruction in preparation for baptism. Great care is taken in regard to those who are accepted into the church.

The Lutheran Church has from the beginning been a teaching church. The instruction of the children and youth by means of schools has always been of prime importance. The state and independent churches of Europe have developed a comprehensive school system, and the same is true of the free churches of America. In this system religious instruction and training play an important part. It is fairly certain that the

same principles that govern educational work at home will in the main be followed in China.

In the field of higher or professional education little or nothing will be done by the Lutheran Church, inasmuch as such educational work is thought to be comparatively too expensive an agency of missionary propaganda. The highest grade of secular education will be the college with the specific aim of preparing students for theological study and teachers for schools of lower grade.

Philanthropic work has always been a part of the program of the Lutheran Church. In the home-lands charitable institutions of all kinds have been built and maintained. It is certain that she will carry out the same policy in China substantially in the same form.

The purpose of the Lutheran Church in its mission work in China is not only to save the individual, but also to gather such individuals together for the purpose of mutual aid and edification, and thus establish congregations. Nothing is undertaken by the missions which is not subservient to the congregational idea. All Christian endeavor proceeds from and centers around the congregation. Whatever effort is made to bring people to Christ apart from the congregation is considered to be of little lasting value. The congregation is God's own institution, and in it He is present and works through the means of grace for the salvation and sanctification of men. God has made His people to be one spiritual brotherhood, one body with Christ as head, and to manifest itself as such in the world by means of an external organization. There is no doubt that the Lutheran Church will also in China strive to realize this idea.

In the matter of church polity the Lutheran Church resembles closely that of the Presbyterian. It may be observed that there is great variation between the different churches in this matter. The European churches differ considerably from each other and these again differ somewhat from the no less than sixty-five Lutheran synods in America. Without going into details, let me say that in spite of the elasticity which exists along this line, there is still a common historical factor which will form the basis in the organization of the Lutheran Church of China.

With regard to church government it is the policy of the church to gradually turn that over to the native church. How

soon it will be found expedient to transfer the entire control into the hands of the native church will depend upon the stage of development it will have reached both as regards its progress in Christian life and its economic and intellectual capacity. The matter of self-control and self-support is constantly brought to the attention of the missionaries by the home boards, and those in turn urge it upon the native churches. Concerning this difficult subject theorizing avails little. The missionaries must get in close touch with the church and be willing to take advice from it, although such advice may not at first appeal to them. Plans may have to be put into execution which may later prove impracticable and have to be discarded. And yet it must be remembered that an elaborate outward machinery is not going to solve the problem. The principal thing is that the planning should be an expression of a true sense of the grace that is in Christ Jesus, that the mainspring of all action is love for Him.

A word may be said regarding those things about which the Bible does not formally declare for or against, the so-called adiaphora, or indifferent things. With all the insistence of the Lutheran Church on the observance of God's law by the Christians, it holds that no commandment must be made of those things which are not expressly commanded or prohibited. Things that "are not expedient" and that "edify not" must be judged by the individual and the church in the light of the spirit of the Gospel through the guidance of the Holy Spirit. Things which in course of time have changed their character in such a way that they, by universal Christian experience, are no longer indifferent in that they have taken on the marks of worldliness, and only tend to kindle the lusts of the flesh and arouse the sinful propensities of man, such as the modern dancing, are condemned by the Church. The only effective way of ridding the church of practices that militate against the spirit of the Gospel is not always to categorically condemn them. This will only help to introduce and foster a legalistic spirit. The church must be brought to a clear understanding of the true liberty of the Gospel and see things from the Gospel view-point. If in this way wrangling about such matters could be avoided, much danger and unpleasantness would be averted, and much blessing derived.

In conclusion just a word regarding union with churches of other confessions. In this matter the influence of the

missionaries will yet for some time weigh a great deal with the native churches. But it is easy to notice the greater readiness of the native Christians to sink all differences and unite almost at any hazards. But granting that the Western Churches are exaggerating the importance of the differences, the native church is just as apt to minimize the importance of the same, not being in position to appreciate the causes that have led to them. Speaking again of the position of the Lutheran Church, it holds to the ideal of the union of all Christians. But the condition for such union is agreement in doctrine, without which it considers union a failure. To what extent it will be able to influence the Chinese church in this respect is hard to say. That it will put forth a serious effort in this direction is certain. But it will not adopt an unconciliatory attitude to churches of other confessions. Its work will be rather of a positive than negative character. It will seek to gather the various contingencies of its own faith into one whole, and transmit to it that peculiar blessing which it believes God has vouchsafed it, hoping that when the eventual union of all Protestant Churches of China takes place, this blessing may become the possession of that united church.

The Lutheran Church does not believe that it, any more than any other Protestant Church, has attained perfection in the knowledge of the mysteries of God. Yet, although fully conscious of its shortcomings, it will not lightly give up the teachings of the Fathers of the Church and set aside the traditions and practices, which have been created in the course of centuries, for the price of union, however desirable this may be. These things may not all take root in China, perhaps they should not. By contact with other churches and in the process of adaptation to Chinese conditions much may have to be altered, and some things discarded altogether. But the teachings and principles for which the Church has stood, as well as the essential features of its polity, we believe will have the vitality to stand the test of time even on Chinese soil.



What is Phonetics?

W. B. PETTUS, B.A.

THERE have been so many references to the science of phonetics in the discussions, during the past few years, regarding the language study of missionaries, that it is well to get a clear conception as to what the term means; what service the science can render to language students; and also, because of extravagant claims which some make, to realize the limitations of the subject. Phonetics is the science of speech sounds and effects. For every difference between two sounds of the same language, or difference of languages, there is a definite cause in the difference in the position or use of the vocal organs, which include the lips, teeth, tongue, hard and soft palate, nose, larynx, lungs, etc.

Phonetics may be studied from three points of view :—

First, as to how the sounds come into being ;

Second, as to the effect which they produce on the ear ;

Third, as to how they should be recorded.

In such an article as this, it is not possible to go into the matter in detail. One cannot do better than to refer the interested reader to some of the books on the subject, among which may be mentioned : A Primer of Phonetics, by Henry Sweet, the Clarendon Press, 1906 ; The Pronunciation of English, by Daniel Jones, M.A., Cambridge, at the University Press ; Elements of Phonetics, by Victor translated by Reffmann, J. M. Dent and Sons ; A Cantonese Phonetic Reader, by Daniel Jones and K. J. Woo, University of London Press ; Notes sur la Pronunciation de la Langue Mandarin Parlers, by Guernier, International Phonetic Association. The Principles of the International Phonetic Association, published by the Association Press, gives the full bibliography of this subject. A copy of this pamphlet may be secured by application to the secretary of the Association, Daniel Jones, Esq., University College, London.

In learning a language, the problems may be divided into three groups, those of pronunciation, those of construction, and those of vocabulary. Phonetics deals with only the first of these groups. Some people speak of the "phonetic method of language study." Phonetics can be of assistance to language students, no matter what the method employed may be. The

science does not include a very large body of knowledge, but it is very useful. For instance, very few foreign students of Chinese who have not been trained to observe the working of the vocal organs of their teachers will observe that *n*, *t'* and *t* are formed by putting the tip of the tongue against the front teeth, instead of against the gums, as in English. Many fail to observe that the initial *h* in Chinese is given a roughness by fluttering the *uvula* against the back of the tongue, while in English the back of the tongue is not raised sufficiently high in forming the *h* to bring the *uvula* in contact with the tongue. The quality of almost every sound in Chinese is given a certain peculiarity by the position in which the lower jaw is held. In English, the lower jaw is thrust forward slightly so that the lower front teeth come directly under the upper front teeth, or sometimes even further forward; while in Chinese, the lower front teeth are constantly kept further back. In other words, in speaking English, the lower jaw opens down and forward, while in speaking Chinese it opens only downward. Every one has observed that the Chinese use much more breath in speaking than do English-speaking peoples. We are all familiar with the term "aspirate." The English *p* and *b* differ from each other in two respects: first, the *p* is slightly aspirated, the *b* is not aspirated; second, the vocal cords are not vibrated in giving the sound of *p*; they are vibrated in giving the sound of *b*. In testing this statement, care must be taken to give the sounds of these letters—not their names. The test can be made by putting the hand on the "Adam's apple" while giving the sound. Vibration will be felt with *b* and not with *p*. In Chinese, the *p'* is aspirated more strongly than the English *p*; it is also given without any vibration of the vocal cords. The Chinese *p* (non-aspirate) may be described in two ways: first, as a *p* without any vibration of the vocal cords, which is technically called "voice," or as if without any breath. In other words, the advocates of the Standard System of romanization are just as correct in using the letter *b* as users of Wade's system are in recording this sound with a *p*. It is neither a *p* nor a *b*.

Each dialect in Chinese must, of course, be studied separately, and the method of forming each of the sounds should be given in accurate terms. Recently, a study of a description of Japanese sounds, which is given in the dictionary most commonly used by foreign students, was made, and it was found that of twenty-eight definitions twenty-two were incorrect.

While phonetics is important and valuable, we should not make the mistake of over-estimating its value. In addition to dealing with only one of the problems, it must also be clearly recognized that through phonetics alone it is impossible to attain a good pronunciation. Nothing can take the place of the voice of a native teacher. It is only by constant repetition, following the teacher, that a correct pronunciation can be secured. Phonetics makes the attempt to imitate the teacher more intelligent, and a study of the subject will help the student to avoid forming wrong habits of pronunciation, or to correct wrong habits which may have been already formed.

The Question of Direct Representation on Continuation Committees

G. G. WARREN.

THE phrase "continuation committee" has come to stay for a time in missionary nomenclature to designate a committee appointed to "continue" work commenced or planned but left unfinished by a missionary conference. We have actual instances in conferences appointing such committees at Edinburgh in 1910: at Shanghai, Tokyo, and Changsha in 1913. Each of these committees derives from its originating conference a positive and a negative characteristic which, like the obverse and reverse of a coin, are inseparably joined. In each case the conference itself was a unity, embracing for the time being within itself as one whole representatives of varied forms of church polity and creed, varied departments of church work and varied nationality of workers. This unifying mark is impressed on and is an important characteristic of all the continuation committees. On the other hand, in the very act of appointment, the conferences came between the new group of workers that it brought into being and the old groups that in reality brought the conference itself into being—groups, moreover, which supplied both conferences and committees with their membership. Indirectness of relationship is impressed on the committees as deeply as is unification. From the positive characteristic, the committees (at least, so the present writer holds) derive their scope and force of advice; from their negative, their powerlessness to legislate. The two are not

strength and weakness respectively ; but, rather, positive and negative aspects of strength.

It is interesting to note that one and the same question has arisen with regard to each of the existing committees—international, national, and provincial : Can direct representation be secured ? The fact that the question has been asked concerning each committee shows that the matter deserves careful consideration. Those who are asking the question are men who are as truly desirous of doing the best for the work of God as any who are answering it in the negative. There is need of as much light and as little heat in the discussion as possible.

Let us begin with the statement of an axiomatic truth that a distinguished English statesman of the last century said was lost sight of by most disputants : A thing cannot both be and not be at one and the same time. In regard to this particular matter the form of the axiom will be : A committee cannot be both what it is and something just the opposite at one and the same time. In other words, you can have a continuation committee, or something very different from one ; but you cannot have one committee which is both.

Next, let us consider what would be involved in the formation of a committee out of members elected to be the direct representatives of various groups of missionaries between whom there is no co-ordination but complete isolation. It would be absolutely necessary to formulate the basis and regulations by which the members should be elected, and this would prove a matter so difficult as to be almost, if not entirely, impossible. Direct representation would of necessity be proportionate, for if it were not so, it is difficult to know what use it is. What should be the basis on which the proportion should be founded ? should it be the number of members, of preachers or other kind of workers, or of missionaries ? What should be the lowest qualification of an electing unit ? What proportion of work and workers would any possible answer to this question shut out ? Remember the committee ought not to number anything like a hundred. Weigh the following facts : there are 131 different organisations each with its own set of initials in the last issue of the Year Book (1913). There are 53 different missions reporting over 100 in their Christian community ; 30 of these report over 1,000 ; 11 over 10,000 ; the Methodist Episcopal, 126,192. These facts refer to one branch of work only.

Next, let us consider what particular good would be gained by the proposed method of election. The resolutions that were sent to the China Continuation Committee by the China Council of the Presbyterian Church (North) and by the Kiangsu Federal Council do not give any reasons for their proposals. As far as I have learnt from friends who think the proposed scheme better than the present, it would seem to lie in the fact that those who elect would have more direct control over the members of the new committee than over any of the present members; on the other hand, those elected would be able to speak with an authority denied to them now.

Both these things are matters that bulk more largely in theory than in practice. Occasions in which an elected member would so act as to cause the electors to change him would be rare. Equally rare, we may confidently say, will be the occasions on which a member of the present committees will so act that any organisation with which he is also connected would change him if it could. Suppose such a case actually to occur, it will be within the province of the organisation to complain to the committee. Every three years each name comes before the committee for re-election. A complaint if substantiated would assuredly result in the non-election of the offender.

The power to speak authoritatively is equally theoretical rather than practical, and as far as it might prove practical would be by no means pure gain. Even an elected member has no more authority than anyone else to announce the views of his electorate on any matters they have not actually discussed and decided upon. That is to say on almost every question that has come before the committees up to the present, an elected representative would be in the same position as are the present members. The latter can as easily as the former communicate the actual reception given to any proposal by any particular organisation.

It is a real gain to us at present to know that each of us separately, and all of us together, have no authority to legislate. There has not been—there is no likelihood that there will be—any proposition brought before us that looks in that direction. I do not feel at all sure that if members were directly representative this would be the case. Here, there may perhaps exist a real difference of view. It may be that some amongst us may desire an organisation that could legislate. I continue

to be, as I always have been, opposed to any such organization. In common with many others, former proposals for national and provincial organisations never appealed to me simply because they seemed to give a power to attempt legislation that would not have been for the good of the churches generally. The present committees may conceivably act unwisely—at any rate they cannot involve anyone but themselves in their actions.

Next, it must be borne in mind that the proposed method would involve us in a very real loss, and in a number of lesser inconveniences. It would be a great loss to lose the present unification of varying interests. Many a provincial council would find itself with only one—or perhaps without a single doctor, or educationalist. It would be nobody's business—and nobody would presume to act as if it were—to tell any particular mission that it would be wise to select a doctor for their particular representative; or the reverse. Yet there would be plenty of cases where such advice would be most useful, nay necessary for the work as a whole, even though it might not be of much importance for the particular mission concerned with the election or non-election of some special worker. Some work would be certain to be (proportionately, though not absolutely) over-represented, others would be under-represented or not represented at all. Such difficulties are reduced to a minimum by the present style of election.

It is not unimportant to note that plans of direct representation up to the present have been based for the most part on denominational considerations as far as the missionaries are concerned; on geographical considerations as far as Chinese representatives are concerned. In both cases the large number of unorganised workers are left out of the question. These differences are not ignored in the present plan; but they take their place with other matters one of which is much more important than either of these, *viz.*, the department of work. Let it be noted that every missionary worker represents not only some particular denomination; he also belongs to some particular nationality, works in some particular part of China (or, of his province), and is engaged in one particular branch of work. In all but one particular the same things are true of all Chinese workers. These lines cross and re-cross. Only a central organisation uniting them all can co-ordinate them. Isolated bodies could not but tangle them to the detriment of the finally elected body.

Next, it should be borne in mind that the bodies that ask for power to elect directly are not all of one thought and mind in the matters that come before them, or before the committees. Every gathering of missionaries that meets regularly comes now and again to matters that are decided by a majority against the vote of a minority. It would be absurd to imagine that any elected representative would on all such matters side with the majority, never with the minority. When an elected representative does not think with the majority, what should be his duty in the committee? Should he offer the committee the arguments that have failed to convince his colleagues, or the arguments that have failed to convince himself? If the former, it is difficult to see what would be the use of an election of representatives; if the latter, it is still more difficult to imagine the unconvinced reasoner convincing others. Many of us need to bear in mind that in actual divisions the line between the majority and minority *never* keeps strictly to the lines of cleavage that suggest themselves. That is to say, it practically never happens that all the American members vote one way, and all the British another; or all the Anglicans one way, and all the Congregationalists the other; that all the doctors vote one way and all the schoolmasters another.

Lastly, is it ungenerous to say that the plans that have hitherto been made for national and for some provincial organisations have failed though they have been based on direct representation? We never had a national organisation, and in Hunan we never had a really provincial organisation simply because some of the electing bodies either failed to get born (for the formation of a national council one proposal had been that provincial councils were to elect its members) or failed to elect. Failure to organise in the past carries no right to amend that which at any rate has succeeded in making a start in the present. It is altogether unreasonable to ask the new organisations to make a very radical change in their constitutions before they have really been able to test the present method of working. Let the present method have at least a few years of actual working. All of us will see both the good and bad points of the present organisations more clearly when they are actually working than we can in theory.

Such investigation as I have been able to make shows that the new proposals labour under serious disadvantages, and at best would attain merely slight advantages. It would be

difficult to devise a satisfactory plan for putting the new plan into operation ; if that difficulty were surmounted it would be followed with the loss of that co-ordination of all the interests involved that is attained by the present plan ; the fact that it might enable the elected members to speak with more authority than at present does not seem proven ; nor, if it were, does it seem to be shown that that would be a gain and not a loss.

I hope neither the matter nor the manner of my writing will convey to anyone the idea that the members of the present organisations are anything but grateful for the courtesy that the very act of suggesting amendments involves. Those of us who have come to the conclusion that things are better as they are than as they are proposed to be, are none the less thankful to those who have made the suggestions. None of us imagines that the present organisations are perfect. It is to be hoped that those who have wished us to adopt the suggestions that we have declined will not therefore cease to try and improve our organisation. We are quite sure they will gladly welcome such work as the unamended constitution enables us to do and that they will continue to pray for us.

Christian Education in Shantung

E. W. BURT.

BY tradition, Shantung—home of China's Sages—is a literary province, but the present state of things hardly justifies such a reputation, for Shantung is the most densely populated of the provinces and the struggle for a bare existence is very severe, leaving little margin for mental culture, so that we find the great mass of the people are ignorant and illiterate.

According to the latest figures the total number of pupils of both sexes and all grades now under instruction in Shantung is only 67,000. Assuming the population to be about thirty-five millions, this gives one only in every 500 under any sort of instruction. How little the Chinese are themselves doing in education will be better realised when we state that *one in every nine* of the above 67,000 pupils is *in a Mission school*, though the proportion of Protestant communicants to the population is only about 1 in 1,500. In other words, if the Missions did no more for the children of the Christians than the Government

does for the people at large, there would be only *forty* pupils all told in our schools instead of some 8,000!

Analyzing the mission schools more particularly we find that

For every 4 Communicants there is 1 Pupil in a Primary School.

„ „ 16	„ „ 1	„ „ Middle „
„ „ 44	„ „ 1	„ „ College of Arts and Science.
„ „ 1,000	„ „ 1	„ „ Theological Seminary.
„ „ 1,000	„ „ 1	„ „ Medical College.

But, though the Christians are more awake to the value of education than their neighbours, yet their standard of intelligence is low and there is much illiteracy in the church—it often being difficult to find in the village congregation a man able to read the Bible intelligently. Of the 4,000 Christian boys in our village schools few remain there long enough to learn very much through the pressure of poverty, while the more intelligent youth are continually drafted off for service elsewhere.

The pioneer in missionary education was the late Calvin Mateer who, in 1864, gathered round him as the nucleus of his future college half-a-dozen little boys. After twenty years' patient work the school became a college, sending its graduates into every part of China. During these years, as mission stations spread, schools gradually sprang up in many parts of Shantung. Taking these in their natural order we have:—

1. *The Primary School.* Of these there are 288 for boys and 84 for girls with an average of 15 pupils in each. As to the financial support of these schools, the practice has been to make a grant in aid to cover about two-thirds of the cost. The difficulty of the missionary giving these schools the close attention they need is a serious obstacle to their efficiency and at present they are the weakest link in the educational chain.

REQUIREMENTS.

1. *Some missionaries should take special educational training* and get some practical experience in primary school methods and management before coming out and then should give their whole time and strength to making this vital part of our work thoroughly effective.

2. *Healthier school-rooms and better equipment must be provided.* The typical village school-room is impossible. It

is often a dark, damp, ill-ventilated and overcrowded room with the most niggardly equipment—a few stools, an ancient table and a bed in one corner for the teacher and some of the pupils. I fear such rooms are a very hot-bed for the tuberculosis which carries off so many of our students on the threshold of their life. The primary school is one of the most important—if not the most important—parts of our work in its effect on the character of the church of the next generation and on all the higher stages of the educational system—and, like all foundation work, it should be well and truly done.

It is true the new Government aims to establish primary schools everywhere and ultimately this may relieve the Missions of the present burden. But the Government is hampered by many grave difficulties, *e.g.*, (1) *Lack of funds*. This may be partly overcome by the proposed tax on land and by the conversion of temples into schools. (2) *Lack of trained teachers* which cannot be suddenly met. (3) *Lack of intelligent co-operation between people and Government*. Engaged in a hand-to-hand struggle for existence, the peasants are intensely conservative and it must take a long time before an enlightened interest in education can be created and, until this is done, no Government will accomplish much. Probably, therefore, for some years to come the primary mission school will hold its own, provided immediate steps are taken to increase its efficiency. The government curriculum is now being followed with the addition of the Bible as a safeguard of their Christian character.

II. *Middle Schools*. Of these there are 20 for boys with 850 pupils, and 14 for girls with 560 pupils—or about 40 pupils to a school. These schools have the great advantage over the primary schools of being located in the mission station under the direct charge of a missionary who in most cases gives his whole time to the work of teaching and administration. One Mission, however, through the dearth of foreign workers, has made nearly a decade's experiment in the appointment of Chinese headmasters who are responsible for all the teaching and discipline. The experiment, however, has not proved a great success, and the Chinese leaders themselves are now begging the Mission to put an experienced missionary in charge in the interest of the spiritual and moral welfare of the boys. At this critical age in their lives it is profoundly important to bring strong personal influences to bear on the boys and girls,

who are impressionable and responsive to the magnetism of wise and loving teachers. Moreover, owing to the small size of the middle school it is much easier to impress a strong Christian mark on character than it is later on in the crowded university. Hence the supreme need of putting the strongest men and women we can find in charge of these schools. Better equipment, more up-to-date teaching, are after all secondary to the supreme need of this close personal relation between the missionary and the individual pupil.

III. *The University.* This is the final step in Christian education in Shantung and is based on and co-ordinated with the two previous stages. In its present form it now has a history of nearly ten years behind it and it arose out of the decision of the American Presbyterian and English Baptist Missions to combine forces in the higher education of young men chiefly of Christian families. At present it labours under the great disadvantage of being located in three cities, but soon it will be consolidated at the provincial capital.

(a) *The Arts College*—370 students—is a nursery for teachers for all China. Shantung retains but few of its own sons. They are eagerly sought for from Mukden to Canton. Moreover, up to the present nearly all find their life-work in Christian schools and colleges. It is rare for a student to drop out before completing his course. Recently a beginning has been made in a two years' post-graduate course in Chemistry and gradually it is planned to add similar courses in History, Philosophy, Economics, Law, etc.

(b) *The Normal School*—150 students. This school has the same entrance standard as Arts College, but the course is only half the length—two years instead of four—as it is mainly intended for training teachers for our country day schools. Special attention is given to the art of teaching and practical work is done daily to fit the men for their future here in the villages. Probably the *normal school is China's greatest need educationally* at the present time, for, till the supply of her trained teachers is vastly increased, it is impossible to solve the problem of national primary education. It is more urgent than the pushing of advanced colleges, for, unless the foundations are sound and broad, the whole structure will crumble in pieces. Hence the need of at least some educational experts to develop our normal schools on the best modern lines.

(c) *Theological College*—20 students, of whom some have first taken the full Arts College course and others the Normal School course only. The theological course is three years. Last year ten men graduated of whom no less than eight were Arts College graduates. The very different standard and mental calibre of the students constitutes a difficulty which we have not yet overcome.

(d) *Medical College*—25 students, and four foreign doctors in charge. It gives a thorough five years' course and before entering on their medical studies students have to take a preliminary year at Arts College in Chemistry and Biology. Like the Theological College, the Medical College hopes for the day when all its entrants will have first taken a complete Arts course before taking up professional studies. Meantime each of these departments has to accept a compromise and do its best with the material that comes to hand. As the medical profession becomes more honoured in China we may expect to see a larger proportion of our students giving their lives to the noble ministry of healing rather than as at present almost exclusively to teaching.

So far two Missions have fully joined the educational union—*viz.*, A. P. M. and E. B. M.—and one other, the Anglican (S. P. G.), partially. Repeated overtures have been made to the other Missions working in the province and we believe—once the various branches of the University are concentrated in Tsinan—the other Missions will unite and thus make the union more worthy of its name—Shantung Christian University. We know that at this stage *higher education can only be efficiently given if Missions unite their forces*. The three Missions now united differ widely ecclesiastically and yet there has been no trouble on that score. The fullest liberty has been exercised and the result has been a growing respect and admiration for one another and a drawing together of men of different nations and schools of thought which none would have dreamed possible a few years ago.

In conclusion we still believe in giving education mainly to the children of Christians. We recognise that the genesis and evolution of Christian education in other parts of China has been different, but here the schools are rooted and grounded in the church. They have grown with the church slowly step by step and have not gone in advance of it. We see in this the manifest finger of God and we would not betray the trust we

have received. We honestly believe that by deliberately limiting our educational efforts to the large and growing Christian community we are really serving China better than by spreading our energies over a wider area. Our aim is to train up and send forth into every walk of life as many men and women of strong character and consecrated spirit as we can handle, and we know that in the youth of the church we have enough material to tax our united resources to the utmost. This policy has stood the test of several decades—and, judging from its results and the high estimation in which our Shantung teachers are generally held all over China—we think it has been abundantly justified. We remember that our Master, in order to conquer the world, limited Himself in the main to training the chosen twelve. The world was His goal, as it is ours, but to win this goal He deliberately limited Himself. If we can inspire these young Christians with love for God and Man, we shall serve China in the best of all ways, for it is such *men* that China needs, and, if they are not to be found in the ranks of the Christian Church, where else are they to be found?

An Historical Summary of the Chinese Recorder

THE following brief Historical Summary is prepared in order to set forth the steps through which the RECORDER has passed in coming to its present status. The celebrated and valuable *Chinese Repository* was commenced in 1832 by Rev. E. C. Bridgeman (A. B. C. F. M.). He was editor until May 1847 when he was succeeded in the editorship by Rev. J. C. Bridgeman (A. B. C. F. M.). In September 1848 Dr. S. W. Williams (A. B. C. F. M.) became editor. The *Chinese Repository* was discontinued in 1851; it was published therefore for nearly twenty years.

In March 1867, the Rev. L. N. Wheeler of the Methodist Episcopal Mission, Foochow, commenced the publication of the *Missionary Recorder*. This publication held its way for nine months only. The reasons for its discontinuance are not recorded. Very few copies of this thin volume of 144 pages are now in existence.

In May 1868, the Rev. S. L. Baldwin of Foochow (A. B. C. F. M.) commenced THE CHINESE RECORDER AND MISSIONARY JOURNAL. It was started as a monthly, the subscription price was \$2.00 a year and it was printed at the Methodist Press, Foochow, each volume containing about 264 pages.

From February 1870 to May 1872 the Rev. Justus Doolittle (A. B. C. F. M.) was its editor. From May 1872 to January 1874

its publication was suspended for want of sufficient support. It was then issued again with Mr. A. Wylie (L. M. S.), agent of the British and Foreign Bible Society, as its editor. At the same time also the Presbyterian Mission Press of Shanghai assumed the publishing responsibility, and it was issued bi-monthly at \$3.00 a year, making a volume of 480 pages. On the return of Mr. Wylie to England in January 1878 the Rev. S. L. Baldwin, D.D., of Foochow, again became its editor.

In May 1880, the Rev. A. P. Happer, D.D., of Canton (A. P. M.), became editor. He retained this position till December 1884 when ill-health obliged him to return to America.

On January 1st, 1885, Dr. L. H. Gulick (A. B. C. F. M.), agent of the American Bible Society, became its editor. He died in 1890, and at that time Dr. L. N. Wheeler, who had edited the *Missionary Recorder* in Foochow, having become the agent of the American Bible Society, became its editor. Dr. Wheeler died in April 1895, and Dr. G. F. Fitch, Superintendent of the Presbyterian Mission Press, then assumed the editorship.

On November 28th, 1907, after a lengthy consideration and discussion, a Board of Editors was organized. The following constitution was at that time accepted by those asked to serve on the Editorial Board and Dr. Fitch, representing the Presbyterian Mission Press :

CONSTITUTION OF THE EDITORIAL BOARD :—

1. As at present constituted by Dr. Fitch.
2. Self-perpetuating with power to increase its numbers.
3. An executive of seven.

EDITORIAL MANAGEMENT :—

1. The Editorial Board shall have entire editorial control of THE CHINESE RECORDER, including :
 - (a) The election of the editor-in-chief and any other editors necessary.
 - (b) The determination of the policy of the magazine.
 - (c) The outlining of the methods for carrying out such a policy.
2. The Editorial Board shall have the disbursement of a liberal proportion of the net profits for use in furthering the interests of the magazine.

BUSINESS MANAGEMENT :—

1. The Presbyterian Mission Press shall have the entire business management of THE CHINESE RECORDER, including :
 - (a) The appointment of a business manager to promote the business interests of the magazine and to serve as clerk of the Editorial Board.
 - (b) The control of the finances of the magazine, with the exception of the proportion of the net profits put at the disposal of the Editorial Board.
2. The Editorial Board shall have the power to make suggestions to the Presbyterian Mission Press regarding the business management.

About a year and a half ago it was felt that this agreement was not sufficiently explicit and so, on December 11th, 1912, the following supplement was accepted :

1. That the present arrangement between the Press and the Editorial Board shall continue until the end of the current year.
2. That at the end of the current year 60 per cent. of the cash balance in hand shall be put to the credit of the Editorial Board.
3. That after January 1st, 1913, the Presbyterian Mission Press permit all the net profits of the magazine to be at the disposal of the Editorial Board

for the use of the magazine; the Presbyterian Press to charge against THE RECORDER cost of printing, cost of securing and collecting advertisements, subscriptions, etc.; that the Press credit THE RECORDER with advertisements inserted therein by itself; the Editorial Board bearing its own expense of administration.

On January 1st, 1913, when this arrangement went into effect, the Presbyterian Mission Press transferred to the account of THE RECORDER \$1,363.43 Mex., the same being the cash capital of THE CHINESE RECORDER.

While these two arrangements settled the question of the editorial control of THE CHINESE RECORDER and also that of financial control, they did not appear sufficiently explicit as to the ultimate relation of the Editorial Board of THE CHINESE RECORDER to the Presbyterian Press and as to where the financial responsibility for the magazine rests. On January 14th, 1914, the following resolution was therefore passed:

"That the Presbyterian Mission Press be requested to state in writing that the full control and proprietary rights of THE RECORDER are now vested in the Editorial Board; it being understood at the same time that for the next ten years the Presbyterian Mission Press should continue to print THE RECORDER."

In response to this the following reply was made by the Presbyterian Mission Press:

January 14th, 1914.

As a result of recent negotiations between the Presbyterian Mission Press and the Editorial Board of THE CHINESE RECORDER, it was agreed that the full control and proprietary rights of THE RECORDER are vested in said Editorial Board and that the Mission Press has no concern therein, it being understood, however, that the printing of THE RECORDER shall be continued at the Press for a period of at least ten years.

Signed: G. F. FITCH, Superintendent.

On March 20th, 1914, the Executive of the Editorial Board passed the following resolution:

WHEREAS: Dr. G. F. Fitch, Superintendent of the Presbyterian Mission Press, has made in writing a statement to the effect that the proprietary rights of THE CHINESE RECORDER are vested in the Editorial Board, which statement was printed in the Board's Minutes of the meeting held on January 14th, 1914; and WHEREAS: some question has been raised with regard to this matter: it is *Resolved*: That in the opinion of this Board this statement by Dr. G. F. Fitch created no new condition whatsoever in the relations existing between the Presbyterian Mission Press and the Editorial Board, but merely placed on record in definite form the relation that has existed for some years past, as is evidenced by the printed Minutes of the Board of Editors for the past six years.

A perusal of above facts shows that originally THE CHINESE RECORDER was started more or less as a private enterprise, though intended to serve and represent the entire missionary body as far as possible. In 1874, the Presbyterian Mission Press, through its superintendent, assumed the responsibility for publishing the predecessor of the present CHINESE RECORDER. The superintendents of the Press took also the initiative in inviting certain gentlemen to assume the editorship, but only twice were the editors Presbyterians, and it would appear as though the editorial responsibilities were left in the hands of whoever was editor.

In 1907, Dr. G. F. Fitch, again representing the Press, after negotiations, passed on to an Editorial Board the control of THE CHINESE RECORDER, though the Press still retained the publishing responsibility. This Editorial Board elected Dr. G. F. Fitch as Editor-in-chief and also elected Associated Editors when necessary. During the past seven years the business side of THE RECORDER came more and more into the hands of the Editorial Board, until finally the Editorial Board assumed entire financial as well as editorial responsibility, so that the entire control and responsibility of THE CHINESE RECORDER, which was assumed by the Presbyterian Mission Press through its superintendent, has through the action taken seven years ago fallen upon the Editorial Board which seeks to represent the constituency THE RECORDER has always aimed to serve. One distinction must be pointed out between the present Editorial Board and the editors who formerly served at the invitation of the superintendents of the Presbyterian Mission Press, that is, whereas the editors mentioned accepted their responsibility without any conditions, the Editorial Board accepted their responsibility with conditions as embodied above, and the Editorial Board has not only assumed the responsibility formerly held by the editors, but has also, through a process of development, assumed the other responsibility which the Presbyterian Mission Press itself bore. The Editorial Board has therefore taken off the shoulders of the Presbyterian Mission Press that which once was cheerfully assumed and borne by them.

On April 7th, 1914, the Board of Foreign Missions of the Presbyterian Church in the U. S. A., took the following sympathetic action :—

“It would seem clear that for a long period at least the RECORDER was unmistakably the property of the Press, but that for some years an increasing equity in the magazine has been recognized on the part of the missionary body issuing at last in the agreement between Dr. Fitch and the Editorial Board, transferring the magazine entirely to the Board with the reservation indicated with regard to the agency of publication for the next ten years. It seems clear to the Board that it is wiser that the magazine should be the organ of the missionary body in China, and that neither the Press nor the Presbyterian Mission, nor the Board, should be responsible for the conduct of a general magazine, in which it is inevitable that all kinds of questions will be discussed, and varying points of view expressed. No one denomination and no one agency can conduct such a magazine satisfactorily on the one hand, and on the other it is eminently desirable that such a missionary body as that in China should have some publication of its own. The Board is very glad, accordingly, to sanction the relinquishment to the Editorial Committee acting in behalf of the general missionary body of whatever rights the Press has held.”

Our Book Table

THE EVOLUTION OF A MISSIONARY. A BIOGRAPHY OF JOHN HYDE DE FOREST; FOR 37 YEARS MISSIONARY OF THE AMERICAN BOARD IN JAPAN. By Charlotte B. De Forest. Illustrated. Fleming H. Revell Co., N. Y., Chicago, Toronto. Pp. 299, 1914. \$1.50 gold.

It is seldom that a missionary daughter exhibits at once so much literary skill and such semi-detachment from any bias as is displayed in this interesting volume. It is a portraiture of a type of activity in a mission field of a somewhat exceptional character, yet the reader is little by little led to appreciate the naturalness, and indeed the inevitableness of the "evolution of a missionary" here delineated. Mr. De Forest had already considerable pastoral experience before going to Japan. He displayed his resolute will in his almost unprecedented refusal to use perhaps the most difficult of the tongues of earth until he had to some extent realized his purpose of mastering the colloquial as few had then done.

The rapidly changing phases of the development of Japan are brought before us as in a series of moving pictures, and likewise the subjective alteration in the point of view of the subject of the book, till at last he literally embodied in his inner and his outer life the real content of the greatly overworked and much abused phrase "missionary statesman."

The process by which the individual view is expanded into the national, the international, and the world-wide is not often better seen than in this life story, which is especially commended both to students of missions and to their critics. The Introduction is by Prof. Harlan P. Beach of Yale University whose large experience and wide observation make his commendation of especial value.

A. H. SMITH.

THE RELATION OF CHRISTIANITY TO THE HOME. BY CHANG CHUN YI AND DR. MACGILLIVRAY. *Christian Literature Society*, Pp. 24.

After reading this little book, a young man laid it down with the remark: "Somehow I can understand a book like that better than I can the Bible." The reply made to him was—"That is natural. The Bible is the book of books, the book of all the ages. Begun so long ago, and covering thousands of years, its principles still apply to the present, to all the problems of humanity and to all the world. But this little book takes one particular topic, and starting from ground well known, the Chinese Classics, leads on to the higher plane taken by the Scriptures. In treating this subject it fills the gap between Bible times and the present, showing how nations which have held the home as sacred have risen to a nobler conception of all relationships, human and divine; while those who did not honor womanhood nor respect childhood have sunk in the scale. The book is written with the particular needs of China in mind, and in a style that attracts you. No wonder it appeals to you."

The young man in question was a fair type of young China. His grandparents were devout worshippers of false gods, and his

parents atheists. In childhood he attended a school of the old order; in manhood various schools of the new education. But his contact with Christianity was of very recent date. If the book so appealed to him, there is no reason why it might not to thousands of other young men.

It is a book for the times. Probably few realize how dangerous a social crisis China has been passing through. Less than three years ago, the largest theatre in Shanghai could hardly contain the crowds that came to attend a socialist meeting to be addressed by the people's idol. In that meeting men and women went around distributing socialist literature. Among other things advocated was the abolition of the family relation, and establishment of asylums supported by the public for the care of infants, of the sick, etc.

Those who attack the home are worse enemies to China than ambitious autocrats or looting soldiers. The state stands or falls with the home.

Several books have been prepared for women on the home. But this is a man's book.

To show how timely it is, the following summary is appended.

NEW TRACT ON THE RELATION OF CHRISTIANITY TO THE HOME.

(SUMMARY.)

A. The Chinese Classics and philosophers agree with Christianity as to the importance of the home.

- (1) The home is the foundation of society.
- (2) Without the home filial piety is impossible.
- (3) The State can never replace the home in the care of children.
- (4) The relations of wife and husband, father and son, brother and sister ordained of God.

B. But Christianity goes much further in its relation to the home, exalting and assisting it.

- (1) By its emphasis on the sacredness of the marriage relation.
 - a.* A new basis for the doctrine of filial piety.
 - b.* Insists on monogamy.
 - c.* Permits of no divorce except for adultery.
 - d.* Husband and wife must mutually help each other.
 - e.* Family religion aids the virtue of all in the home.
- (2) Christianity honours the female sex.
- (3) Exalts the child as a person, and the duty of adults to him.
- (4) Emphasises true brotherhood, and leads to universal brotherhood.
- (5) Yet the claims of God come first and those of the family second.
 - a.* Who are my brethren, etc. Those who obey the will of God.
 - b.* Whosoever loveth father and mother more than Me is not worthy to be My disciple.
 - c.* Christianity causes dissension in the home. Why?

C. Finally, anthropologists and governments stress the importance of the home.

THE ISLAND DEPENDENCIES OF JAPAN. *By* CHARLOTTE M. SALWEY.
London: Eugene S. Morice. Price 5/-.

This book contains a number of monographs, reprinted, with additions, from the "Imperial and Asiatic Quarterly Review," giving an account of the various islands and groups of islands belonging to Japan, Formosa with the Pescadores, the Loochoo Islands, the Bonin Islands, the Kurile Islands, and the Southern half of Saghalien (called by the Japanese Karafuto). An appendix

gives a brief account of Yezo, the northern island of Japan itself. The book is handsomely got up and contains a number of interesting maps and illustrations.

The Island of Formosa, acquired in 1895 at the close of the war with China, is the largest of these possessions; its size is given as 225 miles long by 80 miles at the broadest part. A full account is given of the Government's method of dealing with the savage tribes of the Island. The various industries are also described, camphor, sugar, salt, tea, coal, fisheries, etc. Much money has been spent in the improvement of Keelung and Takow harbours; and a railroad runs nearly the whole length of the Island.

The Loochoo Islands, about 50 in number, and the Bonin Islands, 27 in all, are described as highly favoured by nature in the way of climate, etc. One description given of the Loochoo Islands "may read as a fairy tale, nevertheless it is the statement of the few who have been privileged to participate in the restfulness and peace of these Happy Isles." The Bonin Islands are "an ideal place wherein to spend a life time. . . . Now 4,500 persons enjoy the many blessings and attractions of this small and fair archipelago."

The Kurile Islands are very different. There are 16 chief islands; they suffer during winter from the intense cold and severity of the climate, whilst summer is a season of considerable heat, stifling and close, with fog which sometimes does not lift for months together. Timber is abundant and valuable, and seal-hunting profitable.

Karafuto, the southern half of Saghalien, was given by Japan to Russia in 1875 in exchange for the Kurile Islands. It was recovered by Japan at the close of the war in 1905. There also the cold is intense. Some progress has been made in developing its resources; timber, coal, and fisheries are valuable.

There are some statements in the book that would require to be revised in a second edition. The Loochoo Islands, *e.g.*, are said to be 1,000 sq. miles in extent and to have a population of nearly a million, which figures seem inconsistent with one another, and differ widely from those given by other authorities.

The chief criticism, however, that falls to be made is that in the descriptive account of Formosa the impression is given that the island is inhabited mainly by tribes of wild savages, who are gradually being brought into civilisation. As a matter of fact the population consists of some 3,000,000 Chinese similar in all respects to their former fellow-countrymen on the mainland opposite, (education is perhaps not so far advanced). In addition there are in the mountains about 120,000 savages. Yet in the 37 pages devoted to Formosa there is scarcely a sentence referring to the Chinese merchants, scholars, and gentry; what is said refers almost exclusively to the savages. In one of the opening sentences we read:—

"Formosa was parted with somewhat willingly by the Chinese—that is, if we may believe reports. The community inhabiting the island being a lawless and rebellious people, savage and uncivilized, were not considered of much account. Savage tribes preponderated; but men of other nations—Spaniards, Portuguese, Dutch, Philipinos, and Chinese—contributed to swell the number of inhabitants."

The 120,000 savages had their numbers swelled by the 3,000,000 Chinese! (The other nationalities may be left out of account.) Again in speaking of the language of the people it is said:—

“At present the method of communication by word of mouth from one section or tribe to the other is most unsatisfactory. There is a confused babel of many languages—Chinese, Spanish (?), American, Dutch (?), and others.”

This is scarcely a fair description of an island in which from north to south the same Amoy vernacular is spoken and understood by 80 per cent to 90 per cent of the whole population. Again:—

“Posts have been established. . . . through which in a very short time no less than 7,516,000 letters were transmitted. . . . also telephones organized, through which no less than 5,116,312 messages were sent. . . . The above statements prove no slow growth of civilization.” Certainly a marvellous progress if starting from barbarism; but not very marvellous to any who know the true state of the case.

It is probable that the writer has been misled, as others have been before, by the double sense of the word “native.” It may mean either the aboriginal tribes or it may be used to include all the inhabitants of the island when the Japanese took it over. “The natives are indolent, warlike, and aggressive” is true enough in the one sense, but it is quite false in the other.

One regrets to have to write in this way: but it is a great pity that such a misleading account should appear in a work which many will accept as authoritative. It can only lead to trouble if such views regarding Formosa are held generally in Japan.

T. B.

NOTES ON CURRENT CHINESE LITERATURE.

(1) *Some Books for Women.*

Household Economy, 家事課本. The Chung Hwa Book Co., 中華圖書公司, Shanghai, 211 Kiangse Road.

This little book ought to be a most valuable text-book for girls' higher primary schools. It is well worth 10 cents a copy. The language is clear, and devoid of the coarse expressions sometimes found in books prepared by Chinese on such subjects as the 12 specially treated here. To enumerate a few will serve as a commentary on them. “Food” (under this head are discussed the best times for eating, the dangers of overeating, rest after meals, air, etc.); “Clothes” (colour, material, fashion, washing); “Economy” (book keeping); “The Teaching of Children” (the mother's duty), and so on. It is indeed a joy to find Chinese writing, as the author of this little work, in such an intelligent way on subjects which are all important for women to know.

How to Bring up Children, 幼兒保育法. Author, KU TSOH, published by the Chung Hwa Book Co., Shanghai, (中華圖書公司). 25 cts.

The title of this little book is rather a misnomer as very few methods of bringing up children are discussed. It is somewhat sketchy and but an introduction to the big subject. However,

as a step in the right direction it ought to be of use in homes where the old methods are in use. Such habits as masticating the food first in the mother's mouth for infants, and kissing (!) are denounced; and the system of infant clothing and the new tight-fitting garments worn by girls as at the root of ill-health and undeveloped physiques. Recreation and toys, too, are discussed.

A New History of Chinese Women, 神州女子新史, 中華圖書公司. *The Chung Hwa Book Co., Shanghai.* \$1.50.

The style of this book is easy and readable and were it not that it sometimes degenerates into somewhat coarse expressions might be classed amongst "Books that every woman ought to read." It is divided into two parts: The first dealing with prominent women from the "beginning of history" to the fall of the Min Dynasty. The second, from the opening years of the Chiu Dynasty to the establishment of the Republic. Among the remarkable women mentioned some are reckoned as being comparable to the best European and American women. These are too many to enumerate here, but a rough translation of a paragraph from the "New History" will give a fair idea of its contents: "Nyü 'O was the first regulator of Marriage laws: Lo-ten, the Teacher who taught methods of feeding silk-worms; the industry of Princess Ma, and the Queen-Dowager Kwo . . . and the charities of Queen Dowager Ma may be compared to those of Queen Victoria of England . . . Some sacrificed themselves to avenge a parent's death, or to wipe out some stain on their country's name, such as, Me-hsi, who brought about the fall of the Hsia Dynasty, Teh-ki, the Suang, Peo-tze, the Chow Dynasty, and Si-tse, the State of Hu. These acted as Sophia of Russia," and so on. The book is full of names of such, and the author, by his allusions, shows himself a man of wide reading. An expurgated edition would be well worth his while. With the "new style" the old pure classical must not be exchanged for a too free and easy one.

(2) *Some Primers on Mathematics.*

Wentworth's Geometry. Commercial Press, Ltd., Shanghai.

A full and able treatise on "modern" lines comprising plane, solid, and spherical geometry. The last chapter forms an introduction to the geometry of conic sections. This book can be confidently recommended for schools and colleges where mathematics is made part of a liberal training as well as a tool for the practical sciences.

三角法溫德華士, *Plane and Spherical Trigonometry by Wentworth.* Commercial Press, Ltd., Shanghai.

We have examined the above and have seldom seen so much packed into so little space. The examples for practice are searching and sufficient in number and there is plenty of scope for a good teacher. The plane part winds up with a short chapter on De Moivre's Theorem.

The spherical part gives all the formulae usually found in elementary works, and a good section is devoted to practical problems in astronomy and navigation. The printing is clear and the diagrams well drawn. The complete work forms a handy compendium for those who wish to have the necessary minimum for daily use without devoting time to advanced theory. This is a good book to use where the teaching is competent. A final revision by a western scholar would have corrected a few blemishes in the English headings of the chapters.

幾何學講義, *Lectures in Geometry*. Commercial Press, Ltd., Shanghai.

The above is the rich harvest of a far flung net. It comprises eighteen hundred solutions of problems in pure geometry, and will be a boon to every Chinese student in whom has been born the love of pure geometry. In event of a re-issue I would respectfully suggest that more might be taken from "Casey's Sequel to Euclid." The printing, paper, and binding are all that could be desired. Related problems are placed together so that, as far as possible, the logic of the situation determines the order of each. It should make a handsome present for such as are geometrically inclined.

新算術教授法, *Arithmetic*. Commercial Press, Ltd., Shanghai.

This series is in eight small books, and gives a graded and systematic course in arithmetic from addition up to multiplication of decimals. They should command steady support, not only in the elementary schools but among grown-ups who have not had the advantage of formal instruction.

新算術. This little series is admirable in plan, and faultless in execution. All needless strains on teacher and pupil are avoided and the careful grading ensures that a strengthened mind is brought to face each new little difficulty. There is certainly no royal road to learning, but the way has been made plain for little steps in these eight little handy volumes. We have here application of principles without running to fads or shoddy. We can confidently recommend this series.

J. P. H.

(3) *Some Science Primers.*

理化學初步講義	心理學講義
Chemical Theory	Psychology
化學講義	植物學講義
Elementary Chemistry	Botany
博物學初步講義	礦物學講義
Elementary Natural Science	Mineralogy
物理學講義	動物學講義
Natural Philosophy	Elementary Zoology
生理學講義	
Physiology and Hygiene	

This is a series of books from the Commercial Press for which school teachers will be thankful. The books are intended especial-

ly for Normal School students, and are very well adapted to their purpose. They give in a small compass the kind of information which a school teacher should have at his finger ends, if he is to be successful in teaching boys and girls in the Primary Schools. Roughly they correspond to the excellent series of Science Primers published by Messrs. Macmillan & Co. The get-up of the books is good, but there is one respect in which they are quite inferior to the Macmillan series, and that is in their illustrations. These are not as clear and attractive as they should be, and in one or two cases not sufficiently numerous. In books of this sort there is a danger to be guarded against, namely, the acquisition of elementary scientific theory only. The books should be used with good apparatus for practical work. The experience of the writer is that there is great room for improvement in this matter. In government schools as well as in some mission schools the teaching is too theoretical, and there is altogether too much dependence upon memory rather than upon the understanding. Along with a good supply and proper use of apparatus, these Science Manuals ought to be very useful.

J. J.

(4) *Pedagogy and Physical Drill.*

LECTURES ON PEDAGOGY, 教育學講義. *Commercial Press, Ltd., Shanghai.*

This book on the theory and aims of education is a translation from the Japanese. The style is simple and clear. The third portion gives a detailed account of the qualifications of the teacher. The book would be useful in Normal Schools especially for the training of teachers for Elementary Schools.

LECTURES ON PEDAGOGY, 教授法講義. *Commercial Press, Ltd., Shanghai.*

This book deals with educational methods, and is adapted for giving explanations of how teaching should be imparted in Elementary Schools. The work is well done, and the book can be recommended for use in Normal Schools.

F. L. H. P.

THEORY AND PRACTICE OF PHYSICAL EXERCISES, 體育之理論及實際. *Commercial Press, Ltd., Shanghai.*

This book, a translation from the English, is a clear and suggestive manual for the use of a physical director. Each exercise is accompanied by a helpful, theoretical discussion of what the exercise aims to develop.

LECTURES ON PHYSICAL DRILL, 體操講義. *Commercial Press, Ltd., Shanghai.*

This book will be most serviceable in the hands of a physical director faced with the problem of making exercise attractive to boys. It gives detailed descriptions of several of the best boys' games.

ELEMENTARY LESSONS ON BOXING, 拳藝學初步. Commercial Press, Ltd., Shanghai.

This book, a translation from the Japanese, is a rather scientific and advanced treatment of the Japanese art of boxing.

H. B. B.

The Findings of the China Continuation Committee Conference which have been put together in one volume can be ordered from the Student Volunteer Movement, 600, Lexington Avenue, New York City, for \$2.00. This book is a compendium of the latest missionary opinion on modern mission problems.

INTERNATIONAL REVIEW OF MISSIONS.

A letter has been received from the business manager of the *International Review of Missions* in which he says that it has been arranged that in future the subscription price (to missionaries in China) of the *International Review of Missions*, placed either direct with the publishers, or with the office at 1 Charlotte Square, Edinburgh, or with the Secretary of the China Continuation Committee at 29 North Szechuen Road, Shanghai, or with Mr. S. E. Hening of the National Committee of the Y. M. C. A., 3 Quinsan Gardens, Shanghai, will be \$4.00 Mexican. This change is made to meet the convenience of missionaries, owing to the constant fluctuation in the rate of exchange.

Correspondence

SUNDAY SCHOOL PICTURES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I should much like to know whether missionaries find the Sunday school pictures, such as those from the United States, published by Providence Lithograph Co., a help or a hindrance to them in presenting Christ to heathen audiences. I refer especially to the pictures with a representation of Christ in them. I enquire, because I have heard such pictures severely criticised as representing Christ as a weak-looking man,

on which account it is contended such pictures ought not to be used in preaching the gospel. The appeal to the eye is, we all agree, a great aid to making the message plain. The only question is should it be confined to pictures without Christ in, which would mean that all or nearly all representations of the miracles of Christ would have to be set aside, as such almost of necessity contain a representation of Christ.

Yours sincerely,

FRANK MADELEY.

TSINGCHOWFU, SHANTUNG.

OPIUM AND CIGARETTES.

To be Editor of

"THE CHINESE RECORDER."

DEAR SIR: Recently we were favored by a visit from Mr. E. W. Thwing of Peking. He had made a trip to Taiku and Taiyuanfu in the interests of the International Reform Bureau work.

When we found that we could have him with us a day as he passed by we began to look around for a place to hold the crowd that we were sure would come to hear his lecture. After a short time we found that the official and leaders of the Middle School would co-operate with us in making the meeting and his visit a real success in the interests of the people. All agreed that no room in the place would hold all the people so the permission was given to use the Confucian temple court yard for the meeting. Here there is a regular platform and the benches for the people were arranged around below.

Long before the hour agreed on the people arrived. Great crowds came and by the time the time came for the speaker to begin it was estimated that about 1,000 people had come. These represented all classes to be found in the city.

After Mr. Thwing's address the *hsien* official made a short speech and he was followed by the principal of the Middle School. Then we adjourned to meet again at four in the afternoon. Again the speaker was greeted with an enthusiastic audience. In all we think about 1,200 different people heard Mr. Thwing on the opium and cigarette evils.

We feel that the meetings held will be productive of great

good. Mr. Thwing also spoke twice for us in the mission buildings. The town has had a stirring up on these evils such as they have never before heard. We who stay by the place can work on and pray that there will come great good from the effort.

The writer is sure that we can't begin too early to fight the cigarette evil if we are to keep China from getting in as bad a condition in this line as she is with regard to opium.

Fraternally,

F. H. CRUMPACKER.

THE ISSUES OF KIKUYU AND
THEIR LESSON TO MISSIONS
IN CHINA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Behold how great a matter a little fire kindleth!—I believe the RECORDER has observed a wise policy in not prematurely discussing the Kikuyu case, which has lighted such a great fire in our home Churches. It is, however, impossible that the same fire will not spread to our China mission field. Of honied phrases of union, federation, co-operation and what else their name may be, we have in the past had enough in word and script. But when it came to turn such phrases into practical working on the mission field, according to the old good rule: *Hic Rhodus, hic salta*, then we realized that the spirit against union was just as strong amongst us as it is now manifested in the objections made thereto by the Bishop of Zanzibar. Neither is this anti-union spirit confined to one party only. It is at work in the Anglican Church as well as in the evangelical party. Here it is the spirit of exclu-

siveness and ecclesiastical absolutism which roots in the old theory: *Extra ecclesiam nulla salus*. There it bears the stamp of a certain narrowness and suspicion. Both are alike poisonous. I have heard Anglican Bishops forbidding their converts to attend any service other than Anglican. The term recently adopted by the Anglican Churches in China: 中華聖公會, "the Holy Catholic Church of China" is, considering the fact that Anglican missions in China are by far the smaller body, both ambitious and exclusive. In the evangelical camp there prevails often such a narrowness and cold suspicious attitude toward the other side, making it hard for oneself to judge which of them is the more detestable: the absolutism of the Anglicans or the narrowness of the evangelicals. Now beyond all mere talk on union there really exists amongst us on both sides the craving after a closer working together as one Church in Christ. As one amongst many laudable examples I quote here from an article in *The Churchman*, by Bishop Roots:

We welcome every influence which tends to set forward the great cause of Church Unity here in China, but I am convinced that it will be impossible to go much further than we have already gone here in the mission field until the Churches at home have begun to lead the way. The immense accession of strength which we have already felt from such organic unity with the Church of England missions in China as we have already secured, is an indication of the yet far greater strength which the missionary enterprise will acquire as it secures successively greater increase of unity between its constituent elements. There can be no doubt but that the most intelligent and zealous of our Chinese clergy and people are impatient of the divisions amongst us, which in so many in-

stances have an historic origin which is to them meaningless, and I think the home Churches should regard their fitness to command the continued confidence of the Chinese whom they have been enabled to lead into the fellowship of faith in Christ, as an object which can be secured only by the manifestation in word and deed of an unflinching determination to do all that in them lies to heal the unhappy divisions of Christendom.

The issues of the Kikuyu Conference and their final result in the Church at home will therefore be watched by all of us on the mission field with great expectation. We expect to see a strong forward movement and clear lead by the Church at home towards real unity. Union with Christ, not acceptance of a uniform ecclesiastical framework. Our motto must be: "*Ubi Christus, ibi Ecclesia*." Let all at all times and in all places unite in praying: "from all false doctrine, heresy, and schism, good Lord, deliver us."

CH. W. KASTLER.

STUDY OF CHINESE LITERATURE AND HISTORY.

To be Editor of

"THE CHINESE RECORDER."

DEAR SIR: Your letter with regard to difficulty of securing articles embodying research in things Chinese is quite alarming. It suggests that the race of investigators from Robert Morrison to Arthur H. Smith is almost extinct. Could'n't an appeal be made to every missionary to take up some branch of the big theme China and patiently make a life study of it? A program might be drawn up to afford topics for selection. I will indicate a few that have occurred to me.

The Migration of Races ; Gomer and Gog spread west. Cymry and Basque and East Kmer and Ugrian from the Caucasus, Imeria and Gongaria or Georgia. There are the San Miao found in N. W. China plus another tribe. Who are they? I? Malays? Phut (Bod) and Sinite (Sinim) settled among them respectively in Tibet and Kansu (Tsinchow) spreading the one Nosu and Lesu, etc., to Burmah, the other to Sian and Honanfu (Loyang), etc. Honan aborigines were called Tai and probably went south and became the Siamese wedge between Burmese and Cambodians. A map of the present distribution of the aborigines and their linguistic affinities is desirable even for practical purposes. American Hungarians should go to their fatherland in West Kansu when the missionary spirit arises among them. Before the Keh tribe of Anshunfu, Kweichow Province, ceases to speak their language, its affinity should be ascertained. What caused the migration eastward of the Bactrian Pek kia of Balkh? Had Nimrod, Sargon, and Kuanti anything to do with it? The original pictorial script took different stereotyped forms—as styles on brick and brush on paper were used on the Euphrates and Yellow River respectively. The 240 commercial stages between Sian and Antioch might be traced. The Canton-Arab trade that focussed at Ceylon is not much known. The influences of Zoroastrianism, Judaism, Christianity and Mohammedanism overlaid by the Central Asia route is important. When did the South American products, tobacco, maize and potatoes, come to China? A map is needed of the (1) tone areas. It is

very desirable that missionaries should not be transferred from one tone area to another. (2) The pronunciation areas, are mainly a matter of Shibboleth, *e.g.*, Hankow 4 sī, 10 sī, elsewhere 4 sī, and 10 shī. Combine etymology and phonetics by spelling tsh csh for dental and guttural plus sibilants. Each region has a vocabulary peculiar to itself. A local compilation should be kept in MS. Specially vicious customs should be exposed, *e.g.*, baby murder by unhuman mothers who subsequently breed brigands in West Honan where infanticide is the rule in almost every family. Would White Wolf's career be possible but for this root cruelty of such mothers? The winking at all evils by officials until the evildoers get rich enough to make it worth while attending to them, *e.g.*, the military does not catch up to White Wolf until the horde is burdened with loot. Kingse-kwan was the open haunt of kidnappers a few years ago, and girls and women were carried off to Tengchow for sale where girls are scarce owing to throttling of nearly all females born and even superfluous boys.

Each missionary should make a special study of one book of the Bible for both revision purposes and annotation. Canon H. P. Liddon spent his life on Romans. In China, Luke's two volumes and I and II Thessalonians are most necessary next to Genesis, then Romans and Philippians, also Job, Proverbs, Jonah, Hosea, and Daniel.

Chinese books should be printed in sentences as in the English Version as a help to seeing the units, and the sentences should be grouped into segments of sense in order to

teach unconsciously the links of discourse; pairs of conjunctions thus appearing at tops of columns. Prepositions are artistically grouped and used synonymously, a more important matter than Chinese Ping Tse or rhythm. Although there are no Miltonian and Gladstonian sentences in Chinese to be unravelled by sustained attention, yet the often occurrence of two or three participles with a finite verb in the New Testament needs attention to see whether they have been correctly placed. Relative pronouns and participles in Chinese have to form separate sentences.

A radical change is needed in compiling catechisms. Bacon's suggestions should be adopted. A divine statement should be printed in full and in smaller type any necessary explanation

be given. Human theology or inference is not desirable. Chinese talk in proverbs and aphorisms. Albeit A. H. Smith's marvellous collection was destroyed in 1900 they should be again collected and a grammar founded on them. In some of the chapters of Mateer I thought I noticed some artificial second rate padding to fill the page.

I have written this amid the debris of a ruined house unable to refer to MSS or books. If others pool their experience of needs some younger missionaries might be set on useful tracks.

Sincerely,

GEORGE PARKER.

P. S.—As a first book on some of the above subjects I would suggest J. Edkins' "The spread of Religious Ideas in the East." R. T. S., 1/- net.

KINGTSEKWAN, S. W. HONAN.

Missionary News

Summer Holidays in Japan.

Miss M. B. Sherman, American Presbyterian Mission, Matsuyama, Iyo, Japan, writes as follows:—"This year I happen to be occupying the large new mission house here in Matsuyama alone as I am the only one of our Board at this time at work here. Our family may be back another year and while there is an opportunity to share my home I am wishing I knew if there are any who would be benefited by the change a period of rest and quiet in this pretty Japanese town would give. I would be tempted to remain here myself this summer if I could have company though I do not know how comfortable it might be. We are not far from the sea which is reached by tram

car and the Castle Mountain is very near and there seems always to be a breeze."

Other details may be given on application to Mr. G. McIntosh, Presbyterian Mission Press.

Work among Prisoners in China.

"Abandon hope all ye who enter here" might well be written over the entrance to many Chinese prisons. Some are very much better than they were. The influence of Christianity and of civilization, and the wish on the part of some of the Chinese, has caused the introduction of not a few improvements in the prisons of some of the larger cities. It is, however, to

be feared that in not a few places the old conditions exist. Alas for the man who is incarcerated within their walls! He may be excused if he concludes that he had better never have been born.

In the following short sketch of a visit to a Chinese prison the writer thinks it wiser not to mention the name of the place where this particular prison is, for the very desire of those in charge to do the very best possible for all the prisoners under their care, and the encouragement given to the local missionaries, might possibly result in trouble to them, and in the withdrawal of the present privileges.

The privilege of bringing the Gospel to the prisoners in this place was first sought and obtained by a young Christian Chinese who, though in business employ, was filled with the compassion of Christ for the suffering. For some unknown reason, however, the work now devolves upon missionaries and their helpers. Every Sunday morning some four or five foreigners or Chinese go to this prison and hold a service in the different wards, being welcomed very warmly both by those in charge and by the convicts. The opportunity is unique. Here at any rate we do not preach to the self-satisfied or gospel-hardened.

The prison is situated on the outskirts of the city and on one side abuts the barracks, where soldiers are always on guard in case of need. The buildings are of the usual Chinese type, of one story, and of poor quality. After passing through the entrance gateway, one enters the small courtroom in which prisoners are tried. Beyond this is a yard, from which opens out the

long narrow passage leading to where the prisoners are confined. Down this passage is the office of the head official, and also some small rooms, one of which serves as a kind of hospital for sick prisoners, and another apparently for those awaiting trial. Then turning a sharp corner, the passage opens out into a small courtyard. On one side is a heavy wooden barred door which is the entrance to the prisoners' quarters. Within this, immediately on the left hand and opposite the warders' room, is a door made of thick timbers with spaces of about three inches between each. Peering through these narrow spaces into the semi-darkness beyond, can be seen a room about fourteen feet square, lighted and ventilated only by a small iron-grated opening about a foot square and ten feet from the ground.

Upon the raised floor within are mats and upon them are about twenty men crouching, squatting or lying. They are dressed as were all the other prisoners, which we afterwards saw, in ordinary Chinese clothes, but some are heavily manacled. We were told that some of these convicts were under sentence for fifteen years, and none of them for less than five years. One of our number remained here before the fast closed door to tell through its bars the message of salvation. It would not be a hopeless task, for the love and power of our living Christ is sufficient even for such as these.

Passing out into a small rectangular courtyard about twenty feet broad and forty feet long, on the right hand is a long narrow building running the whole length of the courtyard. In this we found about sixty convicts. Some of these were heavily man-

acled. We were told that among them there were some in for as little as three years, but the majority for much longer periods.

At the end of the small courtyard was still another building not more than forty feet long and fifteen feet wide in which were confined at least seventy men. Both these two rooms were also much cleaner than we had expected to find them. They were also better lighted than the first place we saw, and were better ventilated. Into these two larger rooms we were allowed to go right among the prisoners, and speak to them freely. One man found guilty of kidnapping was 89 years of age: another was 75 and was confined because of some matter of money for which we were told he was held responsible. One very intelligent well educated man was in for three years for forging a cheque. He seemed to have a considerable amount of liberty, apparently occupying some such position as Joseph did in the Egyptian prison, among other things being allowed to teach some of the others for an hour or so every day, his facility as a writer also being utilized. Some half dozen of the total number were employed—sitting just where they were among all the others—in winding silk, but the rest had nothing whatever to do. Upon asking why, we were told that formerly funds were available for industrial work, but now there was no money supplied for this purpose, and nothing more could be done.

Who but Chinese could endure the fearful monotony of sitting still, some of them for years together? The space available, too, in the small crowded rooms must make it impossible for all of them to be

able to lie down even at night. Three times each day they are allowed out for a very short time into the narrow courtyard; then, too, the evil effect of so many having to herd together. They were not all villains of the deepest dye. The majority were just such Chinese as we meet every day, on the streets of any city, whilst some looked capable of anything. It seemed from their appearance that there were those who might be innocent of any crime—the victims of false accusation, of injustice.

Enquiring lately as to whether since the Republic things in the lawcourts of China were better than they had been, one well likely to know replied, "Perhaps a very little," and others have said that in some places there is more injustice than ever. To be guilty and suffer confinement under such conditions must be terrible, but what must it mean if one were innocent!

It will be seen from the foregoing that every effort possible is seemingly being made by those in charge to make the best of the plan and space at their disposal, and there is little doubt that the comparative cheerfulness of this crowd of prisoners was because they had good cause to congratulate themselves upon not being in some Chinese prisons. They appeared to be well fed, and the rooms, etc., were comparatively clean, but with such numbers of convicts the buildings ought to be ten times the size, with more light and more space for exercise, and there certainly ought to be employment given as formerly.

Never anywhere could there be a more attentive audience as the message of the Gospel was told. The fact of sin, and its awful results even in this life

was obvious. God's great love to them individually; His readiness to save; the infinite yearning of His heart over the unrepentant and disobedient; the open door to whosoever will; and one's own personal testimony, was a word of hope to these poor men. Many say they have received the Saviour. One of the warders told me that they always say a prayer when they have their food. How much all this may mean is only known to the Searcher of all hearts. The coming day will declare the results of the steady work done in this prison.

Are there not many other places in China where perhaps nothing is being done, where the officials if they were only approached might also give facilities for similar work? How ready many of the Chinese Christians would be to assist if they were only at first led.

It is to be feared that in many prisons in China the old awful hellish conditions prevail still—where there is no attempt at any sanitary arrangement whatever; where men are manacled in such ways that day nor night they can neither sit nor lie; where the most fiendish tortures are still ruthlessly inflicted; where starvation is possible; and where death would be the most welcome visitor, and hope has long since departed.

Pray for the prisoners of China.

A United Evangelistic Mission in Changsha.

From April 19th to 26th (inclusive) a very successful evangelistic mission was conducted in Changsha by the seven protestant churches at work in the city, *viz.*, the Christian and Mis-

sionary Alliance, the Liebenzell (German C. I. M.), the Lutheran (Norwegian), the Presbyterian, the Protestant Episcopal, the United Evangelical, and the Wesleyan Methodist.

The thought of such a mission originated with the great meeting held on April 27th, 1913, in connection with the Day of Prayer. For that meeting we had the loan of a large building erected in the city by an association of the gentry for educational purposes. Some 1,400 gathered there a year ago. This revealed the strength of the churches and at once suggested the suitability of the building for mission services.

Early in the new year preparations began to be made. Invitations were sent at first to two gentlemen to conduct the principal services. Only one of these could accept. Time after time others were unable to join him, so it was necessary—and events proved that the necessity was from the Lord—for local evangelists to second the work of the one visitor. This visitor was the Rev. Shen Wen-ch'ing, B.A., of Hankow. He had been selected by the General Committee of the Wesleyan Methodists to represent China at the Centenary gatherings of 1913, as seven others were selected to represent the world-wide work of that mission. The effect Mr. Shen produced on the great gathering in the Albert Hall, London, when nearly 10,000 people were gathered, by a *four minutes'* address, showed that he possessed in no small measure some of the gifts necessary to the evangelist. Those of us who had known him from his early years knew that he also possessed in full measure the grace and gumption that Mr.

Spurgeon used to teach us must be joined to the gifts. So it was that without hesitation he was recommended by his old friends, and, notwithstanding the fact that he had not previously conducted a mission, was accepted by the leaders of the Changsha churches as one to conduct an important series of services.

The Educational Assembly Hall has no means of artificial lighting so the meetings there were confined to the daylight and for evening services we were perforce limited to the seven preaching chapels. Once more the hand of the Lord has been manifested in our limitations. It was these evening meetings that furnished the chief harvesting field of the week.

A regular "plan," after the most approved Methodist methods of "planning" was made, and preachers from each of the churches sent to visit in turn each of their sister churches. A central thought of those who first planned for the mission was that there were in the city thousands—or even tens of thousands—who had heard over and over again the general gospel message, the daily preaching of which forms an important part of the work of each church. The mission has abundantly shown that the time for such an ingathering had fully come—the field was white, the Lord of the Harvest sent His laborers to reap, and they have gathered much grain sown in many hearts by the great Sower of good seed, the Son of Man.

The meetings were made widely known by means of an advertisement in the leading daily paper, by some 500 wall placards and 50,000 handbills. The hymns and Scripture used in the daily service were printed with an

announcement of the evening services and preachers and also a very simple form of declaration that each was asked to sign if he would, saying that he determined to investigate more thoroughly the teaching of Christianity and the footsteps of Jesus. Deeper preparation was made through much intercessory prayer both in the ordinary meetings of the church and in special gatherings for the express purpose of prayer.

Seats for 1,600 people had been arranged on the floor of the building. As the whole fabric had been designed and erected by local men—some of whom had never even seen such a building before, it was thought better not to use the gallery other than by admitting about a hundred senior boys and girls who just sat in the front row of seats and gave great help in the singing.

It was a cause of thankfulness when Sunday, April 19th, which followed days of heavy rain gave us a day of clearing up which by the afternoon became bright sunshine. The building was so full that the doors had to be closed against further entrance. Every effort was put forth on the Monday to see that the places of those members who would be unable to attend the week-day services should be supplied. It was realised that a half-full hall on Monday would cause a drag through the week. God blessed the special effort and once more the building was filled. So it was every day except the Wednesday when rain fell up to within a short time before the beginning of the services. Even then some 700 or 800 men and a few women braved the difficulties of the newly repaired road to the hall—the "repairs" consisted in part of a facing with

yellow clay which makes it more like a brick field than a carriage road.

The warmth and thrill of those afternoon meetings—and no less their quiet reverence—are never likely to be forgotten by those who took part in them. The effect was felt in every evening meeting, not only by the preachers who preached with a fire that would have been impossible without the afternoon experience, but also by the members who took their full share in the personal individual work with the enquirers who were brought to the front to sign the papers.

The subjects of the afternoon addresses showed a well thought out scheme which indeed formed really an apologia for Christianity by a Chinese to Chinese. The preacher was new to such work and went, almost of necessity, on a line of his own. Criticism would have been fairly easy beforehand; it is out of date now that the mission has been marked with such great success. The subjects of the daily addresses were as follows: "Old Morality and New," "A Comparison of Religions," "Good and Evil," "The Kingdom of Heaven," "Reform of Heart and Soul," "The Distinction between Heaven and Man," "Progress for Self and Soul," "The Relation between God and Man." These titles were chosen by Mr. Shen himself; they hardly convey to those who have not heard the addresses the connection which was really evident as from day to day the preacher worked out his thoughts. The reasoning was cumulative; nevertheless, the actual result as shown either by attendance, attention, or by

signature of the printed forms was almost uniformly good from beginning to end.

All classes came and all classes furnished examples of harvested grain. Many of those now attending the special classes for enquirers which have been started in each church were old attendants at the open preaching services already referred to. A few were men, or women, who never before heard the Gospel. Rich and poor, learned and unlearned—not only heard but heeded the Gospel.

Only four days after the conclusion of the Mission, I was obliged to leave Changsha for the work of the Continuation Committee. But news followed me to Shanghai of the increasing interest in the work. One class which had reached the number of forty when I left has gone on to a hundred since.

It is worth while, perhaps, to point out for the sake of others that we had no help from any central committee outside ourselves. This is said in no wise to decry such a committee, but merely to emphasize the fact that it is not necessary to wait for more perfect organisation. Wherever the field is white unto harvest—and on that matter we should pay heed not to the many who say "Yet four months and the harvest cometh" but to the One Who sees the results of His own sowing and says "I send you to reap"—wherever He so sends, committee or no committee, visitor from another place or home and local workers only, the reapers should go without doubting. They will reap without possibility of failure.

G. G. WARREN.

The Month

THE GOVERNMENT.

President Yuan has revived the old style administration under new names so as to get effective control of provincial administration and the sources of revenue. The present civil governors, therefore, are being replaced by officials known as Ching An Shih, who will have control of all civil officers, patrol officers and the police with the exception of the military. The Chinese papers report that the Secretary of State has recently appointed to office some seventy Manchus.

In the Tibetan conference an agreement has been formulated in which the autonomy of Greater Tibet is allowed and by which China regains her position as suzerain. The so called "Imperial Mongolian" Government addressed a note to the British, French, American and German Ministers inviting their respective Governments to enter into treaties. This communication the Chinese Government took into consideration suggesting that it had a voice in the foreign intercourse of the Outer Mongolian Government. A conference was held in Peking attended by Chinese and Mongolian representatives which petitioned the Hutukhtu to withdraw the declaration of independence.

On June 20th the Tsan Cheng Yuan was opened. Fifty-three members were reported as present. President Yuan made a speech in which he declared that it was the duty of this body to act temporarily as a Legislative organ. One of its principal functions is to give advice to the Government.

Recently patriotic Chinese at Nanking started an agitation to present a petition to Foreign Powers to remit the balance of the indemnity.

EDUCATION.

In Kuangsi, some government schools are being closed and it is reported that they are all to be closed. However, it is suggested that the students may run the schools at their own expense. A notable petition has been presented to President Yuan by the Chibli Educational Bureau supported by other provincial bureaux urging the re-establishment of educational taotai-ships in the various provinces for the improvement of Chinese education which, they point out, is the foundation of all administrative affairs, as without a good Chinese education foreign-educated men cannot serve their own country. The petition contends that many students who have been educated abroad are woefully lacking in this respect. Yuan Shih-kai has handed the petition to the Political Conference for consideration.

WHITE WOLF.

This notorious brigand still continues more or less active though an attempt to enter Szechwan was frustrated. It is reported that troops have been drawn around these brigands in South Kansu. The idea of the Government is to break the brigands up into small groups and drive them from their base. On March 20th, Minhow was attacked. The missionaries there suffered greatly. Mr. Christie and family with the two young ladies in their Mission were forced to flee to the hills. On June 1st, White Wolf's brigands took Tao-chow and, according to their usual destructive methods, looted. 8,000 deaths are reported as a result of this raid. The end of this brigand does not yet seem any nearer.

Missionary Journal

BIRTHS.

- At Pingtinghsien, Shansi, April 27th, to Rev. and Mrs. VANIMAN of the Church of the Brethren Mission, a daughter (Edna Pearl).
- At Fabiola Hospital, Oakland, Cal., May 7th, to Rev. and Mrs. CLARENCE D. HERRIOTT of Centerville, Cal., a daughter (Dorothea Donald).
- At Pingyangfu, Shansi, May 11th, to Dr. and Mrs. WILLIAM KELLY, C.I.M., a son (Samuel Meyer).
- At Hangchow, June 2nd, to Mr. and Mrs. W. H. WARREN, C. I. M., a daughter (Gladys Vera).
- At Mokanshan, June 11th, to Rev. and Mrs. H. MAXCY SMITH, A.P.M.S., a daughter (Elinore Ione).

MARRIAGES.

- At Shanghai, June 2nd, Rev. EDWIN C. LOBENSTINE to Miss SUSAN B. Clark.
- At Newry, Ireland, June 10th, CHARLES DRANE LITTLE to CAROLINE JOAN CRAWFORD, M.B., B. Ch. (both of W.M.S.).

DEATHS.

- At Chuhsien, May 5th, JOAN FOWLE THOMASSON, aged seven months, from broncho-pneumonia.
- At Nanking, May 29th, GRACE LENORA, eighteen months old daughter of Mr. and Mrs. WALTER R. WILLIAMS, American Friends Mission, from tubercular pneumonia.
- At Hunyuan, Sha., May 31st, Miss R. E. SAMUELSSON, C.I.M., from typhoid fever.

ARRIVALS.

- June 1st, Dr. DANSEY SMITH, C.I.M., (ret.).
- June 3rd, Rev. W. N. BREWSTER, D.D., Miss BREWSTER, Miss K. BREWSTER and Master ED. BREWSTER, M. E. Mission. (ret.); Rev. P. E. THORSEN and family and Miss SARA XAVIER, Nor. Luth. Synod; Miss SOWERBY, English Baptist Mission.
- June 8th, Dr. and Mrs. B. E. NIEBEL and child, and Miss HOLBEIN, Un. Evan. Ch. Mission.
- June 10th, Mr. and Mrs. H. T. FORD and child and Miss E. R. WHITE (ret.).
- June 15th, Mr. GEORGE MILLER, M. E. Mission.

DEPARTURES.

- May 16th, Mrs. ANNA K. SCOTT, M.D., and Mrs. G. H. WATERS, both of A.B.F.M.S., for U.S.A.
- May 22nd, Mr. and Mrs. H. S. CONWAY and four children, C.I.M., to Australia.
- May 23rd, Mr. STEEN BUGGE, Y.M.C.A., on furlough.
- May 31st, Mr. and Mrs. A. BLAND, Misses I. MACLAREN, E. M. YARD, MARY BAXTER and L.F.M. JACKSON, all C.I.M., to England.
- June 2nd, The Misses MCCULLY, Can. Pres. Mission; Mr. A. KARLSSON, C.I.M., to Sweden.
- June 4th, Rev. and Mrs. WILSON H. GELLER and three children for England.
- June 5th, Mr. and Mrs. LAQUEER, and Miss ALICE TRAUB, Ref. Ch.
- June 8th, Mr. and Mrs. K. W. SCHWITZER and Miss E. BAUMER, C.I.M., to Germany, and Miss BALDWIN, C.M.S.
- June 9th, Mr. J. S. HELPS and child, Miss HELPS, English Wesleyan Mission.
- June 10th, Rev. and Mrs. F. STANLEY CARSON and child. M. E. M.
- June 13th, Miss LAURA M. WHITE, M.E.M., Rev. and Mrs. H. F. ROWE, M.E.M., the Misses ROWE (3) and MASTER HARRY and DAVID ROWE, Mrs. F. S. BROCKMAN and two sons, for U.S.A., and Mr. and Mrs. R. A. MCCULLOCH to Australia.
- June 15th, Mrs. E. MURRAY and Miss E. A. SHEPPERD, C. I. M., to England.
- June 20th, Dr. and Mrs. R. CARTER, Dr. C. S. MERWIN and Dr. E. E. ANDERSON, all A.P.M.
- June 21st, Rev. G. P. BOSTICK, So. Bapt. Con.

TRAINED NURSE.

Miss Marie Kranenberg, a fully qualified trained nurse and mid-wife, desires engagements for private or institutional nursing. For terms apply to Miss Kranenberg, Amoy: for reference to Dr. A. Fahmy, London Mission Hospital, Chiangchiufu, or to Dr. J. Morehead, Foochow.



THE STUDENT VOLUNTEER BAND OF PEKING UNIVERSITY

With Dr. H. H. Lowry, President of the University, in the centre. When taken the group included 95. It now numbers over a hundred.

THE CHINESE RECORDER

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Editorial

The Great Problem.

THE symposium on "The Evangelistic Needs of China's Rural Population" comes in very fittingly at a time when various Conferences have met for the special consideration of the problems of evangelistic work. Undoubtedly, as Dr. P. F. Price points out, in the rural population we have in point of numbers and in territory to be covered the great problem of evangelistic work. Five deductions from the articles in the symposium might be emphasized. These are: *First*, the value of scientific study of the field (we have published the results of the Formosa Mission Church census as a possible guide to such scientific study); *Second*, the need of taking great care in the providing of buildings so as not to discourage local attempts by unwise liberality in the use of mission funds; *Third*, the importance of maintaining simplicity in the equipment provided for this work; *Fourth*, the need of developing the laity to take a full share in this kind of work; *Fifth*, it is evident that the fundamental need is that of a divine passion for winning men to a better life. Without this the most elaborate equipment and preparation will fail, and with it a tremendous amount of work can be done where the equipment in hand and even the number of workers appear to be woefully inadequate.

Promising Developments.

Two articles in this issue deal with the way Chinese leaders are assuming their share of responsibility for Christian work. These two articles are, *First*, the one setting forth the denominational policies of the Methodists, and the other dealing with the "Appointment and Support of Preachers." The article by Bishop Bashford is full of interest. Its principal point deals with the way in which Chinese leaders in the Methodist communion are developed so that they have their place by the side of their western colleagues. The privilege of taking part in the General Conferences of the Church held at home not only cements the bonds of brotherhood but is an effective offset to all the limitations that arise from racial differences. We heartily recommend a careful consideration of this practice to all denominations, as there does not seem any reason why something like this should not be more generally done.

The suggestive article on the "Appointment and Support of Preachers," by Rev. A. L. Warnshuis, is an excellent illustration of how closely the responsibility for directing and supporting the work can be related to both Chinese and Western Christian workers. Here again racial limitations are practically eliminated. By the method here set forth, the judgement of Chinese leaders is placed at the disposal of the Missions when advising the Home Boards. We have no hesitation in saying that the recommendation of such organizations should be final for the Home Boards in so far as they are able to finance them.

In this connection it is interesting to note how the Chinese members of the Chinese Tract Society at Shanghai responded to a movement to unite their society with the Central China Religious Tract Society at Hankow. These Chinese leaders felt that union meant for them elimination to a greater or less extent, and their reply was an effort to raise funds from the Chinese to meet the current needs of the Society and the suggestion of plans for a plant of their own in Shanghai. Such enterprising efforts show a realization of the responsibility involved and indicate the opening of an era when the Chinese leaders will assume the obligations of Christian work in China.

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Progressive Methods in Language Study.

THE articles on Language Study which are now being published are written from a new viewpoint. In the past, the individual method of study has obtained and, whatever its

limitations, has been far from a failure. There is a tendency sometimes among younger missionaries to minimize unduly the value of the methods which have been evolved from a long course of experience. Nevertheless, the methods of language study can be improved as well as other things. The experience of older missionaries can be put at the disposal of the young in a way that should make easier for them a path all too full of obstacles. Furthermore, the best modern methods of language study can be applied to the task of mastering Chinese. In this connection we should like to throw out a question for discussion. How far can a Westerner in learning a new language be expected to follow the methods by which he unconsciously learned his mother tongue as a child? We refer of course to the spoken language only, which ought to be the first problem of all missionaries. We are aware that an adult mind can learn quicker and can concentrate more, and yet we wonder why nature's method in learning a language is so easily overlooked. What a child gets comes practically altogether through the ear without the use of written symbols, and it would seem as though at least greater emphasis should be laid on the training of the ear, as what we reproduce cannot go outside of what we understand and hear properly. We should be glad to hear from some of those long experienced in language study on this question.

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**Mission Ad-
ministration.**

IN connection with the excellent article by Dr. O. L. Kilborn on "Mission Organization" we wish to quote a few paragraphs from the report of the last Foreign Missions Conference, held in New York in January, 1914.

"Certain missionary societies have long had business agents, but too often they have been ordained men. How much more economical in every way to send out a business man for purely business functions. Going a step farther, it would seem to be good business for a group of small Missions to be served by one such agent.

"There is a new department of lay missionary service which I wish to emphasize. It is serving as private secretary to one or more experienced missionaries whose strength is too often eaten up by purely clerical work which a stenographer and secretary of fair education could do as well or better. Is it not wasteful and shortsighted to let highly trained men possessed of invaluable

experience and ability fritter away their most precious years in unproductive copying and bookkeeping? At the very least, the use of native stenographers and typists should be encouraged.

"In nothing that I have said have I meant to imply that the layman is in any sense superior to the ordained missionary. Such an assumption would in itself be proof of inferiority. It is at bottom merely a question of diversity of gifts, and the problem for any man or society is simply to put round men in round holes and not force an ordained man to do work that a laymen could do better."

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"If (business) centralization at Shanghai would require offices and equipment of some magnitude, the question naturally presents itself as to whether a central building would not be very desirable. It does not take much imagination to picture a central mission house which would contain the central banking offices, not only of one board but of several boards; a union agency for handling shipments for all the boards could be installed and a union bookstore would of course naturally come into such a building. In case a union press is established at Shanghai, the offices of such a press would be here. The building ought to be planned to take care of the business offices of the Methodists, Baptists, London Missionary Society, Educational Association, American Bible Society, Sunday School Union, Chinese Tract Society, China Continuation Committee, and others.

These quotations indicate the direction of the thought of missionary leaders at home with regard to the need of reform in mission administration.

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Transfer of Work.

ONE practical and difficult aspect of Christian comity is that of amalgamation, or the transfer of work from one body to another. The highest Christian sentiment prevents the ready relinquishment of work already started, but that this method of increasing missionary efficiency has passed the theoretical stage is seen in four instances where it has been made a matter of practical consideration.

According to an article in our Missionary News Department the Rhenish Mission has recently considered the transfer of two sections of its work but without taking action. Other Missions, however, have gone further than this, as, for instance, the London Mission has already withdrawn from Hunan and Szechwan and concentrated in Peking, Canton, and Hankow.

The Foreign Christian Mission has decided to withdraw from Shanghai and concentrate at Nanking, and the American Baptist Foreign Missionary Union has also decided to withdraw from its work in Hanyang in order to increase its efficiency at other points. To some this move is at least of doubtful benefit, but it should be remembered that in no case is the work which is thus left really abandoned. It is only a case of one Mission withdrawing and leaving the work to others to do, so that all Missions concerned may do better work in the end. Psychologically the difficulty is to be able to give up the idea that nobody can be saved unless they receive the Gospel with our own private watermark upon it. The work thus transferred does not stop and, apart from the pull upon Christian sentiment which results, should suffer no real loss. These incidents are a sign of progress.

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International Co-operation.

HUMAN needs, wherever in evidence, should have the attention of the minds best fitted to grapple with the problem of supplying them without any regard to national affiliations. For this reason we join heartily in welcoming to China the seventeen American engineers who form the Board of Survey which is to grapple with the problem of surveying and protecting, through irrigation, the Hwai River Section. The practical interest of the United States in the welfare of the Chinese people is seen in that the government granted leave for this work to Colonel Sibert and Mr. A. P. Davis, two leading members of the Board. Every member of this Board of Survey is an expert in reclamation and irrigation projects. For the preliminary survey work gold \$50,000 will be provided by the United States Red Cross Society. Any further funds needed, up to gold \$100,000, will be supplied by the Chinese Government through short-term loans. The significance of the arrival of this Board of Survey can hardly be overestimated. Whether successful to the full extent of its aims or not, its presence will serve to emphasize the great humanitarian principles which must come more and more to the front in the intercourse of nations. The efforts of this Board will serve also to bind closer two of the nations whose destinies are linked up with that great arena of world interests, the Pacific Ocean. Both through their character and the aid given by their specialized intelligence, the members of this Board will render a tremendous service to China.

Educational Matters.

It is encouraging to note the constructive attention now being given to educational matters in China. In the Month we have quoted from some remarks of the Chinese Secretary of State as to future plans of the Government in this regard. Last month reference was made to a movement to re-establish educational taotaiships in the various provinces. The purpose of this movement is to offset the lack in Chinese education which has been painfully apparent in the case of many students educated abroad. Nevertheless, emphasis is laid upon the need of still closer relationship in educational matters with Western nations by President Yuan's recent action of placing a capital sum of twelve million dollars in the Bank of China, the interest of which is to assist students who go abroad to study. This action is both a reply to those who think that China is sufficient by herself and also an attempt to meet the worthy desire for greater mastery of the Chinese language and literature by raising the standard of Chinese education through requiring that students desiring assistance to study abroad must at least have passed the Middle School grade. There is in some quarters a reaction evident against the extreme value that has been placed upon the acquisition of English. This is in the main a healthy sign. It is encouraging to note that preparation is made for those who for special purposes need to study abroad. It is satisfactory to see, also, that the greater problem of an efficient educational system in China which shall bring Western knowledge within the reach of the multitudes who cannot go abroad is also receiving consideration.

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The Future of the Union Movement.

IN a book recently published by Dr. Josiah Stroug, with the title "Our World," is found this significant sentence: "World-wide movements spring from world-wide conditions and causes." Politically there is a growing desire for some basis of international action not founded on fear. Such a basis will before long be found, even though a conservative element, through short-sightedness, may temporarily retard its application. With regard to Christianity also, the rising tide of a desire to prove visibly the unity of Christianity is a fact that cannot be denied and can only be temporarily retarded. It has recently been said that controversial matters have, in some

sections, become matters of renewed controversy, and recently the Southern Baptist Convention took action which seems to put this great body of Christians against the movement for closer Christian unity. The Anglicans, also, do not yet seem ready to follow the action of their representative at Kikuyu. Such hesitancy is due in part to the fear of losing denominational identity and of being limited in denominational activity. Such reactionary steps are to be expected with respect to the movement for Christian unity as in all other movements. There are always those (and we do not hold it against them) who, when a new movement comes along, find themselves unable to change, and because there is no desire to ride rough shod over such, great movements sometimes seem to be retarded. But such a staying of a great movement only means a damming up of the forces which have been released, with the *inevitable* result that before long these forces will break over their restrictions with increased power. The desire for Christian unity is a world-wide movement; indeed, it is more, it is a universal movement. It will yet issue in some proof of the fundamental unity of all Christians that the world will be able to see, not some illusive spiritual entity that is too delicate to be brought out into the light. The members of the various denominations now touch at too many points to be able to stand apart as formerly. Edinburgh, Kikuyu, the Continuation Committee Conferences in Asia are milestones which will yet be left far behind. With others we are willing to wait until the road is yielded, feeling with Milton that "He who o'ercomes by force, o'ercomes but half his foe." Yet we believe that tremendous progress in Christian unity will take place in the next few years.

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The Statistical Charts.

THE statistical charts published in this issue of THE CHINESE RECORDER are obtained through the courtesy of the China Continuation Committee, and are compiled from the statistics published in the China Mission Year Book for 1914. They present a graphic and clear statement of the comparative strength of various denominational and educational interests. We congratulate both the China Continuation Committee and the editor of the China Mission Year Book in that they have been able already to improve greatly these statistics and so to enhance their value.

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."

St. James 5:16.

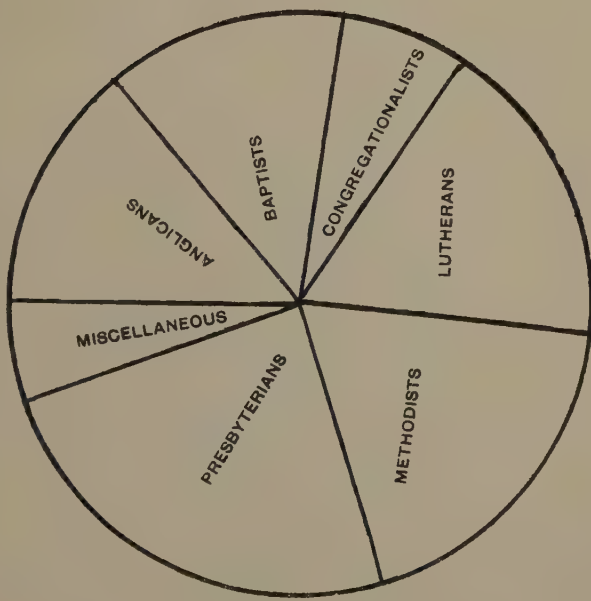
"For where two or three are gathered together in my name, there am I in the midst of them." St. Matthew 18:20.

"We need so to live that we may be raised to the contemplation of our future, not as a far-off beauty of Heavenly love, but rather as the reality of which we are becoming more blessedly conscious as love grows strong through victory, unto victory, as the substantial Divine reality which corresponds to a certain spiritual fitness and capacity within ourselves. Thus, when we feel that we have taken a definite step forward, or when God Himself reveals to us that He has exalted us to a particular understanding of Himself in His work of love and grace, we recognize within ourselves that which is the beginning of glory. In this way we advance in the knowledge of His holy will and purpose. Hence it is that when our souls have been filled with joy in understanding even a little of that which awaits us in the perfection of consummated love, we are often, as it were, forced back upon the consideration of our present unfitness for that glory. It is thus that we are trained for higher degrees of spiritual life. If we receive all Divine revelations in the spirit of deep self-humiliation, they will be confirmed to us in ways of supernatural knowledge. We may learn this from the example of great and holy souls, friends of God, like Isaiah and Daniel, who, for their great humility and penitence when God granted to them special visions of glory, were rewarded with even more wonderful revelations of Heavenly things. But this revelation of our present unfitness is not inconsistent with the highest hope of the Divine friendship; and our own feelings are not those of dissatisfaction or discouragement. We have in view a most blessed end, and the vision is becoming clearer. We are treading in the ways of God; we can trace the steps by which He is leading us; we are looking onward; our hearts are expectant as we ponder the promises and assurances of Divine love. We wait, not impatiently, but with the confidence of love. We cannot doubt the future while we adore Him in that which He has already revealed, and praise Him for that which He has already given. Our one desire is to '*go on unto perfection*'."

Brett's "The Divine Friendship."

ORDAINED MISSIONARIES IN CHINA.

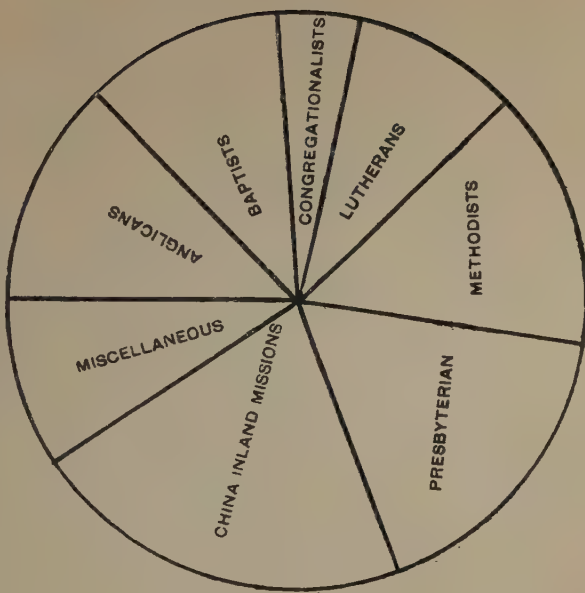
1913.



Anglicans.....	145—13.5%
Baptists.....	147—13.8%
Congregationalists.....	73— 6.9%
Lutherans.....	180—17.1%
Methodists.....	196—18.5%
Presbyterians.....	257—24.2%
Miscellaneous.....	64— 6.0%

TOTAL NUMBER OF MISSIONARIES IN CHINA

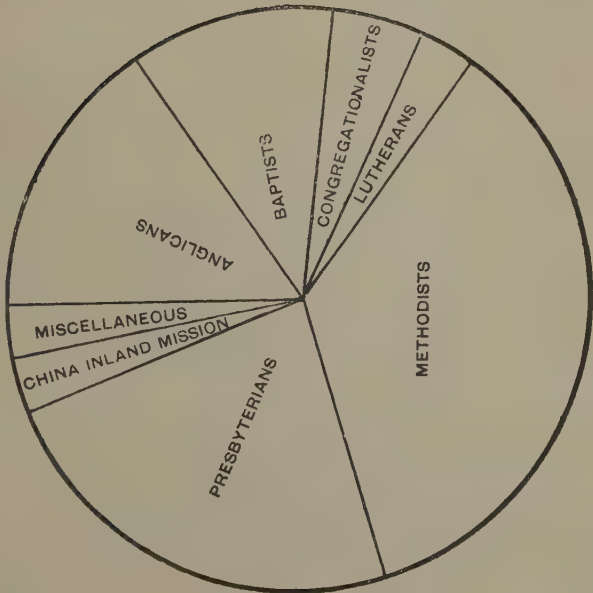
1913.



Anglicans.....	626—12.1%
Baptists.....	567—11.0%
Congregationalists.....	263— 5.1%
Lutherans.....	593— 9.7%
Methodists.....	753—14.5%
Presbyterians.....	898—17.3%
China Inland Mission.....	1,076—20.7%
Miscellaneous.....	500— 9.6%

CHINESE ORDAINED PASTORS

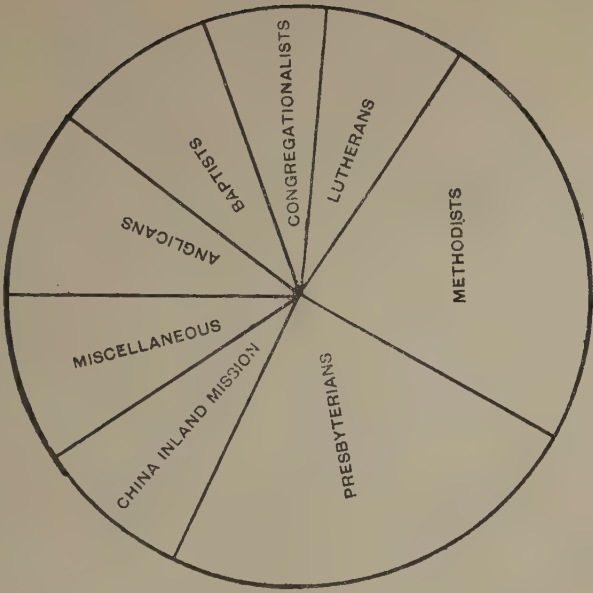
1913.



Anglicans.....	99—15.2%
Baptists.....	80—12.3%
Congregationalists.....	25— 5.5%
Lutherans.....	20— 3. %
Methodists.....	240—37. %
Presbyterians.....	148—22.7%
China Inland Mission.....	17— 2.6%
Miscellaneous.....	11— 1.7%

TOTAL CHINESE CHRISTIAN WORKERS.

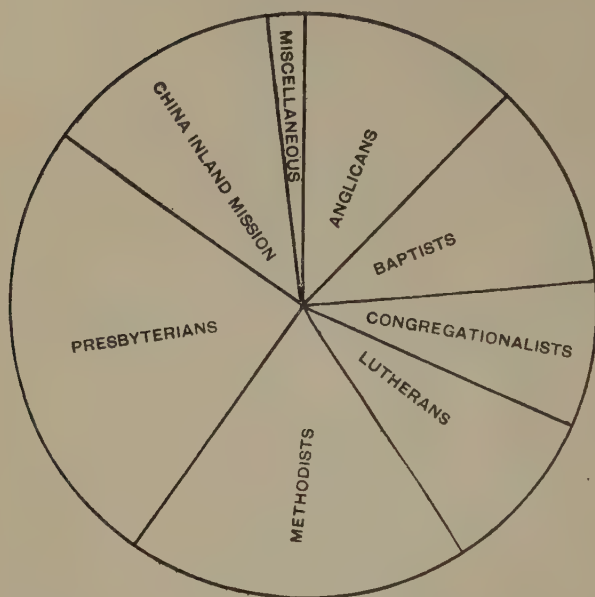
1913.



Anglicans.....	1,814—10.1%
Baptists.....	1,527— 8.5%
Congregationalists.....	1,244— 7. %
Lutherans.....	1,551— 8.7%
Methodists.....	4,527—25.3%
Presbyterians.....	3,831—21.4%
China Inland Mission.....	1,551— 8.7%
Miscellaneous.....	1,834—10.3%

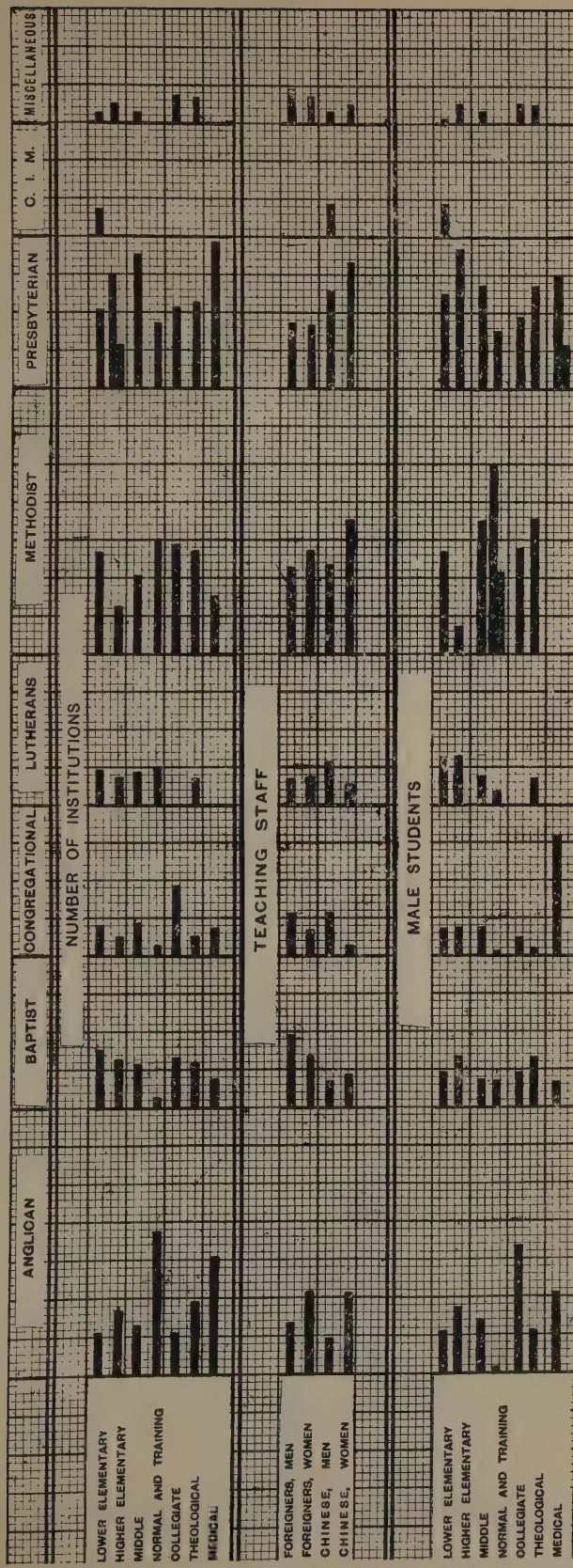
CHINESE COMMUNICANTS.

1913.



Anglicans.....	28,317—12.0%
Baptists.....	25,693—10.9%
Congregationalists.....	17,691— 7.5%
Lutherans.....	24,419—10.4%
Methodists.....	44,844—19.1%
Presbyterians.....	59,884—25.4%
China Inland Mission.....	31,243—13.3%
Miscellaneous.....	3,212— 1.4%

EDUCATIONAL STATISTICS. C. M. Y. B. 1914.



Contributed Articles

How to Meet the Evangelistic Needs of China's Rural Population

A Symposium

I.

PERSONAL experience and observation have gradually confirmed me in the belief that for rural evangelistic work our motto should be: "CONVERTS FIRST, BUILDINGS AFTERWARDS." The Christian Church in the first centuries, though without special structures of its own, and meeting for the most part in private houses or even in catacombs, was none the less the Church. Being not a building but a body of believers, it neither then nor now depends on wood, brick or stone for its existence, but on a vital, continuous touch with its great Founder. Let us, then, be in no hurry about purchasing chapels. That there should be in the center, where the missionary resides, a fully equipped institution (financed in whole or in part by mission funds) which may serve as an ideal to the surrounding district, seems an absolute prerequisite. Given this as the hub, let colporteurs selling Bible-portions and tracts, especially the latter, radiate in all directions, canvassing the *whole* field (Eccl. 11 : 6). These men should be selected for their evangelistic fervor, and ability to win others : and should receive regular instruction and inspiration. Further, let the missionary himself not disdain to preach at times in a tea-shop or from other good vantage-ground (barring seething market-places) where the people can get the message straight from his own lips. The colporteur and itinerating evangelist, not waiting for people to come and put down their names, should in each town seek out a family that has had a reputation for upright conduct, and who would be naturally inclined to receive the light of the Gospel. Surely the Lord has many such in China! To them they should impart periodical instruction and endeavor to lead them to a definite experience of salvation. One will draw others of like mind, and gradually here and there little groups will be formed.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

With the most reliable and earnest in each group appointed or elected as leader, they should meet regularly for Bible-study and prayer. Bible-schools for all, and conferences for leaders, should be held in the central station, thereby linking up the entire district. The desire in each locality for a church-home is only a matter of time. The responsibility will be theirs and will come on them only after they have appreciated the true inner blessings of Christianity. Growth, while slow at the beginning, will be sure, and will become accelerated later on. After-regrets will be few.

W. J. MORTIMORE.

II.

THE absolute need of China's people is to hear the Gospel a sufficient number of times to understand the message of salvation it brings. While the most receptive may accept the message on one hearing, the majority will need to hear it repeatedly. Considering the vast mass of people to be reached, our small staff of paid preachers cannot accomplish this task. Our aim therefore must be to kindle the light of Christianity in as many towns and villages as possible, trusting that those who receive the truth will be as lights in the world, holding forth the word of life. We believe in nearly every place there are souls prepared of God to receive the Gospel in order that they may make it known to others. So we define our immediate aim to be the proclamation of our message over a chosen field till its magnetic power shall have attracted the more sensitive. They in turn will draw others to the Saviour.

With the above in mind how shall we proceed in areas beyond the influence of the Church? Choose a centre from which to operate. There place two regular workers. Here rent for them a room rather than a house, as all the available money should go into men rather than plant, and it is advisable to keep the evangelistic staff as mobile as possible. The reputation of the place and especially of the person with whom they lodge is of importance, as if they bear an evil name the worthy in a whole countryside may stand aloof. If a district is quite untouched it may be well to preach at fairs and markets for a time. But this somewhat unfruitful work should be early relinquished for a method which will better

permit us to cultivate and gather the harvest we have sown. We suggest a geographical survey of the country; Chinese maps containing each village are sometimes available. Let every place be noted within a circle drawn six miles from the centre. Experience shows that to be a convenient area. Let every village be visited, the results of the day's work being recorded at night on the map, which should be of a liberal scale for the purpose. It will be useful to alternate the journeys to far and near places. The wisdom of our Lord's method of sending out preachers two and two is proved by experience. If one in each pair can play a musical instrument like an accordion it will help to attract the people to hear the message. Each address should be accompanied by an announcement of the preacher's place of residence, and an assurance of welcome to all seekers after the truth. A day at home must be fixed on which to receive inquirers. Sunday is suitable, now that it is widely known, because it affords an opportunity for visitors to see and to join in Christian worship. Where the preachers live in a market-town it may be well for them to preach there on market-days. From the first all inquirers must be taught to be independent of a missionary society; if they lean on the evangelists they will fall away when the latter move to fresh ground. After decision for Christ they must be taught to witness for him; in their evangelistic activity lies our hope of reaching the whole population of the neighbourhood.

The preachers should also make a social survey of their district. They should inquire and record the names of scholars, gentry, and people of reputation who are not likely to appear on the street to hear preaching. The neglect of these classes in our country evangelisation gives the impression that our work is among farmers and coolies only, and thus some missionaries and Chinese college-graduates have seen no place for their gifts in country evangelistic work. The scholars and gentry may be reached by visiting, or by invitation to some special meeting at which it is proposed to discuss a subject of general and religious interest. Well educated Chinese are needed for work among these classes. But one such man can oversee this work in several districts which are evangelised by less highly trained men. Another plan of reaching educated men is to have a lending library in the evangelistic centre; the distribution and collection of the books affords good opportunity of meeting scholars.

We must now briefly consider the evangelisation of the neighbourhood of a Christian Church. How can we obtain the aid of the members? Unless they will give us liberal service we have no hope of carrying the Gospel to every Chinese in this generation. The Christians need first to be better instructed as to their duty and privilege in this business. It should be urged on them that at least the Sunday afternoon should be given to it. If the worshippers in a station can be committed to a definite work, however small, it will be a great gain. It is a mistake to expect them always to do without leadership. The Mission of the Southern Baptist Convention in Pingtu, Shantung, sends an evangelist to any centre of Christian worship where the members have subscribed a fifth of his salary and promised to do daily work with him. The plan has been fruitful. If the Christians can be thus actively interested in the spread of the Gospel in their own neighbourhood great blessing will surely result. Being rich in leisure at certain seasons they can itinerate with him over a small area, in their own villages they can gather their neighbours for evening evangelistic meetings, and above all they will be likely to pray for the preacher they partially support. The missionary in charge or the Chinese pastor should meet them at the commencement of their campaign and arrange so that the best shall be made of their effort.

One of the difficulties of country evangelistic work is its monotony and lack of intellectual stimulus. In the midst of the rural population there are small county cities, the permanent residents of which are similar to those of the larger villages, with the addition of a small official element, besides teachers and scholars in government schools. As the work in these cities must be done by the itinerant evangelistic missionary and his staff, it may be mentioned in this article. It may be undertaken as a relief and change from village work at those times in the year when itineration is not convenient. The assemblage of the staff in one place gives an opportunity for reading and Bible-study. The public work should be suitable to the people, such as lantern and other attractive lectures, booklending, visiting, and preaching. The spiritual and mental stimulus of such united work will not be small, and a greater impression will be made on the city than by the maintenance of a small permanent staff of workers.

It is becoming clearer that we want men of better general and theological education than have been available for country

work in the past. Our colleges seem likely to supply us with the men. But though they must be prepared to endure hardness, yet those who seek to employ them must be ready to offer larger salaries than have been given to half-trained men. The work itself will make a large call on their consecration to God's service.

E. C. NICKALLS.

III

Experience finds the supplying of the needs of this work in the following:—

First, The missionary leader must *lead* out into the work among the villages. It is often said that any special success attained in Shantung is due to "the rugged virile character" of the people together with a "favorable climate." However much there may be in this, the missionary whose health and dignity are endangered by taking off his coat and going out with his helpers and Christians to preach on the streets of the village, can put the results of his rural work in his vest pocket, just as easily as the missionary of any other province.

Second, Evangelists and Bible-women must be kept moving among the villages in the work of preaching to the non-Christian people. In our field we have found that the locating of the average evangelist in a market or any other town in a fixed place is a failure. It simply affords him a comfortable place to lie down on his job and go to sleep. In the large towns and cities wide-awake, resourceful and consecrated men, if furnished with a suitable equipment, may do a splendid work. But such men are strictly exceptional, and should have special inspirational features to assist them.

Third, Have the Christians contribute yearly a definite number of days' preaching among neighboring villages, two or three going together. If possible have the men led in this work by an evangelist or a pastor and the women by a woman evangelist. A record should be kept of these days as they are worked out. Many are poor and cannot contribute much money but can give time. Much of this work is being done in this district. It impresses the surrounding people as the work of a paid evangelist could never do, and incidentally it brings new life and joy and harmony to the members of the church. The missionary should have his part in this work.

Fourth, Select a company from among the church members and, after the Fall seeding is done, lead them out into a

new region for a couple of months of preaching. Divide them into companies of eight, each located in a market town and preaching two together for a week, among the surrounding villages, then moving on to an adjacent market town. Have as many such companies as you can find suitable men for and money to pay simply their board. Have each company led by a missionary or an experienced evangelist and all working among the villages of the same general district. This stirs up a general spirit of inquiry and interest in the Gospel message. Follow up this campaign by keeping one or more evangelists working among those who have shown special interest. Have some sort of a preaching place secured and before long start a school. Do not pay for the building occupied for these purposes. A little financial assistance might be given but too much at first is bad. We have opened many out-stations through this campaign plan. The Christians greatly enjoy and get much good from this work.

Fifth, Get a Bible Society to support a man with special gifts in selling books and send him among the out-stations to start and oversee Christians in the work of colportage in surrounding markets and villages. It is amazing how many scripture portions can be sold by these unpaid workers who get simply the nominal sum charged for the books.

Sixth, See that the boys' and girls' day schools in the out-stations are supplied with such teachers naturally that the schools will result in bringing into the church not only the students but many in the families. These schools, in order to be worth while, ought to be so equipped as to yield direct evangelistic results. In our field these day schools, in order to secure the limited percentage of aid from the Mission, must be where the people are first pledged toward the support of a pastor or evangelist.

Seventh, Careful shepherding of the church in order to keep it alive and aggressive. We have a joint committee of Chinese elders and foreigners whose business it is to decide, first, how much a congregation calling a pastor ought to give; second, how much the man called ought to receive. The difference in each case to be supplied by the foreigner. We have a graded system of salaries depending upon efficiency. This plan insures a pastor to every organized congregation, provided there are enough pastors. If not, an evangelist is provided toward whose support the people must contribute. There should be at least annual classes for the teaching and

stimulating of evangelists, both men and women. Each general district should have an organized Bible school where each evangelist can have regular Bible instruction for at least a year at a time.

Eighth, Attention should be given to the matter of chapels. From the first care should be taken that these are not established too near together. In Korea, they have had from the first the rule that country chapels should be ten *li* apart. When there are so many small groups of Christians, it is impossible to satisfactorily instruct and develop a church. Before very long the people should be urged to unite in the building of a central chapel, with the land deeded to the church and the building dedicated to strictly religious uses, excluding school and every other use other than worshipping.

There are so many evils growing out of holding worship in private houses and buildings used for other purposes than worship, that people ought to be early educated in the direction of a publicly owned building. A missionary, in order to be able to push effectively in this direction, must stand ready to supplement in some way the gifts of the people, either contributing himself or getting something for this purpose from the home Board. As time goes on the people will more and more resent being urged in these directions by a foreigner who gives nothing worth while himself. I see that some missionaries and some Missions are urging the supplying of buildings in larger market centers, in the hope that they will be paid for by Chinese that come into the church. On the other hand it is urged that not a dollar be given to help poor, scattered Christians in the erection of their house of worship. This is unfairly discriminating and suicidal. Missionaries ought to know that Chinese will never contribute to take over a building already furnished them by foreigners. We have the greatest difficulty in securing enough suitable men for our country pastorates, and therefore it is all important that we discriminate in favor of these country districts rather than against them by seeing that they are supplied with suitable houses of worship in central places where the people can be gathered in sufficient numbers to make preaching worth while.

In our station the general offer is made to supplement, by one-fourth, the amount given by the people themselves for a house of worship. This is given on the following conditions ;

I. That the deed for the land be stamped and deposited under care of Presbytery in a foreign safe.

II. That the people pledge themselves to restrict the use of the building to purposes of divine worship.

III. That the people within a radius of six or eight *li* unite in one central chapel.

IV. That the style and shape of building be approved by a committee of Presbytery.

V. That the money given to supplement for the erection of the chapel building, be not paid over until the Christians have paid in their contributions, and that only the contributions of the local people be estimated in securing this additional one-fourth from the foreigner. This means of course the supplying of the one-fifth of the whole cost of the building.

R. M. MATEER.

IV.

CHINA'S rural population. What a vast multitude they are! Just how many we do not know, but it is possible perhaps to make a comparative estimate.

As reported in the *International Review of Missions*, a survey recently undertaken in Japan by a committee on the distribution of forces, revealed the fact that approximately 80 per cent. of the total population reside in rural districts. If this proportion is true of China (and general conditions would seem to be similar), then of China's estimated population of 426,000,000, there are 340,000,000 who live in country places.

Even after making all discounts, the dimensions of such a problem as is indicated by these figures are simply staggering.

The Japan Committee also estimated that 96 per cent. of the country population in Japan is as yet unreached. The same proportion in China would indicate that of the rural population 326,000,000 are as yet unevangelized! From Szechwan to the sea, from Hailungkiang to the Himalayas, these uncounted multitudes extend over a vast area. They are distressed and scattered as sheep having no shepherd. Though they are unreached they are of all classes of the population perhaps the most easily approached and influenced. What would our Master, who came to save such as these, say of such a problem as this? We cannot do better than to try to find that out; and it is from His instructions and example that I would

try to glean some suggestions as to how to meet the needs of China's rural population.

The needs of the country peoples deeply stirred His heart. As "He went about all the cities and villages" and saw the multitudes He was "moved with compassion." He went from place to place, whether in cities or village or country, and in one of these long country tours we are told that not only His disciples but also certain devout women followed Him and ministered unto Him. And it was not an artificial or perfunctory campaign; it was the natural outflowing of His great and unquenchable love. Jesus was not blinded by a desire to catch "the influential classes" to the neglect of the common people. He, indeed, preached to the men of influence with an intensity that grew to the very time of His death, but the influential classes for the most part rejected Him while it was from the poor, and mostly from the country, that the men were drawn who afterwards became men of undying influence in the promulgation of the Gospel. It was the glory of His ministry that there were no neglected classes. The classes that were being neglected in His day were the publicans, the sinners and the poor, and, lo, He eateth with publicans and sinners and "to the poor the Gospel is preached."

There was, indeed, a method, a "policy," in His work, but it was a free and untrammelled method, the constant motive of which was love. Herein lies a fundamental suggestion for us. We theoretically love the people of all classes and localities, but as a corporate body of Christ's representatives it would appear that we are so bound up in machinery of all sorts and in "departments of work," and are so occupied with meetings and committees, forming plans, making readjustments and outlining wise policies that we give too little unfettered play to the contact of soul with soul, and to the love that yearns over the lost. All of our work is evangelistic in its aim. To that note we all respond. But there is so much absorption in this or that of a secondary nature that the ultimate end is too often lost sight of in the immediate pursuit. The good thus becomes the enemy of the best. Are we not as a missionary body tying ourselves up by our complex organizations? Central stations are becoming bigger and more expensive, and the larger and more expensive they become the less radiating power they seem to have. The power that might be utilized for sending light into the dark regions beyond is required for

the running of the local machinery. Only a part of the missionary body, and in many localities a painfully small part, is engaged directly in the solution of the biggest part of our problem, which is the speedy evangelization of China's millions in city and in country. If we are to accomplish this task through that meagre proportion who are engaged in "direct evangelistic work," why then the outlook is simply hopeless. Other forces must be let loose. The avowed aim of all of our efforts, which is the evangelization of the masses, must have a new emphasis in every department of our work or else we shall utterly fail to meet the present opportunity. Individuals as well as institutions will have to be stirred by a new impulse. We shall have to have a re-baptism of the evangelistic spirit. Nothing less will avail as a starting point for so stupendous an undertaking.

Our Lord, being overborne by the needs of the scattered multitudes, enjoined special prayer for more labourers. The first and most apparent thing as we face the problem of the unevangelized country is the dearth of workers. How is that need to be met? Our Lord's precept and example would seem to show that it is to be met in three ways: by prayer, by training, and by leadership. He prayed all night in connection with the sending forth of the disciples. He trained them through personal touch, continuous teaching, and holy example. He told them how to work and He worked with them. He did not tell them to do a kind of work that He had not done Himself and done in a way that they could never hope to excel. He developed two classes of workers. And He took it for granted that the Gospel would be self-propagating and self-supporting through the self-denial of believers, including the preachers themselves. With all of our multiplied methods of mission work we can never hope to improve upon these simple principles in the development of what we call "native workers," (and "native" is used in no invidious sense but as a term that is both descriptive and honourable). And, after all, these are the real workers without whom the task will indefinitely await accomplishment. The number of such workers is inadequate at best, but when we come to the consideration of the country problem we find them lamentably few. What shall we do about it? Well, there is prayer. But having prayed for labourers, where are we to look for them? The most natural place would seem to be the mission

schools. Here it is that there has been an immense outlay in consecrated money and consecrated zeal. Here it is that for a long period of time, and at a most impressionable age, students receive that instruction which, other things being equal, would seem to point to them as being the fittest persons for leadership in the evangelistic campaign. But while mission schools have had a profound influence in many ways, yet, in the development of a large number of workers available for leadership in all sorts of hard places the schools have been a decided disappointment. There are many noble pastors and evangelists now in service who are indeed the product of the schools, but when among them we eliminate city pastors and those who in one way or another are dependent upon foreign aid, and count only those who are content to work in hard or out of the way places, on a support provided only by their own people, or on such as their own people of this class would be able to provide, we shall find them very few and far between. It may be another instance in which the complexity of our organization operates against the simpler and more effective processes which were so successful during the Apostolic Age. But the point is now not to find fault with existing conditions but to face the facts and to try to indicate what may be at least a partial solution.

The Student Volunteer Movement which is now being blessed in so many places will, it is earnestly hoped, produce a substantial increase in the number of volunteers from the high schools and colleges. And there was never greater need than now for an educated ministry. In fact, unless there is a goodly modicum of thoroughly trained men among her preachers and leaders the Church in China will lose as much as she gains in the face of the present matchless opportunity, accompanied as it is by intelligent and aggressive opposition. The recent action of the sub-committee on theological education of the China Continuation Committee, in confining their report to the emphasis of a necessity of a thoroughly equipped ministry, is a sign of the times in this direction.

But facing conditions as they actually exist there does not seem to be much hope of the higher schools of learning furnishing men for the country work except in a very general way. Students in the schools are being foreignized and the men who come from the schools, almost without exception, require foreignized support. Not that they require more than they are commercially worth. As a matter of fact, the school-bred man

who enters the ministry makes almost always a comparative sacrifice. But the average college student, because of the system under which he has been trained, has gotten beyond that point where he will accept an average support from an average country congregation, or the equivalent of such a support, as thousands of country pastors who are also college-bred men do in Western Christian lands. This statement is not probably true of all parts of China but the cases where it is not true would seem to be the exception rather than the rule. If, therefore, the system which we have built up hinders men from entering without condition and without reserve into all spheres of evangelistic service, including the humblest, we cannot expect that God will answer our prayers while we ourselves are hindering them.

Either one of two things has got to happen if we are to meet the needs of the three hundred and forty million of China's rural population; either there must be a new and revolutionary consecration to service on the part of a large number of students, or else we must look to humbler men for the accomplishment of a large part of the task.

While praying that both of these things may come to pass we can address ourselves with much hopefulness to the second. To meet the needs of the country we must have a large number of native workers who will adapt themselves to the needs and hardships of rural or out of the way districts. The prayerful search for such men, their thorough training in the use of their own language, in the truths of the Bible and in practical church work, and the actual leadership of them by wise and consecrated evangelists, either foreign or Chinese, would seem to be one of the most pressing problems now before the missionary body.

There is the undoubted need for adaptable leaders, preferably men of the soil, with no higher ambition than to live as and to live for their own people. But there is no less need that these men should be thoroughly grounded and taught. This would seem to point to the development of Bible Institutes and Bible Training Schools for such workers as one of the most important questions now before the church in China.

Nor will it avail to train these men in some given centre and then say "go" and do this or that. "Come" is always stronger than "go" and the "go" is never so appealing as when it was preceded by the "come." This was our Lord's

method. There seems to be an idea abroad that all that missionaries have to do now-a-days is to teach only, and through their teaching raise up groups of men and women and send them forth to do the work. But the Kingdom of God is not spread in this way. It seems to be true in some few localities that missionaries are amply occupied in teaching those who come to them for instruction, but it is not a sound principle and not true of the mission field as a whole. In respect to true leadership God has linked together both precept and example, and what God has joined together we may not put asunder. The day of sheltered mission stations and of the ingathering of large numbers for uninterrupted study is here, but the heroic day of missions has not yet passed. Actual leadership in facing the hardships, problems, and difficulties of widely scattered but vastly populated districts is a condition without which the work before us cannot be accomplished.

Our Lord included the country places in his evangelistic plan. In the execution of His work He seems in one aspect to have been led by circumstances. What seemed to be a mere chance gave the occasion for His first and for subsequent miracles. A casual meeting here and there led to the utterance of some of his greatest discourses. He was often interrupted and rarely resented it. While he laid a restriction upon Himself in regard to the limits of His preaching work, which was confined to the lost sheep of the House of Israel, yet within those limits He preached everywhere. The parable of the Great Supper is a parable of His own work. He was unceasing in His ministry in villages and cities and in country, and His command to the Church to preach in Jerusalem, in all Judea, and in Samaria was a command to do as their Lord had already done.

His example is full of rich suggestion for us. Are we giving of our best to the country? The big centres have the benefit of the big plans, the big plants, and the big outlay, and they are absorbing most of the energy of the missionary body and most of the funds of the church at home. The needs of the country while not the same in kind are greater in degree, yet it is the continual complaint of the evangelists, and evidently a just complaint, that, whereas the places of those who drop out in institutional work must be filled, yet the places of evangelists who drop out may be and often are

not supplied. We have not put the evangelistic work of the great outlying districts on the same efficient basis on which we have put the institutional work in the big centres. Whereas day schools might be opened in many country places to the great benefit of the local communities as well as to the schools of higher grade, yet for want of funds and proper supervision the opportunity is neglected. The promotion of Sunday schools, of night schools, of systematic itineration, to say nothing of regular preaching and church work, is hampered for lack of men and means. Too few strong men are being sent out for leadership in the country work. There seems to be a sort of an idea that the men and women of exceptional ability must be set apart for literary or educational work, and it is a mistake. Rural districts deserve our best as well as urban districts, our Lord Himself being judge. Souls in the country are just as precious and four times as numerous as the peoples of the cities, and work among them is singularly joyful and fruitful. Would that the church at home and the church here might awake to the urgency of this passing opportunity!

Our Lord taught that witness-bearing through personal appeal is the constant duty of every believer. Or as John Wesley put it, "All at it, and always at it." Jesus preached on every possible occasion even when He was very tired (John 4). He commanded every believer to be a witness (Acts 1: 8) and the whole connection shows that this witness-bearing is to be through the contact of living soul with living soul. This is the heart of the whole problem. Our most pressing need is not numbers or equipment but a new fire burning within every breast. Such a fire burned in D. L. Moody's heart. President Woodrow Wilson tells how he was profoundly impressed by Moody as he entered a "very plebeian place," a barber shop, where Mr. Wilson was already sitting. Mr. Moody quietly took a seat beside him and it was not long before the whole atmosphere of that shop was changed, and as he a little later went out of the door one and another looked at each other enquiringly, as though to ask what manner of man was this. It was the same with Moody on railroad trains and everywhere else—his heart was simply aflame. The reason that he spoke to listening crowds and through books and newspapers with such singular power, was because of his burning love for souls and his constant personal testimony.

And his example is the more striking because he was subject to limitations of various sorts. It is this personal passion for souls, kindling from heart to heart, that is going to spread the truth among these waiting multitudes if it is to be spread at all. Specializing does not relieve us of the duty of soul winning. Dr. Trumbull tells of two Sunday school teachers of his boyhood days. One discoursed learnedly about the lesson every Sunday, and the other, while talking in a very simple way, would lay his hands upon the boy's knee and say, with tears springing in his eyes, "My boy, I wish you were a Christian." And Dr. Trumbull says that long after he forgot the learned things that were said by the one, he remembered the touch of the loving hand of the other. It is this impress of soul upon soul that will outweigh all else when we begin to sum up what is really worth while in our plans. And those who most constantly come into personal contact with other souls are those who have the deepest and most far-reaching influence. It is easy to become absorbed in some little department of missionary activity to the neglect of the living appeal, and though this is a very personal matter with each one of us yet, it is, as it seems to me, the very heart of the subject. It is easy to sit on a boat or on a railway train or a tram absorbed in a book or casual conversation, while the golden opportunity to come into living and may be saving touch with lives that for that one brief period cross our lives, is lost, it may be, for ever. The writer once heard some Chinese comparing two missionaries. They said that when Mr. A. travelled on a certain route he preached to them constantly about Jesus, but that when Mr. B. travelled on the same route he read his newspaper all the time. They were heathen but they noticed the difference. There are scores of missionaries who are at a loss to know what to say when asked to make an appeal to a heathen audience. In many congregations on the Sabbath a lot of missionaries are bunched up listening to a native pastor or someone else preach, when they might be out among the people sowing the seed and gathering in believers. We need again the prayer that Dr. Medhurst said that the missionaries made in the early days in Shanghai, "On Lord, scatter thy servants." Take some big centre where there are scores of Christian workers, foreign and Chinese, and go out and question a hundred persons at random as to whether they have a saving knowledge of the Gospel and watch the results. How many

there are who have not such knowledge even under the shadow of big missionary buildings.

After all the problem with regard to the reaching of the unevangelized multitudes in city and country is the same. We need a change. The reformation must begin with the house of Levi. The initial work is the cleansing of the temple. We need not so much new methods as a redistribution of the emphasis. The emphasis now is on the "work" in which for some reason or other each one has become absorbed, whereas our Lord's emphasis was on personal witness-bearing. And personal testimony, the passion for souls, the longing to impart to others some spiritual gift will not exclude but rather include and sanctify all other methods. Our biggest problem after all is ourselves.

P. F. PRICE.

Denominational Policies in their Relation to Mission Work

II. Methodist.

J. W. BASHFORD, PH.D.

IT must be clear to everyone that any success which may have attended Methodism in China is not due to any superior piety or intelligence upon the part of her missionaries. Her measure of success is due, first, to the emphasis which she puts upon spiritual experience. But all missionaries now insist upon this, and some missionaries of other churches enjoy a larger and richer experience than we do. Nevertheless, the steady and persistent emphasis on spiritual life through revival services, class meetings, prayer meetings, Bible study, etc., is considered by us the most important method of securing spiritual gains in China. If any Mission permits educational work, hospital work, or any other form of external service to absorb the energies of her pastors and divert them from direct spiritual work she will fail to make spiritual gains. Their conviction that the Gospel is able to transform the character of every one who will receive it, their belief in immediate regeneration, and their plans for systematic revival work are the motives of Methodist work in China.

We limit this discussion to a consideration of our methods of organizing the work. What we have done is due to

our Chinese fellow-workers. Statistics drawn from the *China Mission Year Book* for 1914 show that the Methodists of all branches have 37% of the Chinese clergy, and of the total Chinese Christian workers 25%. These statistics are still somewhat incomplete but probably it is true that the Methodist church in China has a larger number of Chinese ministers in proportion to the missionaries than almost any other church in the nation. Speaking now specifically of the Methodist Episcopal church, this is due to the following causes.

First, to her educational policy. The Methodist Episcopal church entered China in 1847. In 1849 she opened a primary school for children. In 1857 she won her first convert. By 1868 the primary school had grown from a simple primary school into a school comprising a primary, intermediate, and high school grade, and in that year the missionaries added a Bible school. In 1877 the missionaries organized the first mission conference with ten Chinese members, and that conference has grown into six conferences each of which, save one, has more Chinese than foreign members. The number of Chinese ministers in the Methodist Episcopal church, therefore, is due first of all to the fact that the church began educational work as early as 1849 and began specifically training men for the ministry as early as 1868 and that she has persisted in this work with increasing earnestness down to the present time.

The second cause of the large number of ministers in the Methodist Episcopal church is due to her method of creating them. All of our members are organized into classes which meet once a week for prayer, for Christian experience, and for exhortation. If a member shows an unusually rich experience and ability in prayer and speech he may by vote of his class and the approval of the pastor receive an Exhorter's License. The exhorter supports himself but under the direction of the pastor reads the Bible and expounds it on Sundays and at special services. If he fails to display "gifts, grace, and usefulness" the license lapses at the end of the year. If, on the other hand, he wins unusual success he may after a few years be recommended by his district conference for a Local Preacher's License. He is still expected to support himself but he now enters upon a course of study in connection with his work which will fit him more fully for preaching. This office is recognized throughout the Methodist Episcopal church and

the four years' course of study is the same for all candidates for the local ministry of the church throughout the world, the books being translated into the languages of the various countries. Local preachers are the right arm of Methodism, composing 73,814 out of the 103,833 Methodist preachers in the world: in Wesleyan Methodism some 20,000 of the 27,000 sermons delivered every Sunday are preached by local ministers. If successful in his studies and his preaching the local preacher may at the end of his four years' course of study be recommended by the district conference for ordination as a local deacon. He cannot, however, be ordained except by a vote of the Annual Conference; and no Annual Conference in China will vote to ordain a local preacher unless he has shown such fitness that churches are asking for him as a pastor and he needs ordination for the discharge of his pastoral duties. In this case the local preacher now devotes his whole time to the pastorate. After two more years of successful work in the pastorate and in his studies the local deacon may be elected by the Annual Conference to Local Elder's orders. This will not be done in China unless the man shows such qualities as lead the conference to believe that his services will be permanently required as a pastor. In the latter case he may be ordained and yet remain all his lifetime a local preacher in the employment of the church, or he may be admitted as a member upon probation into the Annual Conference. But no man can be admitted to the Annual Conference without passing still further examinations in books prescribed for all ministers of the Methodist Episcopal church throughout the world. In case of admission into an Annual Conference upon probation a further course of four years' study is prescribed. If the candidate proves successful in the ministry and also passes the examinations for two years more he may be recommended for membership in full in the Annual Conference. Even after he is admitted into full membership he still has two more years of studies to pass before securing full standing in the Annual Conference. Another method by which a minister may enter the conference is through the schools instead of through practical experience. After a young man receives an Exhorter's License he may enter one of our schools and after passing through the high school, the college, and the theological school and other post-graduate studies, or at any stage in his educational career, he may apply directly for admission into

the Annual Conference. This method, however, usually substitutes years of study for experience on the field, so that so far as time is concerned the entrance to the ministry by the latter method differs little from entrance by the former method. Personally, we followed the latter method and were thirteen years on the road from our Exhorter's License to full membership in an Annual Conference. In either case, the ease with which one can start on the path leading to the ministry and the large number of our members who receive Exhorters' Licenses and are urged to struggle for the ministry is the second cause of the large number of ministers in Methodism.

The third cause of the attractiveness of the Methodist ministry for the Chinese is that once a member of an Annual Conference the Chinese preacher is on an exact ecclesiastical equality with the missionary and with every other member of Annual Conferences in China, the United States, India, Germany, etc. Indeed, the member of an Annual Conference on any mission field has some advantages over the member of an Annual Conference in the United States. There is a much larger demand for his services and he is earlier called to a responsible position as a pastor, an educator, or an administrator. Within a few years after we opened the first Bible school in 1868 we were calling Chinese graduates to teach in the high school and in less than twenty years, or in 1887, the first Chinese District Superintendent was appointed. No Chinese minister appointed to this office has proved unfaithful to the trust and to-day the Methodist Episcopal church has twenty-five Chinese District Superintendents as compared with nine missionary District Superintendents. In many of these cases a missionary is appointed in charge of one or more of the districts for the sake of his advice and moral influence and especially for the purpose of representing the district to the friends at home and securing funds for the work. But the authority of the missionary-in-charge is advisory only. Indeed, the office is not recognized by the Discipline of the church; the next office recognized under the Bishop by the Discipline is the District Superintendent. Hence, officially and legally, the larger part of the work of the Methodist Episcopal church in China is under the supervision of the Chinese and not of the missionaries.

The fourth cause of the attractiveness of the Methodist ministry for the Chinese is the large influence which the

Annual Conferences on mission fields have in the affairs of Ecumenical Methodism. The new constitution of the Methodist Episcopal church omits the words "of America" in the title of the church. Even before this omission the church had become worldwide and delegates from thirty-six nations sat in the General Conference of the Methodist Episcopal church in 1912. As the Chinese outnumber the missionaries in the Annual Conference it is possible for them to elect Chinese ministers or laymen as delegates to the General Conferences; but usually the generosity of the Chinese has led them to give the missionaries half the delegates from China. Indeed, they usually generously propose that missionaries compose the entire ministerial delegation to the General Conference, but the missionaries cannot consent to this. As the delegates are carried to and from the Conference at the expense of the church at large, and as they participate in the business of the General Conference on an exact ecclesiastical equality with the representatives of all other lands, including America, the Chinese members thus feel themselves an integral portion of a worldwide church.

Moreover, the conferences on the mission fields and on the frontiers of the United States are given a larger representation in proportion to their membership than are the larger conferences. Again, while the missionaries and Chinese delegates participate in all discussions and votes in regard to matters relating to the church in America, it is the custom of the General Conference in all matters relating to a mission to defer to the judgement of the representatives from that field. One more advantage of immense potential influence is enjoyed by members of the Methodist Episcopal church in foreign lands, viz., Central Conferences for the management of their own affairs. Eastern Asia, Southern Asia, and Europe each has a Central Conference which meets every four years and passes the legislation which it deems essential for the people it represents. In this regard the church has outrun any national government in her generosity to her children beyond the seas. Great Britain and the United States, indeed, have granted a parliament to Canada, to Australia, to New Zealand and a legislature to the Philippines: but neither has yet granted her colonies representation in Parliament or in Congress. Great Britain has granted seats at Westminster to representatives from Scotland, Ireland, and Wales, but

not until the present year has she adopted federalism and granted any of her subjects both representation at Westminster and a parliament for the management of local affairs. But for over twenty years the Methodist Episcopal church has granted India and China each a Central Conference for the transaction of business especially related to its own country, while at the same time it has granted the Methodists of each land a larger representation in the Ecumenical Conferences of Methodism than is granted to the conferences in the home land. It is an educational policy which from the beginning of our mission work has trained Chinese for the ministry ; it is an easy method of admitting men into the ministry through the gradations of exhorter, local preacher, and membership in Annual Conferences ; it is the recognition of the perfect ecclesiastical equality of the Chinese members of the Annual Conferences with the missionaries of the same ; it is the appointment of a far larger number of Chinese District Superintendents than of missionary District Superintendents ; it is the admission of Chinese delegates on an ecclesiastical equality to membership in the Ecumenical Conferences of Methodism, while granting them separate Central Conferences for the management of their own affairs—it is these generous measures which secure for Methodism the very large number of Chinese ministers in proportion to the missionaries ; and it is to this large proportion of Chinese ministers that any success of Methodism in China is due.

Mission Organization

O. L. KILBORN, M. A., M. D.

THE guiding principles, promptness in action and efficiency in administration, must be ever kept in view in the ideal Mission organization. For the highest efficiency a democratic organization is necessary, because no one man, be he never so wise and experienced, can have the skill, the knowledge, and wisdom of several men. To secure promptness of action, power must be delegated to a small body of men living close together, so that during the interim between Annual Councils they may meet for consultation on short notice.

Democracy in organization does not imply any slackening of the reins of authority ; nor does it imply any less of loyalty and obedience to constituted authority than in any other form of Mission government. Responsibility for obedience to Mission action or regulations rests upon the whole body of individuals, rather than upon any one or several. Hence in theory democracy finds it easier to secure enforcement of regulations. In practice there are difficulties, due to reluctance on the part of individuals to assist the Mission Authority to secure the obedience of a brother ; and on the part of the responsible few to take what may be regarded as harsh measures in dealing with their fellow-workers—each one of whom esteems himself the equal of every other.

Successful democracy in civil government presupposes a high degree of morality and education among the masses of the people. A successful democratic Mission organization implies a high degree of practical Christianity, as manifested in the "ability to do team work," in the willingness to submit to the rule of the majority of one's fellow-workers, even in regard to those matters in which we may be convinced that an unwise policy or course is being followed.

THE MISSION AUTHORITY.

What should constitute the Mission Authority ? Suppose the Mission to consist of about twenty to thirty missionaries, occupying three to five stations, not too widely separated. Then let there be a Council, consisting of all the missionaries, meeting once a year for review of the work, for discussion of and action on Mission policy, for preparation of estimates to be forwarded to the Home Board, and for the appointment of its own members to their various stations and work for the ensuing year. By the term *missionaries* I mean all foreigners sent to the field by the Home Board, whether men or women, married or single. Some Missions put their wives into a separate Council of Women, to include married and single workers. The action of such a Women's Council is then submitted to the Men's Council. Other Missions shut the wives out from all official relations, regarding single women as alone worthy of such recognition. Many wives have in this way been discouraged in their Mission work in China. Such discouragement may readily communicate itself to the husband, resulting in further harm. To the objection that the wife is often

unable to carry on active Mission work because of household cares, one would reply that except for the care of children, the same household cares fall to the lot of single women. In any case this is a poor argument for shutting the wife out altogether. Furthermore, what the wife's work lacks in *quantity*, is often almost if not quite made up in *quality*,—derived from the fact of her position as wife and mother in the home.

The logical arrangement, and in my judgment the best, is that adopted by a large number of successful Missions in China, whereby husband and wife are recognized by their Board, as well as by the Mission Council, as *missionaries*. This involves the acceptance of the wife as well as of the husband by the Home Board; and therefore it secures a uniformly high standard of preparation for the Mission field, for man and woman, married or single. The wife then comes to the field expecting to do definite Mission work; work is accordingly allotted to her by the Mission Council, on which she is expected to make a report at the end of the year.

WHEN THE MISSION HAS GROWN.

It is obvious that a form of organization entirely suited to the needs of a small Mission may require to be seriously modified when the Mission has grown larger. Suppose now that the Mission has grown to sixty or eighty or more members; the stations are more numerous, some being far removed from others. Under these conditions this policy of pure democratic government becomes cumbrous and wasteful. Two courses are open—first, to split up into two or three more or less independent Missions, each having its own Annual Council, and each holding a connection with the Home Board that may be closer than that among themselves; or secondly, to organize a number of sectional or District Councils, each to be modelled much after that mentioned above,—the whole to be supervised by a small *representative* Annual Council. The members of this last body should be elected by the District Councils, according to a definite proportion to be agreed upon. I believe the latter course or policy to be much the wiser and more efficient.

The final authority on the Mission field will then be the Annual Council, whether the Mission be large or small, and the missionaries and Mission stations be many or few. In the first instance this body consists of *all the missionaries*; in the second instance, of a small number of *elected representatives*.

In the election of these representatives due care should be exercised to ensure at least one representative from each station, and also that each department of work be proportionately represented, so far as this is possible.

INTERIM ADMINISTRATION.

Some Missions are organized to the extent suggested above, but have failed to make provision for administrative needs throughout the year, *i.e.*, during the interim of Annual Councils. Without such provision there is inconvenience and delay, and therefore inefficiency. Promptness of action demands some kind of a standing authority. There is a temptation to put power into the hands of *one man* for this purpose, but this is not necessary. An Executive Committee should be appointed by Annual Council, to consist of three or five workers, chosen from among those living in one station. Regular meetings of this body can then be held once a month, or once a week, according to the amount of business to be done ; while a *special* meeting may be called at an hour's notice. Thus perfect mobility of the Mission machinery is secured.

A further desirable arrangement is the submission by this Executive Committee of important business by correspondence—so long as its nature admits of the necessary delay—to *Advisers*, appointed by Annual Council, one in each station. These Advisers may consult with all the other missionaries in the station, if so desired,—a complete referendum being thus quickly secured.

A large measure of authority should be delegated by Annual Council to Council Executive, in order to ensure the transaction of emergency business, as well as the inevitable routine questions which present themselves for solution from week to week. The reference of the most important of these questions to the Advisers in all the stations for expressions of opinion or for votes, will help to wise conclusions, and will make for confidence by keeping all members of the Mission in touch with all the business of the Mission. In order further to foster confidence, all minutes of the Executive Committee should be promptly circulated among all the members of the Mission in all the stations.

Action of the Mission Council and of its Executive must be subject to approval by the Home Board, and consequently all minutes are forwarded promptly to the Secretary for China Missions in the Home land.

SUPERINTENDENCE.

What about the question of superintendence? In the democratic system of Mission government, is a superintendent required? Does this system admit of such an officer? Let us enquire as to the needs.

The Home Board, having in mind the two principles of continuity and personal responsibility, will probably appoint some one man among the workers on the field as Mission Treasurer and Corresponding Secretary. As the work grows, this office may be divided between two men; or the one man may be retained, but assistance sent him, in the persons of accountant, stenographer, etc. The Home Board places responsibility upon the Treasurer for the expenditure of Mission funds in accordance with grants made. As Corresponding Secretary he is required to collect information from all the stations as to the condition of the work, and to forward it at frequent intervals to the Home land. This work will probably necessitate a personal visit at least once a year to each of the central stations.

This officer is not, however, a superintendent in the ordinary acceptance of the term. The information which he sends to the Home Board is not in the nature of criticism, but solely for the purpose of keeping the Home Base in touch with the progress of events on the field, and with the manifold needs of the work and workers. For these purposes he requires no arbitrary powers. Indeed there would seem to be no need or place for a superior officer, deriving his power from the Home Board, who will interfere with the ordinary course of local self-government on the field.

There is still need, however, for some one to exercise another function somewhat akin to superintendence: namely that of *co-ordinating* all the work of the whole field. He may be the Corresponding Secretary mentioned above, or he may be the holder of some other office appointed by the Council. In any case he should be a worker of experience, one having the confidence of his fellows. In endeavoring to co-ordinate the work in different stations and in different departments, he will carefully observe the successes as well as the failures in one station or part of the field, and pass them along to other stations,—the former for encouragement, and the latter as a warning. Without such an officer a man has labored for one or more years on a problem, in entire ignorance of the fact

that his neighbor in a station only a few days distant has long since reached a satisfactory solution.

The conclusion to which we are led is that one or more officers are needed in every Mission of any size, to exercise the functions of co-ordination, and of the collection and forwarding of information to the Home Board. Such an officer may be appropriately denominated a secretary, and he requires no powers other than those naturally accruing to a consecrated missionary whose common sense and experience commend his advice to the good judgment of his fellow-workers. In appointing him to work, his Annual Council should make allowance for time required to carry out these objects.

By some such organization as that sketched above, the Mission will be prevented from disintegrating into a group of detached portions, each station a unit, more or less independent, neither helpful to nor deriving help from any other station. That organization is best which will cause the whole Mission to move along the path of progress as one organized whole, every station and every department a stimulus and a help to every other.

THE MISSION AND THE HOME BOARD.

The essential factor in the relation between the Mission and the Home Board, without which the best organization will be futile, is that of mutual confidence.

The Board should exercise the utmost care in the selection of its missionaries ; but, having once made the appointment and sent them forth, it should be guided very largely by recommendations from the field—always subject to the limitations imposed by available funds. The Board will be cautious about accepting suggestions or recommendations from any one individual missionary, even though he be the highest officer of the Mission, unless it be made clear that the said suggestions or recommendations are approved by at least a majority of the missionaries.

The Home Board may designate the department of work to which each missionary is appointed, as educational, evangelistic, medical, etc., special permission being required in order to change him to another department. But all details of each appointment are much better left to the Mission Council, whose knowledge of the needs and of men's capacity is so much better than that of the Board can possibly be.

On the part of the Mission, unanimous recommendations will be found to carry great weight. Minority reports should not be sent. They represent division on the field, and may induce a degree of division at home. In any case they are highly detrimental to that highest mutual confidence without which the best results of mission work are impossible. In preparing estimates for presentation to the Home Board, care should be taken to avoid extremes. The actual needs should be presented ; that is to say the estimates should not be prepared with a view to being discounted by the Board.

Sincerity and frankness should mark all the relations between Board and Mission. These, always tempered with kindly tactfulness, will make for harmony and confidence, and therefore for effective work.

CONCLUDING WORD.

Mission organization is important, but its most highly developed form will avail but little in the absence of a whole-souled devotion to and dependence upon Jesus Christ. But there is no necessity for placing these two in opposition. The missionary and the Mission that unite Christlikeness and careful organization will do the most effective work for the Kingdom of God in China.

Language Study

II.

Vocabularies.

W. B. PETTUS, B.A.

THERE are four vocabularies which the student of a language must master. They are : (1) the receptive spoken vocabulary ; (2) the active spoken vocabulary ; (3) the receptive written vocabulary ; (4) the active written vocabulary. The first means those sentences, phrases, and words which the student is able to understand when spoken by another ; the second, those which he is able to use in speaking ; the third refers to what he is able to understand through the eye (in other words, to read) ; and the fourth describes what he is able to write. For the purposes of missionary work, it is necessary that one should enlarge all four as much as possible ; but in the actual work of a missionary in China,

whatever be his form of work, the first two are of prime importance. The missionary who is blind can still do much efficient work ; but if he is deaf or dumb, his usefulness is very limited. Furthermore, experience has proved that the above order is that in which the language should be mastered. One should first hear, then speak, then read, then write. To reverse the order makes the acquisition of the language more difficult, and will usually lead to the formation of habits which must later be broken. In other words, one should never speak what one has not heard, and until one has a good command of the language, being able to speak with a good rhythm and accurate pronunciation, sentences, phrases, and words should be acquired first by the ear—not by the eye. Furthermore, it saves time and requires less effort to have the reading of any material precede the writing of the same. The writer has several times examined students on such material as Baller's Primer, Pilgrim's Progress, the Guide to Mandarin, etc., and found that, while they were able to read the material and to translate it, when the material was read to them by a teacher without allowing them to look at the book, they understood very little of what was read, and they were wholly unable to reproduce the gist of the material studied in Chinese. In other words, the work done and presented for examination had done very little to increase the receptive spoken vocabulary and the active spoken vocabulary of the student.

The following hints on how to study a piece of Chinese in order to increase the two spoken vocabularies may prove helpful to language students:—

First: Get the meaning of the passage to be studied through the reading and explanation of the teacher, through the ear, without the use of the eye, if possible.

Second: Read the passage after the teacher, getting a clear understanding of the meaning of new phrases.

Third: Master phrases and sentences rather than single words.

Fourth: Have the teacher read the passage until it is understood readily, even when read at top speed.

Fifth: Have the teacher tell the story without the use of the book.

Sixth: Tell the gist of the story to the teacher and others, using as many new phrases as possible.

Seventh: Write the story.

Appointment and Support of Preachers

A. L. WARNSHUIS.

THE Presbyterian Church in South Fukien is composed of the Churches established by the Missions of the English Presbyterian Church and the Reformed Church in America. The Church is therefore a union organization. It has been independent of authorities in England and America since the organization of the first Presbytery fifty-two years ago. The Synod of South Fukien is now the supreme ecclesiastical authority. It is federated with the other Presbyterian Synods in China.

At the last meeting of this Synod, in December, 1913, there was adopted a scheme with reference to the appointment of preachers and the payment of salaries, which is significant not only with regard to the growth of the Church, but also with reference to the relation of the Church to the Missions. The scheme is the result of a considerable number of years of slow evolution, and is the product of several committees representing both the Chinese Church and the two Missions. The two Missions have worked harmoniously with each other and with the Church in developing these plans.

From the beginning the South Fukien Churches have recognized their responsibility for the full support of ordained pastors, and the number of these at present is exactly forty. The Synod has now taken one more step forward by formally adopting this statement of principle,—“The responsibility for the support and appointment of the unordained preachers shall belong to the Synod and the English and American Missions.” This statement is a compromise. The Missions have been urging that the Chinese Church is in principle responsible for all the work carried on by that Church, and that the proper position of the Missions is to aid the Church as much as they can, especially during the period of the founding of the Church while it is not yet strong enough to carry what are properly its own burdens, and in that way to enable the Church to grow more rapidly. The Synod, on the other hand, has been very reluctant to accept that full responsibility. If the Missions would have agreed, the Synod would have preferred very much that the responsibility for this evangelistic force should still remain with the Missions, and that the

Chinese Churches should aid the Missions in this work so much as they might be able to do. After several years of discussion, the Synod has now formally agreed to accept joint responsibility with the Missions.

The purpose of the plans adopted is not to enable the Missions to withdraw their money from the support of evangelistic work in whole or in part, but to advance the self-supporting status of the established work, and so enable the Missions to use their money in opening up new territory. It is hoped that the Missions may be able to greatly increase their appropriations for evangelistic work, and if the Chinese Churches will also increase their share the sum total will be more nearly adequate to the opportunities before us. The Churches will continue as before to be wholly responsible for the salaries of the ordained ministers. The support of school teachers is on a different basis. No school, excepting the boarding schools of the Missions, receives more than one half of its teachers' salaries from the Missions. The statistics for 1913 show that the total number of communicants is now 4,500, that their contributions for pastors' and preachers' salaries amounted to a total of \$10,225. To this should be added the receipts of the Home Missionary Society, amounting to \$1,036; and also the greater part of the "Thanksgiving Offering," amounting to \$3,219, which is used mostly for preachers' salaries. The total given by the churches for evangelistic work was \$14,480. In addition, they paid for school expenses a sum of \$9,043, and for all other church purposes \$12,061. The average contribution per communicant member was \$7.91.

The organization of the new plan is briefly as follows. The churches are divided into five groups or districts. In each district a committee is organized consisting of a delegate appointed by each church session in the district and two missionaries appointed by their Mission Council. The size of these committees varies somewhat, but averages about ten or twelve members, including the two missionaries. Each District Committee elects two Chinese delegates to represent them in a Central Committee, and each Mission Council also appoints two delegates to that committee, which is therefore composed of ten Chinese, two English, and two American members. It is an important characteristic of these plans that they transfer the authority of the Missions, not to any temporary, intermediate organization, but directly to the Chinese

Church as it is already organized. We are developing permanent methods of administering the Church's work.

The work of these committees is described in the rules that have been adopted as follows—"In the appointment of preachers, each District Committee may determine all appointments within its own bounds; but if the appointment concerns another District, the two District Committees shall consult together to make arrangements mutually satisfactory. Before the annual meeting of the Synod, each District Committee shall investigate the circumstances of the evangelistic work in the District and shall prepare a list of the appointments to be made for the ensuing year, but before announcing these appointments the list shall be laid before the Synod by the Central Committee, and when approved by the Synod it shall then be published." "Each District Committee has the right to dismiss or promote preachers, but the preachers have the right of appeal to the Central Committee. If a preacher has resigned, or has been dismissed, a District Committee before reappointing him must first obtain the approval of the Central Committee. Newly appointed preachers shall be assigned to a District by the Central Committee."

The financial arrangements are as follows. Each District Committee will prepare its budget, estimating its receipts and expenditures. Its receipts will consist of the contributions of each Church and of individual Christians for the salaries and other expenses of the unordained preachers. These budgets will be forwarded to the Central Committee, which will revise and summarize them as they think is right. The budget will then be forwarded to the two Missions. It will show not only what the estimated expenditure is, but also how much of this the Chinese Churches have undertaken to raise. The Missions are then free to recommend to their Home Boards how much they should contribute to make up the deficit which the budget will doubtless show. Upon receiving from the Home Board its appropriations for this evangelistic work, the Mission will transmit the amount that has been granted to the Central Committee. If that grant is sufficient to make up the deficit in full the committee is able to carry out its budget previously adopted. If the grant is not sufficient, it will be necessary for that committee to revise its budget to bring its total expenditures down to the total receipts, or to obtain more funds from the Chinese Church in order to bring the receipts up to the

necessary expenditures. The disbursement of the funds is in the hands of the treasurers of the District Committees, and the rules provide that they must follow strictly the provisions of the budget finally adopted by the Central Committee. The rules also state that "the determination of the salaries of the preachers shall be the responsibility of the Central Committee."

The relations of the Mission Councils on the field to the Board at Home remain unchanged. But in preparing its "Financial Estimates," the Mission will have had the recognized assistance of officially appointed committees of the Chinese Church. And the appointment of workers to their stations, the amount of the salaries they receive, and the supervision of their work in general is transferred from the Mission Council as such to the committees representing the Churches in which the preachers are at work.

Our Book Table

RESEARCHES INTO CHINESE SUPERSTITIONS. *By* HENRY DORÉ, S. J. *Translated from the French with Notes, Historical and Explanatory.* *By* M. KENNELLY, S. J. *Vol. I. Trusewei Printing Press, Shanghai, 1914. Price \$5.00. To missionaries at Presbyterian Mission Press Book Room \$4.50.*

In these days of absorption in commercial utilities or missionary organization this beautifully illustrated book has a message alike to the business man and the missionary. The former is apt to become indifferent to practices on the part of the natives which are expressive of a dim acknowledgment of the supernatural which is too often foreign to him, and the latter is apt to overlook an opportunity of understanding the thoughts underlying the superstitious practices of the people. For as we look over the coloured reproductions of charms and other propitiatory articles, we are reminded how Lucretius and Strauss defined religion as "fear" and how Chinese are so largely under the domination of evil spirits and bound hand and foot by superstitious practices. As we realise that religious relationships may arise from abject fear to hopeful faith, we see how the faculty for religion which the Chinese evidently possess indicates that they are capable of spiritual vision and progress.

This work is part of the "Variétés Sinologiques" published by the Jesuit Fathers of the Shanghai Mission. The original, in French, is the result of the labours of the Rev. Henry Doré, S. J., who has laboured as a missionary for over twenty years in the Provinces of Kiangsu and Anhwei, visiting cities and hamlets, temples and monasteries, and questioning the people about their gods and goddesses, their local divinities and deified worthies. To

his personal observations he has added a careful study of all available books bearing on the subject. The work is written for the general public and consequently avoids abstruse discussions. Its value is much enhanced by many pictures, reproduced in colours, of the supernatural beings already referred to, as well as of charms, mock-money, keys, ancestral tablets, paper houses and streamers and other articles, the explanation of which is given in the letter-press.

The volume before us treats of superstitious practices in general, beginning at birth and childhood and going on through betrothal and marriage to death and burial. The second part of the work will give a biography of gods and goddesses, whilst the third part will be a popular history of the founders of the three great religions of China.

We welcome this first volume and congratulate the printers, as well as the author and translator, on the beautiful reproductions and the handsome appearance of the book. Whilst not treating exhaustively of the religious ideas of the people, a useful and scientific purpose will be served by the book both here and at home. The book may tempt many of the non-missionary public to enquire into the religious life of the people and new missionaries will find much helpful information which it is difficult to procure from Christian Chinese friends and which will be useful in getting a point of contact for imparting Christian truth and avoiding the possibility of unwittingly offending native prejudice.

G. M.

THROUGH LANDS THAT WERE DARK. By F. H. HAWKINS, LL. B. London Missionary Society, London. 6d net.

MADAGASCAR FOR CHRIST. Impressions of nine missionary visitors. L. M.S., London. 6d net.

The twentieth century has introduced several noticable features into the world of books. Among them, in Great Britain, there has been the advent of the sixpenny paper-covered volume, generally a reprint from a six-shilling work. It has been the ambition of novelists and others to appear in this form, for the sixpenny edition is a guarantee of popular fame.

The London Missionary Society has been well advised to adopt this style of publication in the case of the two books before us. Of serious intent, they may yet be of absorbing interest to worthy citizens of God's world-realm.

In the former of the two, the name of Mr. Hawkins, to all in China who know him, promises the literary touch and genial tone added to material of deep human interest. And that promise is amply fulfilled in this record of a year's journeying in South and Central Africa and Madagascar. The cover of the book is artistic and striking—perhaps more than any we have yet seen; and the nine chapters are written by a true artist in the use of words, who has besides filled his pages with well-selected information.

"Madagascar for Christ" is a joint report of three sister Societies: the L.M.S., the Friends' Foreign Missionary Associa-

tion, and the Paris Missionary Society. It is an admirable and readable text-book concerning the Island in general, its Protestant Christianity, its Church and Educational life, the problems of further evangelisation, and the challenge to the Christian Church which the situation clearly voices forth.

Both works are well illustrated with photographs. Mr. Hawkins' book may be had from the L.M.S., 16 New Bridge Street, London, post free for ninepence, and the other book for eightpence.

W. ARTHUR CORNABY.

SHORT READINGS IN THE SHANGHAI VERNACULAR. By PROF. F. C. COOPER, *St. John's University. Presbyterian Mission Press.*

This book is printed on good paper, in clear type and with a place for notes at the bottom of each page, being evidently intended primarily for students. It is an excellent book to furnish collateral reading, as the author suggests, and to serve to widen considerably the "active spoken vocabulary" of everyone who uses it. As the author suggests again, we think it might be wisely used more intensively than simply as a reading exercise. It is all too easy for a student learning Chinese to become satisfied with a limited vocabulary simply because it is sufficient for the purpose of commencing work, but a working vocabulary needs to grow or the speaker will find his ideas becoming stunted and his usefulness very seriously limited. The subjects treated in this book are mainly scientific, dealing largely with subjects not common to the thought of the man one meets on the street, and the book would seem to be of special use to teachers in mission schools. We can see how these simple anecdotes might be used as the basis of a talk to students. Many of them could also be mastered and used as illustrations in sermons and addresses. If one were inclined to feel that there is no time for this book because it is out of the range of ordinary duties, it should be remembered that a certain amount of general knowledge of any language is essential to the use of that language in treating technical subjects. We commend the suggestion that these short stories should be memorized and repeated to the teacher and in addition would suggest that they should not be read by the student, but read by the teacher to the students so that the students get them by *hearing* them rather than by seeing them. Students of Chinese are all too apt to overlook the importance of training the ear in learning the spoken language. We should hardly judge it necessary to master the whole of Dr. Davis' book before making use of this one. Many of the lessons in Dr. Davis' book are just as difficult even though the style does not appear to be quite so condensed. We can heartily commend the book as a useful addition to our helps to mastering the Shanghai dialect. To missionaries especially we commend its use as they are inclined to overlook the good to be obtained in mastering a vocabulary outside the more special one of the Bible.

F. R.

SOME SCIENCE TEXT-BOOKS.

A NEW TREATISE ON CHEMISTRY, FOR MIDDLE SCHOOLS, 新撰化學教科書. 90 cents, pp. 276 and 19. By 鎮海鍾. Commercial Press Ltd. Illustrated.

It is a most unfortunate thing that the textbooks issued for science teaching in schools fall into two divisions which are almost mutually exclusive according to the terms they use. While the supply of useful books is so limited as it is at present the effect is disastrous, for a teacher must keep to one set; and a student who has for any reason to change his school may find himself confronted with new ways of saying old things that are rather exasperating. The present book follows the Japanese system of nomenclature and shows it at its best probably; at any rate such transliterations as 苛性梳打 are rare (this seems to be the common name for carbonate of soda). The list of elements on pp. 70-73 is almost the only place where English words occur; and this forms a pleasing change in the printing of textbooks of this sort, which until recently were a curious mixture of Chinese and English.

This is not a comprehensive treatise but an elementary textbook for class use. It describes over 100 experiments, nearly all of which the student in a moderately equipped school should have no difficulty in performing. At the close of each chapter a series of questions is given, which should be of much use to a student who is reviewing his work. Chemical symbols are not used (with one exception) till after the Table of Elements p. 70, and the first equation given is on p. 78. Up to this point general principles are stated as deductions from experiments which do little more than suggest them. There is a marked prominence given to the practical application rather than the theory of Chemistry. In the first 70 pages the student is pleasantly led on to become familiar with some of the methods and results of this science; the next hundred pages are devoted to a description of the non-metallic elements and their compounds (almost entirely inorganic), and in the remainder (nearly 100 pages) the chemistry of the metals is considered. At the end a list of chemical compounds with their formulæ is appended. No attempt is made to teach the analysis of salts, nor is any advanced quantitative work given, but from the first simple calculations are introduced.

The book seems well adapted for its purpose. It needs to be followed by a more strictly scientific study if the student is to master his subject thoroughly, but such work belongs rather to the college course than to a middle school. The illustrations are on the whole good—except fig. 35. There are not a few printers' errors which should be corrected in future editions; for instance on p. 10, col. 6, sodium is written for calcium. Probably the proof reader was not very familiar with equations and foreign symbols, since most of the mistakes occur in these.

INDUSTRIAL CHEMISTRY FOR MIDDLE SCHOOLS, 工業化學. 65 Cents. pp. 100. Illustrated. Printed by 廣智書局. Japanese Author, 近藤會. Chinese Translator, 敦智齋.

The type, paper, and illustrations in this book are all good, and the book seems well adapted for those schools where a knowledge

of the methods used in Japan in the various industries discussed is desired. The prominence given to Japanese methods and interests is marked throughout, and the nomenclature is Japanese also. This latter fact makes it difficult for anyone not used to this system to follow the meaning. It would be a gain if, for instance, the chemical symbols for substances used were indicated, and it is rather surprising that no chemical equations occur in the book. The only term explained would appear to be 瓦斯 which we learn on p. 95 means gas 氣. These matters will, however, hardly trouble the students for whom the book is written since they will no doubt from the first have been accustomed to the names employed. The range of subjects treated is wide and includes the manufacture of porcelain and pottery ware, of glass, bricks, lime, cement, starch, gum, sugar, alcoholic beverages, paper, sulphuric acid, salt, soda compounds, indigo and dyes, soap, vegetable oils, petroleum, and rubber.

About one-fifth of the book is taken up with preparation of alcohol and drinks containing it. As will be seen from this list of subjects, none can be treated in detail, and there is no attempt to introduce practical work into the course of study. It is not likely that the book will be much used in mission schools since in these the terms advocated by the Educational Association of China are more or less thoroughly adhered to and with such those in this volume are essentially incompatible.

APPLIED MECHANICS, 實用力學. *Scientific Society*, 科學會. *German Author*, Prof. LANEUSTEIN (?) 勞恩司坦. *Translators*, 桂林馬君武. *Price* \$1.50. *Pp.* 328. *Illustrated.*

It is a great gain that the text books of many countries are being translated into Chinese; in this one the marks of its German origin are welcome and evident. It gives a mathematical demonstration of the usual results in elementary mechanics, and includes a number of propositions not often seen in textbooks. In particular the theorems relating to the centre of gravity of four-sided figures will be new to most Chinese readers, and are most interesting. It is, however, unfortunate that the book seems to have overtaxed the resources of the printers, for only so can one explain the wonderful symbol used for "x" in most of the book. The printers' errors are also painfully numerous, reducing for instance p. 50 to chaos almost; still in spite of these defects the book is one that should at least be put in the library for reference, and teachers will find it very useful for their own use. It is well suited for a college class where the subject is studied as a branch of Mathematics, but not for those which treat Mechanics as a branch of experimental Physics. A teacher could quite well guide his class in correcting errors, and would need to supplement the proofs giving them more in detail for most students. Another great drawback to the general use of the book is the absence of examples for the student to work out himself: not that there are no examples in the book, but they are almost all answered for the student more or less in full—a method which is hardly adapted for class work. Another peculiarity is that angles are measured in the opposite direction to that common

in England; this is of course not a fault, but is mentioned because it may confuse a student who combines this with English mathematical textbooks.

After an introductory chapter the mechanics of rigid bodies, of fluids and of gases, all receive separate treatment, and each is considered first statically and then dynamically. At the close two tables are added giving the co-efficients of friction between various substances, and the specific gravities of a number of solids, liquids, and gases. The type and arrangement of the book are good, and its diagrams clear and adequate; the only serious criticism on this line is that multiplication is frequently shown by a dot which does not differ sufficiently from that used for a decimal point, so that when, as often occurs, a number of mixed numbers are multiplied together it is easy to get very mixed indeed. The symbol \approx is not explained but appears to mean "approximately." It is used when arithmetical results are calculated out at the end of a problem.

T. BIGGIN.

SOME RECENT BOOKS ON GEOGRAPHY.

COMMERCIAL PRESS GEOGRAPHY OF CHINA, 英文中國地理 (乙種) by HORATIO B. HAWKINS, M. A., *Teacher in Kiangsu Provincial College, Soochow. Small Edition, 1912. List Price \$1.00. Shanghai: Commercial Press.*

A commendable attempt to furnish the Chinese with a Geography of their own country in English. The attempt is commendable because Chinese students are more willing to study Geography in English than in their own language, and though the present or small edition is better than the first edition in that the omission of many of the pictures has made the price more reasonable, the process of selection of pictures still leaves something to be desired. The maps for the most part are good, but it is noticeable that on the map of Kiangsu the Tientsin-Pukow Railway seems to be represented as completed only to Fengyang. References to government seem to be avoided unless the expression "The International, or Model Settlement" can be considered to be such a reference. Most names of places appear in the text in Chinese as well as English and there is an appendix of notes in Chinese, but it should certainly be said somewhere that those words printed in italics are explained in the notes at the back of the book. Perhaps it would be better if all the Chinese in the book were relegated to the appendix, for anyone who knows enough English to use the book could look up the names in an alphabetic list there.

Though the book is prepared for Chinese pupils it would be a most excellent thing for foreign missionaries to know at least as much about the geography of China as they can get from this book.

PRIMARY GEOGRAPHY, 地理入門. *Canton Christian College series. In two volumes. Wen-li. 25 cents each. Shanghai: Commercial Press.*

These are good books though perhaps "Elementary Science" would be a more appropriate title than "Elementary Geography." For what should one say of a geography which has an illustration

on each page but only one map in the two volumes and that not referred to in the text? Surely if a child is to learn Geography one of the first things he should learn is to read a map. Many of the pictures are good and are real illustrations of the text, but many are illustrations of nothing, unless it be the present state of the printing art. Surely some might as well have been omitted, and if the books are to be called Geography in the next edition more attention should be given to that subject even if the composition of granite and the cuts of a magnet and of the steam engine have to be put in another book. Each chapter is followed by questions which are a useful guide for the usual teacher of this subject. But a curious error occurs in the question on page 24 of the second volume where one is asked "Why is it easy to go up hill and hard to go down hill?"

LECTURES ON CHINESE GEOGRAPHY, 中國地理講義. 50 cts.

LECTURES ON THE GEOGRAPHY OF FOREIGN COUNTRIES, 外國地理講義. Shanghai: Commercial Press. 40 cts.

The outstanding feature of these two books is that they are mere lectures on a subject that it is not best to teach by the lecture method. Geographies with no maps and next to no illustrations are surely not well adapted to the use of the schools of the present day. Besides this outstanding fault the books show evidences of hasty composition or translation, especially the first volume. Some of the dimensions of the earth are given in Chinese *li* and some in English miles. Page 48 seems to say that the sea route from Shanghai to Europe goes *around* (繞) Africa and through the Red Sea to the Suez Canal. Page 33 seems to say that the English compel the Indians to learn the English language, and that every form of writing had its origin in China. India is said (on page 36) to be 5,350 English *square* miles in length from south to north.

It is useless to multiply instances of such inaccuracies, but a more serious question is the constant change of names in the different books of this company. The Altai Mountains appear expressed by different names on succeeding pages of this book, and our old friends the Himalayas begin with the familiar character in some places and are otherwise expressed in other places. When the new way is used I suppose we ought to be glad (喜) since it is not strange (希)!

The second of these books is not so bad as the first, but even it is apt to be misleading as when (page 110) it describes the Bermudas between its description of Newfoundland and that of Greenland, merely locating them as "south of Nova Scotia." And quinine seems to have a new name on page 127.

MONTEITH'S "FIRST LESSONS IN GEOGRAPHY," 英文初級地理, AND "INTRODUCTION TO GEOGRAPHY," 英文中級地理. Shanghai: Commercial Press.

Reprints of books that probably were considered good in America a generation ago, but are not now.

J. W. C.

OBJECT LESSONS IN SCIENCE AND GEOGRAPHY, 理科實物授教. Price 50 cents. Shanghai: Commercial Press.

This is a two-volume textbook for use in higher elementary schools. The work is based on the well-known Murché's Science Readers, and consists of sixty-eight lessons.

The printing and paper are both good and the books are bound in heavy paper covers, neatly designed and finished. The pagination is in foreign figures, this being the only use to which any foreign type is put. The style, though fairly simple, might perhaps be called easy Wen-li.

The illustrations are good, in the majority of cases being white lines on a black background and so are very clear. They are distinctly better than those formed in ordinary textbooks. They would be still better were a finer paper used. The number of illustrations is very considerable especially in the earlier parts of each volume where the subject matter probably lends itself better to pictorial representation than that of the latter portions.

The first point that strikes one's notice is the wide divergence in plan from the Murché's readers. Instead of being thrown together in the aggravatingly mixed manner of these books, the lessons are arranged according to their subjects, all that deal with the same thing being grouped together. This plan is one that has long been pursued by your reviewer, who has used Murché's science books for years; and has his hearty appreciation and approval.

Each volume is composed of two parts; each part being further subdivided into subjects. These again are divided into the lessons. Volume I, part 1, has three subjects under the following heads: "Common Things," seven lessons; "Plant Life," five lessons; and "Animal Life," seven lessons. Part 2 has four subjects: "The Forms of Matter" seven lessons; "The Surface of the Land," four lessons; "The Cardinal Points" three lessons; and "Map Drawing" three lessons. There are thus thirty-six lessons in volume I.

Volume II, part 1, has three subjects: "General Science," in six lessons; "Plant Life," five lessons; and "Animal Life," six lessons. Part 2 has three subjects: "Sea and Land, part 1," five lessons; "Navigation," three lessons; "Sea and Land, part 2," seven lessons. Volume II has thirty-two lessons in all.

The lessons that deal with subjects in Volume II already treated of in Volume I, are of course much more fully entered upon then.

Though we have said that the illustrations are good, yet objects, charts, and experiments are absolutely necessary for its advantageous use in a class. The weakness of the book lies perhaps in the comparative slowness of the text. This with a good teacher would not be felt, but would be a distinct drawback with a poor one.

With this slight criticism, however, we cease adverse comment. The judicious arrangement of the subject matter and its clear though terse exposition make it a really valuable addition to the stock of any school for which it has been prepared.

We conclude by saying that it possesses an adequate index of subjects, lessons, and paging.

W. McC.

DICTIONARIES, GRAMMARS AND BOOKS ON COMPOSITION.

CHINESE-ENGLISH DICTIONARY, 漢英字典. *Compiled by* CHANG TIEN-MIN, *Edited by* LI UNG-BING AND ZAI-ZIANG ZER. 364 pp. Board cloth covers. List Price \$2.00. Shanghai: Commercial Press.

This little book contains, the publishers say, "3,800 characters of common use, arranged according to number of strokes; Giles' system of Romanization; use of words illustrated by examples; bound in a handy volume; suitable for the use of Westerners learning Chinese and Chinese who wish to find equivalents for Chinese words and expressions." My own opinion is that it is more likely to be of use to the latter class than to the former. The arrangement according to the total number of strokes in a character is likely to suit the use of the Chinese student or translator better than that of the foreign student who, in using the larger dictionaries that he must have, will, of course, use the radicals. Under each number of strokes the characters are here arranged in radical order. The illustrative expressions seem to be very good, but the whole number of characters treated is comparatively small. The book is well printed and bound.

AN ABRIDGED ENGLISH AND CHINESE DICTIONARY, 新訂英漢辭典. pp. 1440+8+9+2. List Price \$4.00. Shanghai: Commercial Press.

Abridged from the Commercial Press English and Chinese Standard Dictionary. It contains 65,000 words and phrases and an appendix. The pronunciation of each word is indicated by Nuttall's method. We are assured that it contains all the words in common use, and certainly it contains many not in common use. The definitions seem to be all taken from the larger work (the \$15.00 dictionary) and are good, but the illustrative phrases in English of the larger book are omitted in the abridgment. In the opinion of the reviewer a book containing much fewer words than this but retaining many of those phrases would be more useful.

J. W. C.

NOTES ON CHINESE GRAMMAR, 師範國文典範. Commercial Press.

This text is a Grammar of the Chinese language and adapts English methods to the study of Chinese. The book is divided into two sections: First, Parts of Speech. This part follows the method of Nesfield's Grammar. The explanations are clear and the examples good. Part two, Syntax. For the teaching of the phrases and the sentence the foreign methods are used and the old Chinese methods for the paragraph and the composition. This is a happy combination and brings to the student a knowledge of his language and an ability to express it which would be difficult to secure in any other way. Although a text written primarily as a teacher's help it could be used as a student's text, the first part in the higher grammar school and the second part in the middle school.

C. K. E.

NOTES ON COMPOSITION AND STYLE, 中國文典. 初級師範學校教科書. Commercial Press.

Another book on the important topic of Chinese composition. It is clear that the Chinese are rapidly coming to recognize the crying need there is for some scientific method of using their own language, hence the frequent appearance of such books as the present. In the ten chapters of which it is comprised, there is a more or less careful discussion of language that may be correctly employed in dealing with such subjects as Personal Affairs, the Seasons, Geography, Art, etc., etc., and the student is considerably assisted in his effort to learn how to compose in words and phrases which have a definite and now generally accepted value.

CHINESE COMPOSITION. 中學國文示範. Shanghai: China Publishing and Printing Co. (中國圖書公司編輯印行).

This little book on Chinese composition is similar to the well-known "Ha Sz Wen Tung" Manual. It is helpfully graded so as to accommodate a variety of students. The arrangement adopted is based on foreign grammatical principles which ought to make study of the rules of composition intelligible and comparatively simple.

J. W. W.

A CORRECTION.

The Findings of the Continuation Committee Conferences in Asia which have been put together in one volume can be ordered from the Student Volunteer Movement, 600 Lexington Avenue, New York City, for \$2.00. This book is a compendium of the latest missionary opinion on modern mission problems.

We regret that our notice in the last issue referred to the "China Continuation Committee Conference" instead of that given above.

Correspondence

A CORRECTION.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: My attention has been called to an omission on page 346 of the June RECORDER in the list of committees appointed by the China Continuation Committee. There should have been added to that list a Committee on Literature, of which the Rev. R. E. Chambers, D.D., of Canton is chairman. Will you kindly mention this fact in the next issue of the RECORDER?

Yours truly,

E. C. LOBENSTINE.

PRAYER FOR MOSLEMS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Kindly permit me to call the attention of missionaries among Moslems to two important dates in the Islamic Calendar:

(1) "The Fast of Ramadan" during the whole of August, and the Feast at the end which falls on the last day of the month.

(2) "The Great Feast of Sacrifice"—this takes place at the conclusion of the Pilgrimage rites, and is celebrated very

widely elsewhere: coming, as it does, eleven days earlier each year, it should take place this year about October 30th.

Can we not make these dates—which are of so much importance in Islam—a special subject for Prayer? If their attention were drawn to the subject, our native fellow-believers would surely be glad to join in Intercession.

Last year a goodly number of missionaries circulated copies of the "Sacrifice" special tract: this tract deals with the origin of sacrifice, its meaning, and points out the Great Sacrifice, the Lamb of God (John 1:29). To those who wish to engage in this testimony this year, I shall be glad to send copies of the tract on "Fasting," "The Great Feast of Sacrifice" or illustrated Arabic Gospels to those who make application. Good readers of Arabic in this land *can understand and appreciate* these vowelised books: for such readers they are intended. Will friends kindly state in applying how many copies they can profitably make use of? We wish to reach these leaders of Islam so far as possible—and the supply of books allows.

For those who wish to reach the regular Moslem who only reads Chinese, the books published by the West China Tract Society, and (for the above dates) especially, "The True Islam," are warmly recommended.

Yours sincerely,

F. H. RHODES.

CHEFOO.

COMMISSION ON SALARIES.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—In the June issue of THE CHINESE RECORDER

there is a letter from Rev. G. A. Clayton in which three questions are asked with regard to the report on the "Commission on Salaries." I wish to give a brief answer to these questions. It should be stated that a large part of the report is not printed and that some of the recommendations are based on facts which we did not publish as it would have made too long an article.

The first question is, "Why did the Commission decide to recommend the perpetuation of allowances for children?" Whether or not the treasurer of one of the British Boards is correct in calling this custom "archaic" does not need to be discussed. It should be pointed out, however, that of the twelve Missions whose work was included in the report of the Commission, seven make special allowance for the children of evangelistic workers. Five of the Missions make a special money allowance; two make special allowance for the education of the children. This allowance for children, therefore, was recommended because it is the custom of most of the Missions concerned.

With regard to the second question as to "why this children's allowance should be continued until the child is eighteen Chinese years old?" it should be noted that this may be discontinued earlier if the child ceases to be dependent on the parents. With regard to the question as to why this limit was recommended the information is not quite so full. It would appear, however, to be also a deduction from the general custom of the Missions concerned.

With regard to the third question as to "whether the Commission had under consideration the alternative method

under which a fixed salary would be given for which the church would be expected sooner or later to assume liability, and in addition a provision by the Mission (as distinguished from the local church) of free education for a term of years for the children of preachers," I have only to say that this was not considered. In fact the report of the Commission is really a summary of what actually exists rather than an attempt to discover and recommend a change that might or might not be advisable. I should think your correspondent might wisely briefly state his scheme for publication in *THE CHINESE RECORDER*. We want all the light we can get on this important subject.

Sincerely yours,

A MEMBER OF THE
COMMISSION.

GOVERNMENT SCHOOL VISITS
MISSION SCHOOL.

To the Editor of

"*THE CHINESE RECORDER.*"

DEAR SIR: To-day our Boys' High School had a visit from the Government School of the same rank. Teachers and pupils came in a body with cornet and snare drum.

Of late there has been extra diligence of the officers in drilling the soldiers. This is, I presume, due to the opening of

the "tea season" which has, as usual, brought in a large influx of transients, mainly men without families. It is just the kind of element which is favorable for starting trouble. The present magistrate is an efficient man.

I agree in a measure with a correspondent of the *RECORDER* who thinks that we ought not to be disturbed by the renewed worship of Confucius. Confucius emphasized reverence and subordination—things which need to be emphasized just now. Christ appealed to individuals, and insisted that His followers treat all men with impartial righteousness. Confucianism was perverted into subverting the rights of the masses in favor of the classes. Socialism exaggerates individualism; and sometimes combines an excessive individualism with atheism, rejecting all authority, human or divine. The future welfare of China demands that reverence and due subordination be strongly inculcated; and if this is not done through Confucianism, how else can it be done here in China? Christianity must work for regenerated individuals who, in ever increasing numbers, shall "seek first the Kingdom of God;" and more and more the "all else" will be added, to them and to the nation through them.

J. E. WALKER.

SHAOWU.

Missionary News

Resolutions Concerning Mrs.
Pauline McAlpine DuBose;

Adopted by the Soochow Missionary
Association.

WHEREAS:—It pleased Almighty God to call from earth to higher service Mrs. Pauline McAlpine DuBose, the senior missionary of Soochow, who died February 12th, 1914, after forty-two years of labor; Therefore,

Resolved:—I. That we hereby express our gratitude to God for sparing her to labor here so long and so steadily in the cause of Christ.

II. That we record our respect and admiration for her ability, faithfulness, and zeal, her unflinching hospitality, her kindness and sympathy for her fellow-workers, and her tireless devotion to her work among the Chinese.

III. That a copy of these resolutions be recorded in the minutes of the Soochow Missionary Association.

IV. That a copy be sent to the children of this mother in Israel as an expression of our respect for her and our sympathy with them.

V. That these resolutions be sent for publication to the editors of the CHINESE RECORDER and the *Missionary Survey*.

J. W. DAVIS
J. N. HAYES
MRS. NORA LAMBUTH PARK
MRS. NANNIE S. BRITTON

} Com.

Wenchow C. E. Rally.

The second C. E. Rally for Wenchow was held at Wenchow C. I. M. Church on May 18th and 19th, 1914, when delegates gathered representing 60 men's societies, 25 women's, and 12

junior. They were welcomed at a reception held on the evening of Monday the 18th, when, after the verification of delegates and election of officers, Mr. Ch'en Chung-sheng being elected president, the Rally was addressed by Pastor Ren Chih-ching, C. I. M., Hangchow. On Tuesday meetings were held morning, afternoon, and evening, and brief reports were given by the delegates present. These showed great progress, as evinced by the fact that while at the first Rally in February 1911, 35 societies were represented (Pingyang being then without delegates), now 97 had flags hung in the church and delegates present. Many spoke of notable help to the churches and definite spiritual progress. Addresses followed by discussion were given on the Committees, the Pledge, the Prayer Meeting and how it differs from an ordinary service, the C. E.'s help to the Church, Extension, Evangelistic Work personal (One by One Band) and in bands, the Morning Watch, the Pocket Testament League, and Giving to the Lord's Work. Besides the President the principal speakers were Pastors Liu T'ien-teh of Hangchow, Tsiang Pao-ren of Wenchow and Messrs. Alex. Miller, Edw. Hunt and Geo. H. Seville.

Nearly all the senior preachers of the C. I. M. in the three districts were present at the Rally, besides many other visitors from the U. M. M. and C. I. M. churches, and already it is evident that the societies are greatly encouraged and stirred to fresh effort, and many of the churches so far without the C. E. are likely to start societies.

Formosa Mission Church Census, 1914.

Church Attendance in each Prefecture.

FORENOON ATTENDANCE.				AFTERNOON ATTENDANCE.				Readers of Romanised.	Readers of Character.	Adherents and their families.	Villages.	
Men.	Women.	Children.	Total.	Men.	Women.	Children.	Total.					
SOUTH: <i>Presbyterian Church of England.</i>												
Taichu	814	557	533	1,904	794	676	533	2,003	1,084	168	4,140	244
Nanto	197	248	229	674	185	248	184	617	466	55	1,389	52
Kagi	611	404	440	1,455	566	457	463	1,486	833	101	3,222	168
Tainan	1,226	1,016	995	3,237	1,097	1,087	796	2,980	1,767	437	7,505	241
Akau	531	452	443	1,426	468	447	423	1,338	1,008	182	3,876	150
Taito	14	16	12	42	12	14	8	34	15	2	66	2
Karenko	59	64	92	215	58	58	108	224	167	21	686	17
Pescadores ...	15	35	30	80	18	35	31	84	42	8	124	14
Total	3,467	2,792	2,774	9,033	3,198	3,022	2,546	8,766	5,382	974	21,002	886
NORTH: <i>Presbyterian Church of Canada.</i>												
Taihoku	564	433	320	1,317	247	200	142	589	416	162	1,973	140
Toen	118	87	82	287	53	41	51	145	104	47	520	45
Shinchiku ...	378	277	217	872	249	145	149	543	186	166	1,199	101
Taichu	103	93	84	280	109	99	80	288	130	39	456	27
Glan	132	120	66	318	79	71	46	196	72	11	565	32
Karenko	19	5	6	30	10	3	5	18	15	4	76	3
Total	1,314	1,015	775	3,104	747	559	473	1,779	923	429	4,739	349
Grand Total	4,781	3,807	3,549	12,137	3,945	3,581	3,019	10,545	6,305	1,403	25,791	1,235

A Comparison of the number of Christians in each Prefecture with its Population.*

	Taichu	Toen	Shin-chiku	Taichu	Glan	Nanto	Kagi	Tainan	Akau	Karenko	Taito	Pescadores
Population.	449,715	214,274	312,566	558,899	134,443	115,911	532,901	535,303	244,667	27,462	32,938	54,142
CHRISTIANS.	1,973	520	1,199	4,596	565	1,389	3,222	7,505	3,876	756	66	124
one	one	one	one	one	one	one	one	one	one	one	one	one
in	in	in	in	in	in	in	in	in	in	in	in	in
227	412	260	121	237	83	165	71	63	36	499	436	

Population of Formosa Chinese 3,213,221. Christians: Members and adherents 25,791: that is one in 124.

* "Children" means hearers of twelve years of age and under.

The column headed "Villages" gives the number of towns and villages from which one or more persons come to worship.

The figures given are the result of actual enumeration.

On four previous occasions, in 1898, 1902, 1906 and 1910, similar enumerations of the F. P. Mission in South Formosa were made. These results in the South are arranged in the following table for purposes of comparison.

	1898	1902	1906	1910	1914	Presbyterian Church of England only.
Forenoon Attendance	3969	5885	6496	6905	9933	
Afternoon Attendance	3577	5567	6435	6662	8766	
Readers of Romanised	2000	3244	4079	4436	5382	
Readers of Chinese character	...	...	...	...	974
Adherents and their families	10,758	12,945	15,925	16,941	21,002	
(includes next two items)						
Communicants	1399	2120	2942	3446	4,050	
Baptised Children	1368	1808	2211	2901	3,924	
Villages	...	...	...	742	886
Native Givings	Y3732	Y7460	Y11,954	Y13,300	Y27,568	
Places of worship	62	81	87	90	100	
Preachers	30	38	52	59	66	
Native Pastors	2	1	5	4	5	
Missionaries, Men	7	9	9	7	10	
Women	3	3	4	6	7	

* Population does not include Japanese nor savages.

Chekiang Federation Council.

The Seventh Annual Meeting of the Chekiang Federation Council was held this year in Wenchow, May 9th to 13th, and was pronounced by those present as the best meeting yet held. The special meeting of welcome given by the Wenchow Churches to the members of the Council and the kind and liberal hospitality extended to them were very much appreciated. Nothing was left undone to make the meetings a success. The addresses of welcome, both written and spoken, by the leaders of the local churches, and the special hymns, were listened to with real pleasure. One of the most delicate and difficult subjects brought before the Council was the question of the Wenchow Independent Church; but the frankness and Christian spirit evinced by the leaders of the local churches led the Council through a difficult position to what we believe was a God-given decision. It will take time to arrange matters but we would ask the prayers of our readers that the Wenchow difficulty may be solved and a strong, united and progressive Independent Church may be gradually built up—all the stronger because of these initial difficulties and trials.

The business meetings began by the usual address from the retiring President (Pastor Nyi of the Baptist Mission, Huchow). His earnest words, calling upon the Chinese Churches to advance and go on to perfection, should be well weighed by all who heard, and passed on to the churches they represent. It was a message for the times.

The Rev. K. Macleod, C.I.M., Ninghai, was chosen president

and Pastor Wu (A.P.M., Yü-'ao) vice-president, for the year.

The meetings were strenuous, and the weather unusually warm, but no subject flagged. The Wenchow delegates must have found it often wearisome. The other dialects represented were mutually understood but all important discussions had to be translated into Wenchow or Mandarin as the case might be, as neither could understand the other.

The visiting delegates left Wenchow truly grateful, in the first place, that the Federation Council gave such a unique opportunity for meeting and discussing the things pertaining to the Kingdom of God in Chekiang; in the second place, that God's blessing had been so abundantly bestowed upon the Churches of Wenchow. All we saw was an inspiration to us. It was good to see churches packed with over a thousand Christians. It was good to hear the answer of one pastor who, when asked how many workers he had, said 300, and then as to the number of Christians again answered 300! We shall succeed in planting the Church of Christ in China in so far as our statistics agree with his!

GEO. W. COULTAS,
Sec., Che. F. C.

C. M. S., HANGCHOW.

Financial Problem of Rhenish Missionary Society.

In the May number of the *Rheinische Missions Gesellschaft* the editor deals at considerable length with the financial situation. The urgency of the question is felt not only at headquarters, but throughout the constituency. Wide open doors, glorious opportunities—by the

side of large and accumulating deficits, amounting at the end of last year to £13,000. Whether the grant from the Imperial Jubilee Fund may be partly used towards its reduction, is at present under consideration, but in any case the outlook is grave, for apart from the fact that, in spite of a rigidly limited expenditure on the field, last year's deficit reached £5,700, there is an abnormal number of gaps in the ranks of workers, as many as 38 brethren having had to be sent home on sick leave, and having to undergo operations or special treatment. This has caused a considerable increase in extraordinary expenditure for furloughs, passages and outfits, children of missionaries, etc., amounting to upwards of £13,000.

Dealing with the question of retrenchment and withdrawal the editor considers that the suggested transfer of their Cape Churches to the Dutch Reformed Church would not appreciably ease the financial burden, as they are largely self-supporting, and that such a step would, moreover, be clean contrary to the wishes of the native members, who cling with real attachment to their "mother" at Barmen.

Another suggestion is to abandon the New Guinea Field, and a comparison between the meagre results of the efforts and sacrifices of the Rhenish Mission and the marked success of a sister Mission (Neuendettelsan) might reconcile the Rhenish supporters to the thought of amalgamation or transfer. But "Neuendettelsan" would hardly accept the transfer, finding it difficult adequately to meet its own steadily growing claims, while withdrawal without mak-

ing satisfactory provision would simply hand the work over to the Roman Catholics.

The solution of the question does not lie in that direction. The problem of the present hour is not how to retrench and to get rid of responsibility, but, on the contrary, how to set free means and forces for the fulfilment of the high tasks confronting Evangelical Christianity. As Dr. Warneck says in a recent appeal, we are living in a great epoch, in which we, more than any other generation, see something of the plan of redemption unfolding itself in the history of the world, and as the ends of the earth open before our eyes, we should "open wide the gates that the King of Glory may come in." The price we have to pay for being witnesses of this great epoch consists in the obligation it lays upon us. And while the urgency of the time with its world-embracing appeals may lead us to look round for all sorts of help, it is well to remember that neither new organizations, nor state aid, nor the support of public opinion are of vital importance to the cause of Missions. Through their medium "strange fire may be offered before the Lord." Missions are *His* work, and as such must stand above public opinion. The favour of the multitude may do the Mission cause more harm than its obloquy.

(Rheinische Mission Berichte,
May, 1914).

B. HITJER.

Evangelistic Work in Foochow.

Evangelistic work at Foochow during the current year has had two or three special developments. At the time of our mid-

winter conference at China New Year, when all the preachers are in, the emphasis was put upon personal work of members for those outside as well as those in the church who needed quickening. The results of this were especially visible in two churches. First, the large central church of the Methodist Mission in Foochow. At that church the pastor had two months earlier begun special meetings for the people living near by. It is a church which has a very large student membership from the colleges and from lower schools so that it has seemed to a considerable extent that the resident population were neglected in the church; students, of course, being given set seats and others taking such as they could get. So the pastor, seeing the need of building up a church influence right around the church, planned these special services. They were held for two or three weeks in the church with a very large attendance, stereopticon lectures on the Life of Christ being used. Then he started work at a street chapel right on the busy street at the foot of the hill near the river and there have been continued daily or nightly services from November up to date. Last week he said that he expected to go right on until the next New Year. He has been having not only preaching, in which he is successful, but he has set up various classes which have interested the people, although I cannot say the classes have developed very successfully. These were classes in Bible but he found it necessary to begin to teach the character and some learned the Romanized. He also had a class in arithmetic. A Boy Scout organization was carried on, and there is in full

swing a reading room for which donations were made especially by members and by the Young People's Society of the church.

The other church which began meetings directly after the spring conference is the old church half way between the South Island and the city—our oldest church in Asia, called the Church of the True God. Results have been rather similar, but more steady: more steady interest on the part of people near by. The pastor gives lectures on hygiene—especially now when the plague is raging—one evening a week, and classes every evening on evangelistic work and on Bible teaching. Another sort of work was a series of special campaigns that were planned for outlying villages with the help of Bishop Lewis: one of them at a village some twenty miles back of Foochow reached by canal, another on the island five miles from Foochow, an hour and a half by walking or chair. In each case it was planned first for members and the pastor to have special meetings in prayer beforehand and then for the Bishop to give an address on Thursday evening and the meetings continue until Sunday. In one of these places the results were apparently very good. The people of that village (15,000 inhabitants) had been opposed to Christianity and they had persecuted members during recent years on account of not contributing to idol worship, etc. In these meetings the leading men of the village had, as a matter of courtesy to a great man, offered the large ancestral hall in the center of the village and they came in considerable numbers. They also had stereopticon lectures and a doctor came one day to dispense

medicines. The whole spirit of it was very free and the result is that although there are very few favorable accessions, still the spirit of the people is different than it was before.

In various parts of North Fukiën there is frequently found this spirit on the part of particular pastors. There are more pastors now that have the spirit of aggressive work than ever before. The proportion of progressive pastors in a circuit is about one-third.

There is a healthy growth in the American Board. Members of churches are realizing their privileges and obligations. Some new churches have been built where reports are very encouraging.

Care is taken in guarding against revolutionists flocking to the churches as a safeguard in the political situation.

C. M. L. SITES.

First Annual Report of the Shanghai Mission to Ricksha Men. 1913-1914.

It is a great pleasure to be able to record that the encouragement which attended the inauguration of the Mission a year ago has been steadily maintained ever since.

Through the heat of summer, and during the winter months when the exposure and privation of the ricksha coolie's life are at their worst, and his vitality in consequence at its lowest, we had crowded, nightly meetings, clear indication that there is a desire among many of these men so hardly treated in this world, to know something of a higher and better state where every human being, millionaire and coolie, is on the same plane.

Although a floating population, recent official returns put the number of ricksha men in Shanghai during the year at 200,000, a huge army engaged in the service of the public, of which, if we touch for good, even the fringes, it will be doing much.

The mission premises, in the Kaifeng Road, Western District, combine meeting hall and shelter. They are open day and night, and the men are encouraged to go there at any time, if they are ill, destitute or in need of advice. The Chinese evangelist and teacher, Mr. Nye, and the caretaker both live on the premises, and are always there to meet the men—arrange to send sick and injured to hospital, etc. Naturally there is much sickness, especially tuberculosis, among them, and many injured.

At the nightly meetings in the hall—in addition to the gospel address, hymns, etc.,—short simple instructions regarding daily conduct, etc., are given, which we have good reason to believe have been beneficial to the men, as we have had quite a considerable number of voluntary testimonies, verbal and written, from persons who have noticed an improvement in the conduct of many of the coolies.

The teacher is engaged for several hours daily, in visiting the homes and haunts of the men, and in this way, and also on the streets, thousands are spoken to, in all parts of Shanghai. Those who can read are supplied with suitable leaflets, etc. They are invited to the hall and urged to send their children to the Sunday school on Sunday afternoons. On an average about 120 children attend, chiefly boys. They are wonderfully bright sturdy little "city Arabs," picking up simple hymns quickly,

and delighting in singing them at the top of their voices. We believe much good is being done in the Sunday school. The boys would fain attend the evening meetings in addition, but from want of accommodation we are reluctantly compelled to prohibit this.

The work in all its aspects is most encouraging, but is greatly hampered by insufficient accommodation.

We are most grateful for the valuable aid to the sick, given by the Shantung Road Hospital, and also to the authorities of the Shanghai Medical College, Siccawei Road, for the admission of sick coolies to their Hospital.

Thanks are also due to the Chapei authorities for the remission of taxes.

The gift of a small organ from Mr. V. D. Kau of the Commercial Press has been much appreciated. We very warmly thank the ladies who have so generously given time and effort to securing funds, and also all contributors, whose help has made the Mission possible, and earnestly appeal to those who sympathize with the work for support which will enable us to maintain it and provide additional much-needed shelters. One in Hongkew is urgently needed and also a Dispensary in connection with the work.

The work is personally supervised by the Hon. Director, George Matheson, 12 Jinkee Road.

Recent Events in Japan.

The appointment of Count Akume as Premier of Japan is a great gain to the cause of Christianity. For some years past he has been more and more

prominent as the advocate of a religious basis for the true development of the country, and Christianity as the only system that supplies the need. In an address which he made at a gathering of three hundred officers of the army he told them that the strength of a country was not to be measured by its material prosperity or the size of its army and navy but by the character of the people and obedience to the teachings of Christ.

In an address which he delivered at the dedication of the Chinese Young Men's Christian Association Dormitory in Tokyo, he said: "The fatal defect in the teaching of the great sages of Japan and China is, that, while they deal with virtue and morals, they do not sufficiently dwell on the spiritual nature of men; and, any nation that neglects the spiritual, though it may flourish for a time, must eventually decay. The origin of modern civilization is to be found in the teachings of the sage of Judea, by whom alone the necessary moral dynamic is supplied.

Count Akume gives also a practical evidence of his faith in the Christian religion by his interest in all Christian efforts and promise of financial aid to the World's Sunday School Convention that is to meet in Tokyo in 1916. It was his assurance of support, with that of the Mayor and Baron Shihisame, that made such a project possible, and he has also promised to make a congratulatory address at the celebration of the thirty-fifth anniversary of the founding of the Y. M. C. A., in Tokyo on June 6.

The Christian leaders in Japan are now entering upon a three years' campaign for the evangel-

ization of the whole country. This has been brought about as the result of Dr. Mott's visit to Japan one year ago; and the intervening time has been spent in preparation.

In a recent report it is stated that the prefectural officials at Ahayama did much to encourage and help the evangelistic movement, putting the large Prefectural Assembly Hall at the disposal of the committee. For three days and nights all the churches of the city united in the meetings held in the Hall, where usually large audiences were gathered. For four days meetings were held in the eight different churches, and at various places in the prefecture.

One of the chief speakers was Rev. Mr. Miyagame of Osaka and pastor of the largest congregation in Japan. He contended that there was general dissatisfaction with present conditions and urged his hearers to act the part of Christians, and labor to bring about the needed reform. A conscience of authority must be our guide, and back of it a God of authority. It is not enough to help the distressed. We must hold before the people a God of justice. A religion of righteousness must be proclaimed and accepted before we can overcome the temptations and conquer our passions and love of mammon.

Another speaker was Mrs. Hiraoka, who is the owner of one of the banks and head of a life insurance company in Osaka. She belongs to one of the leading families in Japan, and is possessed of great wealth. She began studying Christianity five years ago, and was baptized only two years ago. She had never spoken to audiences before

she became a Christian, but in bearing, fluency, distinctness, earnestness and thought she was unrivalled, and made a deep impression. The one thing that she sought to impress upon her hearers was that the Japanese are not different from other nations and the same religion that is the basis of the highest civilization in other lands is what is needed in Japan.

There is in Yokohama a Japanese Christian printing company which was started sixteen years ago, and has now 600 in its employ; and every Monday morning the work of the week is preceded by a Christian service. It is printing in whole, or in part, the scriptures for Japan, China, Korea, the Philippines, Malaysia, Siam, and other countries. During the past year they have printed 25,600 Bibles, 219,350 Testaments and 1,595,000 Portions. It has recently been sending 30,000 copies of the Gospels per week to each of the two Bible society agencies in Korea.

There are now in Japan 76 Young Men's Christian Associations, of which 20 are general and 56 for students. The total membership is 10,500. There are 2,275 in Bible classes, and 1,565 inquirers. The Governor, the Mayor and the Chief of Police at Kyoto are associate members. There are six students' Associations in Kyoto with 1,000 members. An attempt was made about a year ago to start a Buddhist Young Men's Association. It has been abandoned and the president and secretary have joined the Y.M.C.A.

The Governor and Mayor of Osaka are members of the Y.M.C.A. The Governor, the Mayor, and Chief of Police, at Nagasaki, with some fifty others in prom-

inent circles, are supporting members.

In the city of Tokyo, the Premier, Count Akume, the Mayor, and Baron Shihisame, who is one of the leading business men of Japan, are all interested in, and active supporters of, Christian work. A request has been made of one of the missionaries to supply a Christian teacher for all the factories in the city.

There are 23 active and 4 associate members of the Y.M. C.A. now employed as teachers in government schools. All of these have liberty to teach Christianity, and it is generally expected that they will do so.

The following statistics for the year 1913 will indicate the progress that has been made along certain lines during that period.

	1912.	1913.
Adult baptisms during the year	6,089	6,848
Number of communicants	73,226	80,383
Total membership	90,446	98,325
Organized churches	745	857
Churches wholly self-supporting	186	182
" partly	559	675
Native ordained ministers	702	728
Ordained ministers and helpers	652	732
Amount raised by native churches.	Yen \$374,538	Yen \$374,538
Sunday school scholars and teachers.	G. \$187,269	G. \$187,269
	111,755	106,580

W. LOOMIS.

Of the eleven heads of departments of the South Manchurian Railway at Dalny ten are members of the Y.M.C.A.

The Month

FLOOD.

During the past month two disastrous floods have occurred. The Siang River in Hunan had, on June 18th, risen and flooded the country to within a few feet of the worst flood on record. On June 20th the maximum was reached. After subsiding it again arose until on July 16th the height came to within a few feet of what it had been before. Thousands of people were thrown into appalling distress. Relief measures were prompt: the part the Chinese took being exceeding gratifying. It was said that without the help rendered by the Chinese Christians the relief measures would have been much more difficult to carry out. As a result thousands of families were fed and extensive disinfecting measures were carried out.

In the region drained by the North and West river of Kwangtung province there has also been a flood, the height of which has only been known four times in 200 years. About eleven thousand square miles were affected. Some said that the flood was the worst ever known. Canton city itself was partly under water. It was reported that ten thousand people were drowned. Terrible devastation is reported from many places. On July 6th the flood began to subside. In relief measures the Chinese took the lead.

BRIGANDS.

On June 24th at Kalgan five thousand troops revolted. A large portion of the town was looted and burned. During the rioting many terrible scenes were enacted. White Wolf

still continues to cause fear, though on July 18th the Secretary of State reported that he and his troops were surrounded and it was only a matter of time when they would be captured. In pursuance of the government policy the officials of certain places which had been sacked by the White Wolf were ordered to stand trial at Lanchow for failing to repel the brigands. It is reported that in Kansu, during a period of one and a half months, seventeen cities were looted, numberless market places cleared out and five thousand killed. In Shensi also it is reported that twenty-four prefectures have fallen prey to the ravages of the brigands. On July 6th it was reported that White Wolf was near Siangfu with ten thousand followers with whom were twenty thousand, said to be bandits picked up by the way. It is said that White Wolf himself has been wounded.

EDUCATIONAL PLANS.

In an interview on July 18th the Secretary of State, Mr. Hsu Shih-tsang, among other things made the following pronouncement with regard to education:—

"The development of public instruction is most important, and the greatest stress must be laid upon the work of the elementary schools. The revision of the school books is being carried out and suitable extracts from the old classical books of Szeshu and Wuching will be inserted in the new elementary text books. The Central Government has made provision for the increase of the number of elementary schools in all districts, and the schools will be adapted to serve local needs. Obligatory instruction cannot be carried out in the next few years.

"The promotion of middle schools has also been taken in hand, and English is the first foreign language in these schools. The Government is fully aware of the great importance of a knowledge of the German language,

and I am firmly convinced that an important place must be given to this language in Chinese schools in the future.

"The Government originally intended to establish six universities, but owing to financial reasons only one will be maintained at present and that will be in Peking."

We learn also that the Government is selecting eight students in Chihli to be sent to Hongkong University for education.

THE SITUATION IN CHINA.

On July 6th in London Dr. G. E. Morrison, Political Adviser to President Yuan Shih-kai, in an address before the London Chamber of Commerce made the following remarks with regard to the present position in China.

"China's difficulties are less now than at any time since the revolution. Order is being maintained and the continuous extension of railways, posts, telegraphs and inland steam navigation is steadily strengthening the authority of the Central Government.

The present provisional constitution is well adapted to the people and well fitted to prepare them to evolve a form of representative government. The Council of State will draw up a permanent constitution to submit to the National Assembly."

Referring to the satisfactory foreign relations of China, Dr. Morrison said that the relations of China with England were unusually cordial, and that the only outstanding question was that with regard to Tibet, while the attitude of the British Government upon the opium question won the approval of all thinking Chinese.

The industrial development of the country was more promising than at any time since his arrival in China. The financial out-look was good and there was every indication that the salt collection would increase, while

the new taxes were coming in well. There was still £4,000,000 of the Quintuple Loan not expended.

China had now every hope that she would be permitted to revise the

Customs Tariff. Dr. Morrison concluded by asking his audience to bring their good sense of justice to bear in the consideration of Chinese affairs.

Missionary Journal

BIRTHS.

At Chungking, May 13th, to Mr. and Mrs. ALFRED DAVIDSON, F. F. M. A., a daughter (Doreen Elizabeth).

At Mokanshan, June 3rd, to Rev. and Mrs. F. W. BIBLE, A. P. M., a daughter (Beatrice Eloise).

At Tientsin, June 17th, to Mr. and Mrs. R. M. HERSEY, Y. M. C. A., a son (John Richard).

At Hada, Inver, Mongolia, June 21st, to Mr. and Mrs. REGINALD W. STURT, a daughter (Barbara Barnett).

At Chi Kung Chow, Honan, June 22nd, to Rev. and Mrs. J. D. MACRAE, C. P. M., a daughter (Helen Marjory).

At Changshu, Ku., June 25th, to Rev. and Mrs. ROBERT C. WILSON, A. C. M., a son (David McCord).

At Kuling, July 1st, to Mr. and Mrs. D. L. KEISEY, Y. M. C. A., a son (Lewis Preston).

At Chengtu, July 1st, to Mr. and Mrs. R. R. SERVICE, Y. M. C. A., a son.

At Kobe, July 3rd, to Mr. and Mrs. G. H. COLE, Y. M. C. A., a son.

At Peitaiho, July 6th, to Mr. and Mrs. J. S. BURGESS, Y. M. C. A., a son.

At Shanghai, July 18th, to Mr. and Mrs. S. E. HENING, Y. M. C. A., a daughter (Esther Lyell).

MARRIAGE.

July 1st, Rev. FRANK BROWN to Miss CHARLOTTE THOMPSON, both of Am. Pres. Miss. South.

DEATHS.

At Peitaiho, July 7th, infant son of Mr. and Mrs. J. S. Burgess.

ARRIVALS.

June 27th, Rev. and Mrs. P. R. BAKEMAN and family, A. B. F. M. S. (ret.).

July 18th, Mrs. A. J. HARKER, Wesleyan Mission.

DEPARTURES.

June 13th, Mr. and Mrs. ELMER YELTON and family, Rev. and Mrs. E. J. LEE, A. C. M., for U. S. A., and Mrs. C. F. MCRAE.

June 20th, Rev. and Mrs. R. A. GRIESSER, A. C. M., for U. S.

June 28th, Dr. and Mrs. W. L. BERST and child, Am. Pres. Miss., Rev. E. CUNDALL, Wesleyan Mission.

June 29th, Mr. and Mrs. F. C. COOPER, A. C. M., for England, Rev. J. R. GRAHAM and son, Am. Pres. Miss. South.

June 30th, Mr. H. B. BARTON, A. C. M., for U. S.

July 5th, Dr. W. E. SMITH, Can. Meth. Mission.

July 10th, Misses MULLIKEN and LOWREY, Amer. Board, Dr. MACHLE, Am. Pres. Miss.

July 11th, Miss S. L. DODSON, A. C. M., for U. S., Rev. and Mrs. J. L. STUART and son, Am. Pres. Miss. South.

July 14th, Rev. G. R. JONES, Can. Meth. Mission.

July 18th, Dr. and Mrs. F. B. WHITMORE and family, Y. M. C. A., Misses P. C. WELLS and P. E. WESTCOTT, Meth. Epis. Mission.



SCARF DRILL AT LAURA HAYGOOD MEMORIAL SCHOOL FOR YOUNG LADIES.

THE CHINESE RECORDER

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SEPTEMBER, 1914

NO. 9

Editorial

"Wars and Rumours of Wars."

THE political tangle into which the world finds itself suddenly plunged is possibly unprecedented and, in its scope and complexity, largely unexpected. As missionaries we are outside the field of political discussion and on a plane superior to national affiliations. If the present imbroglio is more complicated than any the world has ever known, it is also true that the ties which bind Christians of all nations together are more numerous, more in evidence, and more widespread than ever before. Our sympathies, therefore, can be freely extended to all our brethren who suffer at this time, especially to those who may have had to leave their work and to those for whom the burden of raising funds to support the work is made more heavy. There is laid upon all missionaries, and indeed Christians everywhere, a tremendous responsibility for prayer—for prayer that shall be kept in tune with the aims and plans of Him who is establishing a Kingdom composed of people of every race and tongue. We are glad to note in this connection that Chinese Christians in Shanghai have started a movement to set aside a definite period at noon every day for individual prayer on the part of all Chinese Christians, that God will overrule the present world-disturbing tendencies. All missionaries will be glad to make known this plan to their Chinese Christian friends. In these times of unparalleled unrest more than ever is it the task of Christians to proclaim Christ's message of peace and

to remember for our own encouragement that the forces which make for peace, namely, Christian forces, are stronger, more active, and more influential than ever. We can hope and pray, therefore, and continue to do our duty wherever that may be, believing that God's eternal plans will not be frustrated by any earthly disturbance, no matter how widespread.

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The War and Mission Work.

THAT the general disturbance will affect Mission work, especially on the financial side, is to be expected. No one, however, can attempt to forecast the extent of this, though already there are intimations that the missionary societies will feel the general strain. So far there has not come much intimation from American Missionary Societies. The Y. M. C. A. has felt it wise to stop some buildings planned, but does not anticipate any failure in meeting the regular budget. The disturbance will affect most seriously a number of continental societies. With the members of these societies working in China we sympathize deeply, for forced retrenchment in the face of the present great opportunities will be a cause for deep regret. The prospect before our German brethren appears to be dark indeed. The Berlin and Rhenish Missions are cut off from communication with Germany. So uncertain is the future that the salaries of Chinese workers and missionaries have been considerably reduced. All repairs and new buildings have been stopped. Should the war continue the work may have to be abandoned unless help comes from other quarters. All schools where the tuition does not pay for board and expenses are to be closed. The Basel Mission also, though Switzerland is fortunately not yet involved in the war, has had no news from home. As the result of a Conference all buildings were stopped and the wages of the native helpers and missionaries reduced by one third. Here again it is difficult to forecast what a long continuance of the war may mean. A number of British societies are also laying plans to meet the storm. The London Missionary Society, the Church Missionary Society, the Baptist Missionary Society, and the British and Foreign Bible Society have all cabled instructions calling for the practicing of close economy. In consequence the three missionary societies have already taken steps to stop, as far as possible, the expenditure of money on new buildings and furloughs. So far these are only precautionary measures. It

should be remembered that all these societies had a successful financial year in 1913 and that the plans to keep the trade routes open, if successful, may relieve the situation somewhat. It is at least significant that this forced cessation in institutional plans and buildings should come at a time of increased emphasis upon the opportunities for evangelistic work. Furthermore it may furnish an opportunity to test some plans for self-support. In any event God will use the situation for the advancement of His cause.

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**The Chinese
Church.**

THE Chinese Church is becoming a real factor in the life of China. Such studies by Chinese leaders as that of "The Chinese Church: Its Activities," by Prof. Tong Tsing En, will do much to settle the necessary precedents for Chinese pastors and Chinese Christians. Prof. Tong has comprehensive ideas of the responsibility of Chinese Christians in regard to the needs of the Chinese people. It should not be forgotten, however, that it is possible for the Church to so multiply its activities that its main purpose tends to be crowded out. Prof. Tong's ideas as to the pastor's duty are excellent. Not only are many of these pastors and preachers unacquainted with methods of Christian work, but they often fail to realize the need of steady application thereto. Prof. Tong's idea that the Church in consultation with the pastors should fix a schedule of the pastor's work is a new one. Such a schedule would be better than none, but it would be more fitting for the pastor to show himself master of his own task by arranging a schedule for himself. So suggestive, however, is the paper, that we should like to see it published in Chinese and distributed broadcast among Chinese Christians. In general, as far as our experience goes, Chinese Christians lack a positive attitude towards the evangelistic propaganda. Pastors and Christians are apt to sit down and wait for people to come to them instead of going after them, and, could the Chinese Church be brought to the point of positive evangelistic zeal as a whole, there would at once be released a tremendous force. The article proves that it is a stimulant to thought by suggesting other questions which, if they were put into Chinese, might also be profitably discussed. Among these are,—How to inculcate a desire for self-support? What do Chinese Christians do with their leisure time? What are the conditions under which a church or group of churches

should be expected to maintain themselves? Is it necessary for the Chinese Church to have its own industries and institutions and so form a community within the Chinese community, or can the Chinese be Christians and yet engage in the ordinary business activities around them? To those of us who have come from the West with the intention of helping to plant Christianity, a word of caution is necessary. We need to guard against the sin of impatience, for the problems that confront Chinese Christians are tremendous and can only be solved after long, careful, and patient study.

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**Missionary
Efficiency.**

DURING the last few months we have several times referred to the subject of Missionary Efficiency. Instead, therefore, of attempting to add any ideas of our own to the illuminating survey of this subject given by Mr. McIntosh, we have decided to make extracts from the speech of Dr. James L. Barton, Chairman of Committee I of the Board of Missionary Preparation (for North America), which was delivered at its second annual meeting. These extracts will serve as a supplement to Mr. McIntosh's article and will indicate somewhat the attitude of the Home Base on this problem.

"We are reaching a third stage in missionary work. The first was endeavor for territory, trying to get into the world; the second, for resources of men and of money; and now we have come to the third. I think the formation of this Board of Missionary Preparation and a similar Board in Great Britain proclaims the third stage, "efficiency." I doubt if we have hitherto put the emphasis upon efficiency that the subject demanded. This Board itself, created by the Foreign Missions Conference of North America, indicates a feeling on the part of missionary societies that there is a necessity at the present time for increasing efficiency. It is the cry of business, it is the cry of organizations, and it has become the cry of the missionary societies.

Everybody will agree, I have no question, that the strength of missionary work abroad depends under God upon the efficiency of the missionary force. It is not dependent upon numbers, it is not dependent upon the money that the missionary societies have, but it is dependent upon the efficiency of the missionary force put on the field; and I think without question we would all agree that a small—but efficient—missionary force will be far more effective in the volume and permanency of the work accomplished, than a much larger but inefficient missionary force, and be much less expensive. That apparently is the ground upon which we can all start and upon which the missionary boards agree.....

We found in the investigation that missionary boards are conscious of the need of better equipment for their missionaries. The secretaries, almost without exception, declare that the equipment of their candidates is not equal to the requirements.....

The third point, the question as to what the boards are doing, has already been referred to in part. It is an astonishing fact that the missionary societies of North America, which, I believe, according to the revised figures, use perhaps twenty millions of dollars a year in their work, are doing practically nothing to equip the men and women whom they send out for the work to which they are appointed, although they are conscious of the fact that the success of that work depends primarily upon the efficiency of the force they appoint to the service. Not a missionary society is systematically doing anything for the equipment of its missionary body."

Such a clear recognition of the need cannot but result in effective plans to meet it.

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Denominational Policies.—Baptist.

THE third of the series of articles on "Denominational Policies in their Relation to Mission Work" serves to make clear what has often been observed, that each denomination has a contribution of its own to make to the general cause of Christianity in China. Yet the question emerges as to whether these distinctions in policy make it necessary for a continuance of the policy of isolation to which some denominations tend. That question involves ecclesiastical matters and may be difficult to answer. It is already quite clear, however, that there could be much greater interchange of methods between the various denominations than has heretofore existed. Success is not confined to any one particular type of denominational policy, though a study of the statistics published last month seems to indicate that those denominations which occupy a middle ground ecclesiastically and otherwise have had a much larger measure of success in proportion to the number of missionaries employed than those denominations that are marked as more or less extreme types of belief.

Two points in Dr. Chambers' article can be carried a little farther. While it is true that the policy of Baptists in China varies with the local Mission, yet with other denominations they are as a denomination feeling the movement for denominational consolidation. A partially successful attempt to organize English and American Baptists was taken up a few years ago. Southern and Northern Baptists are also

moving in the direction of unifying the work of their China Missions and further developments along this line may be expected in the next few years. With regard to the question of self-support, as to whether a group of churches should form the unit or the local congregation, we do not think that the judgment of China missionaries as expressed in the China National Conference is as far removed from the practice of the Baptists as might seem to be. As a matter of fact no congregation, whatever its denominational affiliations, is considered fully self-supporting until it is able to carry on its own work. This would seem to be a fundamental principle for all denominations. In the case of the Baptists the Churches in a certain section are usually organized into an "association." These "associations" have no ecclesiastical function whatever. Touching self-support, however, they do have a very important function. Part of the work of these organizations is the assistance of weak churches by the stronger, and it would be quite possible for an "association" to be entirely self-supporting in the sense that while a number of churches in the organization were not self-supporting, yet the money raised and used would come entirely from the churches in the particular group. It is at this point that the practice of Baptists forms a point of contact with the principle of considering a group of churches as the unit of self-support, and it is possible that this is about the idea in making a group of churches the basis of self-support. It would be interesting to know which type of denominational policy has been the most effective in promoting self-support, but that is one of the questions of the future.

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Mission Architecture.

IN an excellent article in the July number of The Far Eastern Review entitled "Yale-in-China" is a paragraph dealing with the question of the architectural features of mission buildings erected in China. To those inclined to transplant entirely all western features of buildings we recommend a careful reading of this paragraph. The article is accompanied by one or two architect's preliminary sketches of buildings which indicate how the principles discussed will work out practically. The paragraph referred to is as follows:—

"A great deal of study has been devoted to the choice of a style for the "Yale-in-China" group; and the decision to use a

modern adaptation of the traditional Chinese style of architecture was made only after most careful consideration of the objections raised to it in certain quarters. It was felt that in addition to the educational, medical, and religious objectives of the Yale movement there was also an opportunity for good in the buildings themselves, by showing the Chinese the possibilities of preserving their architectural heritage in a group of buildings embodying the most modern American ideas of plan and construction. As will be seen from the accompanying illustrations, Messrs. Murphy and Dana have followed the more restrained architecture of the north of China, as exemplified in and around Peking, rather than the exaggerated features found in the south. Most of the elaborate ornamentation found in the temples from which the architects have taken their inspiration has been omitted; but by relying upon careful study of proportion, mass, and color, it is hoped to preserve the spirit of the Chinese traditions, and yet keep the cost of erection down to a point which will make it possible for the Chinese themselves to use the Yale buildings as models for their own future work."

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**The Nurses'
Association.**

To this live organization, a report of whose fifth annual conference appears in our Missionary News, we feel led to offer a word of congratulation and encouragement. We congratulate them on the way they are laying their plans for improving the work of nurses in China and also for the statesmanlike features of the union scheme looking for a National Conference and Diploma and the full coöperation of the Chinese Government. Not only does the Nurses' Association have before them a tremendous field for progress, but they are helping to establish in China a vocation which will go far towards solving the future of Chinese women trained somewhat along western lines and who desire to help their country. We are glad to see, too, that while they recognize the need of outfits and equipment of the best western type, yet they are preparing to solve the problem of creating hygienic conditions where funds will for a long time be too scarce to reproduce the ideal conditions that obtain in some places in the west. It is one thing to train the Chinese to use imported funds and appliances and quite another thing to train them to do the best with what they have. Like some other organizations the Nurses' Association appears to be open to the danger of trying to cover too much territory, and possibly for them also more concentration on the problem of training the Chinese would in the end accomplish the task more quickly. However, their report shows that they are alive and active and making progress.

The Sanctuary.

"RECOMPENSE"

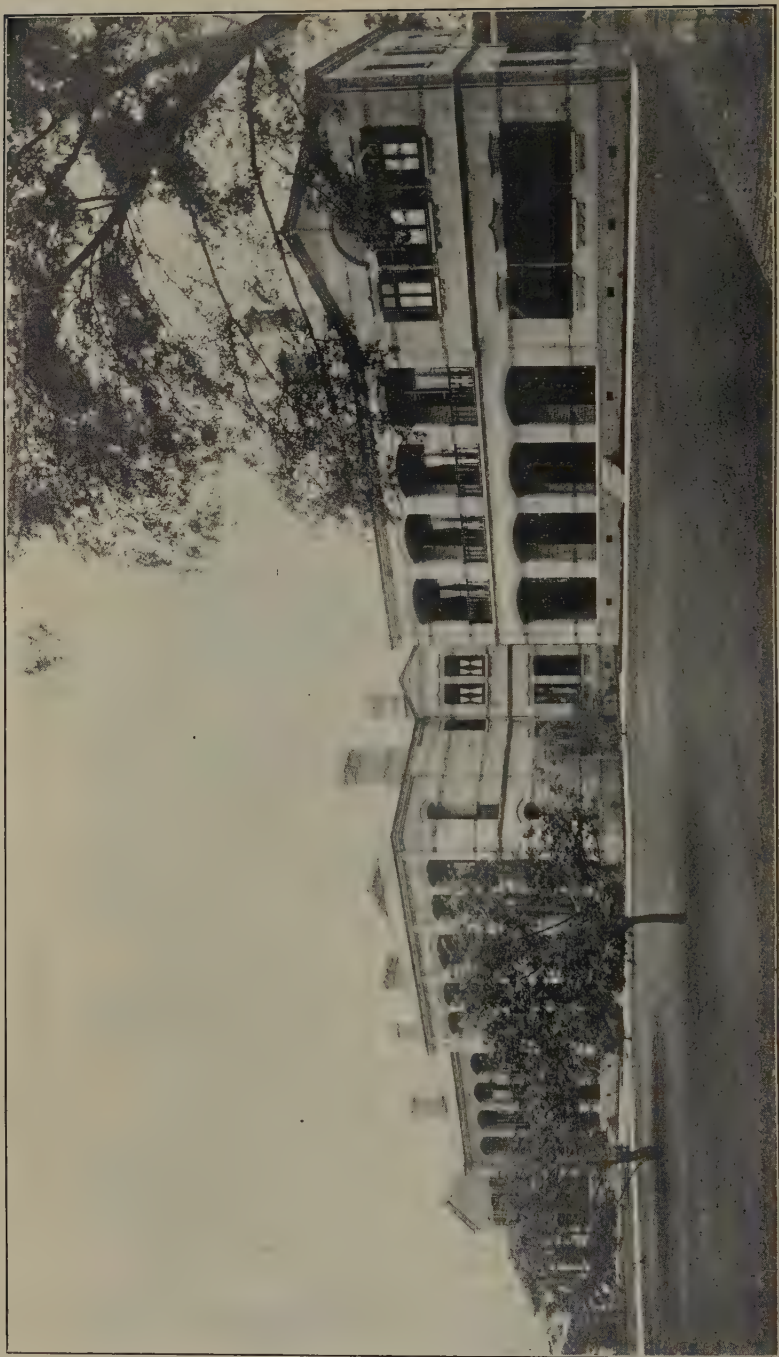
" We are quite sure
That He will give them back—
Bright, pure, and beautiful—
We know that He will but keep
Our own and His until we fall asleep,
We know He does not mean
To break the strands reaching between
The Here and There.
He does not mean—though heaven be fair—
To change the spirits entering there,
That they forget
The eyes upraised and wet,
The lips too still for prayer,
The mute despair.

" He will not take
The spirits which He gave, and make
The glorified so new
That they are lost to me and you.
I do believe
They will receive
Us, you and me, and be so glad
To meet us that when most I would grow sad,
I just begin to think about the gladness
And the day
When they shall tell us all about the way
That they have learned to go—
Heaven's pathway show.
My lost, my own, and I
Shall have so much to see together by and by.

" I do believe that just the same sweet face,
But glorified, is waiting in the place
Where we shall meet, if only I
Am counted worthy in that by-and-by.
I do believe that God will give a sweet surprise
To tear-stained, saddened eyes,
And that His heaven will be
Most glad, most tided through with joy
For you and me,
As we have suffered most.
God never made
Spirit for spirit, answering shade for shade,
And placed them side by side—
So wrought in one, though separate, mystified.
And meant to break
The quivering threads between.

" When we shall wake,
I am quite sure, we will be very glad
That for a little while we were so sad."

GEORGE KLINGLE in the *Western Christian Advocate*.



LAURA HAYGOOD MEMORIAL SCHOOL FOR YOUNG LADIES, SOOCHOW.

Contributed Articles

The Chinese Church: Its Activities

PROFESSOR TONG TSING EN.

I THANK God that I was born in China and that I have been a Christian for twenty-six years. I think, therefore, that I can possibly tell more clearly and, perhaps, more exactly than the foreigner just what the Chinese Christian is thinking about the Church. Of course, some of you have been living in China for more than twenty-six years, yet some of you have acknowledged that you could not fathom, even in this length of time, the mind of the Chinese Christian Church as well as the Chinese Christians themselves.

It is my purpose in this article to point out some of the weak elements of the work of the Church as it is to-day and then to make a few suggestions looking toward the improvement of the work for the future.

I. THE PASTOR'S DUTY.

It is manifestly impossible for me to discuss all the imperfections of organization in the Chinese Christian Church of to-day, but the first big question in our minds to which I want to call your attention is that of the pastor's duty. Every employee has his work to do and gets his pay because he performs his duty properly. Now the pastors of our Churches are, in a sense, regular employees. They have their definitely assigned tasks or duties. It is therefore important that the pastors realize their responsibility in this respect.

I am sorry to say that some of the pastors, of course not all of them, do not understand just what their duties are. They consider that their duties are the same as those of the priests, namely, to stay in their temples and pray with their books. Among some it is rather a common occurrence to call a preacher, "dzo tang sien-seng," "a teacher sitting in church." This would seem to indicate that they consider some pastors as mere keepers of the church buildings. It is true, however, that some of the pastors do not seem to be

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

concerned about the growth of their churches, numerically and spiritually. Some foreign missionary might say, "Mr. So-and-so in my station is getting many people to come to the church when I make a visit." I would reply by citing the following article written by Mr. Ting Lih-me in the *Chinese Christian Magazine* of some years ago. He said, "Some pastors of Churches are not working for God but for man. When they hear that the missionaries-in-charge are coming, they scurry around through the villages to call in the church members and inquirers." Perhaps Mr. Ting stated it too strongly, but we believe that there is enough truth in his statement to cause us to stop and consider.

To help the pastors understand their duties I would suggest what I consider three important methods. (1) *The pastor's salary should be paid through the hands of the Chinese members.* What we are all aiming at is a complete self-supporting Church, *i.e.*, one in which the members raise the whole of the pastor's salary. By this method the pastor will best realize his obligation to work when his salary comes wholly and directly from the members of his Church. Where this method is not used the usual practice is for the foreign missionary to pay direct to the pastor that part of the pastor's salary which has been mutually agreed upon. I wish to point out that this practice is not the best one because the pastor is encouraged by it to please the foreigner rather than to serve the members. A better way is for the foreigner to turn over the Society's portion of the salary month by month to the Church through its Finance Committee as a sort of temporary grant-in-aid. Thus the pastor would receive all his salary from the Chinese members on the conditions which they make with him. By this method a financial nexus is established between the pastor and the church, and so it is likely to provide the maximum sense of responsibility on the part of the pastor toward his members.

(2) *The Church should fix, after consultation with the pastor, a schedule of the pastor's work.* The value of this is apparent. I know of a good pastor who keeps a private schedule for his work. He has said to me on one occasion, "The schedule reminds me of my duty every day, so I can not help being diligent." I am sure that there are many pastors who are not working so much as they ought on account of the lack of a definite schedule to work by. So here I would

suggest a rough schedule of the pastor's work. Of course, it will have to be changed according to conditions and circumstances.

	MONDAY.	TUESDAY.	WEDNESDAY.	THURSDAY.	FRIDAY.	SATURDAY.	SUNDAY.
9-10	Devotional Study.	D. S.	D. S.	D. S.	D. S.	D. S.	
10-12	Visiting the members near by who did not come to church on Sunday.	Visiting the inquirers, or the sick of the congregation.	Visiting the inquirers who live near by or the sick.	Visiting and meeting with high-class non-Christians.	Visiting the inquirers or the homes of the Sunday school students.		
1.30-4.30	Visiting the members farther away who did not come to church on Sunday.	Preaching: in his chapel, in the street, or in the sub-stations.	Preparation for Prayer Meeting: study, or talk with leading members.	Preaching: in his chapel, in the street, or in the sub-stations, or in the homes of the members.	Helping the Sunday school leaders by conducting a Normal Class.		
7-8	Night School: teaching or supervising.	Night School: teaching or supervising.	Prayer Meeting.	Night School: teaching or supervising.	Night School: teaching or supervising.		
						Preparation for Sunday.	
						Sunday Regular Work.	

(c) *The pastor should render reports of the past month to the Church.* In some places the pastors are asked to give

reports to the missionaries-in-charge and in other places they are asked to give reports at the Preachers' Meeting, which many of the lay members of the Churches do not often attend. These methods are helpful but not so good as that which requires a rendering of reports to the Church itself. Good and encouraging reports are the only things to make the members interested in the church work and to get their support.

II. LAYMEN'S WORK.

I have just said that some pastors do not understand their duties, but this is even more true of many of the church members. They think that only the pastor should do all the church work and do not realize that they should have a part in it. That Church is weakest whose pastor does all the work; that pastor is strongest who can make the most of his members do their share of the work. If we wish to make our Chinese Christian Church progressive, we ought to start a Laymen's Movement such as the American Churches have had.

To help the layman in his work I would like to make three suggestions. (a) *Special effort should be made to increase the Christian culture of every layman.* Even though a pastor is doing very good teaching and preaching work on Sunday, yet his members need soul-feeding during the week-days. They ought to study their Bibles and some other good Christian literature in their daily life to strengthen their minds and spirits. Every member ought to spend some time every morning in Bible study. In the evening it would be a splendid thing for every family to have a family prayer time accompanied by Bible study or reading. In this way they can not only help their families but also their neighbors. I know a man in Ningpo who is the strongest Christian with whom I am acquainted. In his family he has a regular time for family prayer to which he also invites his neighbors.

(b) *Every layman should be given opportunity to do personal work.* Though the layman has little or no chance to preach on Sundays as the pastor has, yet he has many opportunities which the pastor cannot get to preach to his friends or fellow-workmen in the shop or the street. Personal work is what I mean. If every member is faithful to these opportunities there will be certainly more inquirers coming to Church on Sundays than there would be of members them-

selves. The layman is the only one who can easily get inquirers. I would like to see every pastor in China emphasize this idea and teach his laymen to do personal work, so that the number of inquirers and Christians would be soon doubled.

(c) *Every layman should help in the Sunday school work.*

Sunday school work is the strong arm of the Church. The prosperity or decline of the Church depends a great deal upon the conditions of the Sunday school. The layman can easily be trained to contribute effectively to it. Every one of the members of the Church can find something to do in the Sunday school. Some can teach, some can sing, some can interest the children in Bible stories, some can bring in new scholars, and some can visit and help those who fail to come to Sunday school. If every one does try to help, the school will be made a strong and flourishing one.

III. SOCIAL SERVICE.

Ten years ago many missionaries and Chinese pastors did not think of social service as an important part of the Church work. But now, quite generally, there is coming to be a more thorough understanding of what social service means and of its place in the work of the Church. Some effort along this line has already been begun. Although some forms of social service require much money and many men, yet I would like to suggest to-night a few practical forms of work which we could begin at once.

(a) *A union Christian club could be organized.* It is natural that men after a day's hard work like to have a social time in the evening. It is in the evening then that temptations come to the Christians most strongly. If some missions in one center could form a Union Christian Club, it would help both the bodies and minds of the Christians and inquirers and keep them from temptations and sins. It would be well to have one building, if possible, if not, places rented for reading rooms, lecture rooms, games rooms and so on would be well. Some one might say that the Y. M. C. A. is doing this very work, so why reduplicate? I would answer: "Yes; but the Y. M. C. A. is chiefly for young men. We ought to have a Christian club which would meet the needs and tastes for recreation for the older men of a community."

(b) *Night schools should be started in connection with the Church.* In my experience this work is the most practical of

a social nature that will meet the needs as we find time. Since I have written the 600-character books (in wenli or mandarin) and have encouraged people to open night schools, in one year and a half there have been started all over China 170 schools. Some of them have sent me very encouraging reports. Seven schools have finished their work, and 68 men who previously did not know how to read or write can now read simple books and write ordinary letters. Most schools are using my series of books on religious subjects, such as, "Bible Stories from the Four Gospels," "Stories from the Old Testament," and the "Catechism on Christianity." So you see the night school is the best place to keep hold of and teach inquirers and young Christians the Chinese language and the Gospels. Some time ago a lady said to me: "I like the idea of a night school. But how can we manage the expense?" I told her: "The night school will not cost you any extra expense if you will follow my suggestions." The suggestions which I made to her were as follows: (1) The schoolroom could be in the chapel or in a day-school room so that no rent would be necessary. (2) The teacher could be the pastor or a day-school teacher whom you could press into service to do this important work without any charge. (3) The books are quite cheap since they cost six cents per copy. It is better for the students themselves to pay for these.*

(c) *Temperance hotels should be established in all large centers at least.* Christians are now travelling more and more, but no suitable hotels for them to stop in are yet to be found. I would like very much to see clean, cheap, temperance hotels established in such large centers as Shanghai, Nanking, Soochow, Hangchow, Canton, Hongkong, Tientsin, and Peking. The hotel might have an employment bureau by which Christians or trusted inquirers could be put in touch with work. This enterprise could be promoted in the regular business way. It would be found to be a paying proposition.

IV. SELF-SUPPORT.

Since the overthrow of the Manchu regime the spirit of self-support in the Christian Church has been growing very rapidly. Many people in the Churches now are anxious to support their own Church in order to have full control in

* For further information regarding the books and the methods of opening schools communicate with Tong Tsing En of Shanghai Baptist College, Shanghai.

church matters. This is true in almost every Church and especially of those Churches located in treaty-ports with a considerable proportion of young college students enrolled as members. If we are not careful, by the time the old members of the Churches have passed away, the young men who take up the work will want the Church to be completely self-supporting. They will want it to be self-supporting merely for the sake of full independence. Now, while this is a good idea it is a dangerous procedure. For it would be exceedingly unwise to allow the Church full independence before it is spiritually mature or adequately prepared. In order to forestall this danger in the future I would mention two pressing needs which ought to be considered at once. First, we should develop industrial work among the Chinese Christians. When the members wish to build up their own Church they must help with the money, and they must get money from good and proper sources. Industrial work is the proper source of income for most of our members, and so it is really the foundation of a self-supporting Church. If the missions would establish a great union industrial factory and industrial school combined, wherein the Chinese Christians could learn to become skilled workers and so get higher wages, the Church would properly become self-supporting in a few years. To spend funds in this way is really much better than to give money directly to the pastors, because the latter is fostered paternalism while the former promotes true independence. Development of industrial work or the strengthening of the economic basis will be one step in the direction of adequately preparing the Church for full independence.

If a combination of this sort is impossible, I would urge at least that we seriously consider putting into our schools and colleges courses in industrial training. Students of these courses could then go out to develop industrial work in their own churches or communities. A strong economic basis produced by increased opportunity for industrial work will result in a Church more able to support itself and more able to do social service.

This idea brings up the second point, that of training a strong leadership. Another step in the adequate preparation of the Church for shouldering its own responsibilities is the training of our young men in the schools and colleges. But what should be the characteristics of these young men who are

to become the leaders? These men should be warmhearted, broadminded, have a full faith in Christ, have a deep spiritual life, and withal, be level-headed, so that, in the stormy days ahead of them, they will maintain in their Church a balance between the men of the old school and those who clamor for independence at any cost. If we do not prepare men like these for the future, the Church will be unable to meet conditions that arise. I am glad to see that many missions are opening good schools, colleges, and universities for this purpose, but I wish to mention one point in regard to these institutions, namely, that they should not have too large a proportion of non-Christians. If the non-Christians are more in number than the total of Christians and inquirers, the bad influence of the former will permeate the hearts and minds of the latter. The question is then: How can we bring up in our schools good strong Christian young men and how can we train up a strong leadership? One way is to limit the number of non-Christians in our institutions.

In conclusion I would say that the four points, the pastor's duty, the layman's work, social service, and self-support are the most important points for our consideration in the activities of the Chinese Christian Church. Let us strengthen the hands of the pastor, let us increase the efficiency of the layman, let us broaden our work to include lines of social service, and finally, let us give due consideration to the far-reaching significance of this question of self-support.

Modern Missionary Efficiency

GILBERT MCINTOSH.

THIS short title covers a wide field of enquiry and affords ample opportunity for comparison, self-examination, and inspiration. The first word indicates new conditions, the second reminds us of the outstanding aim and underlying motives, and the third suggests an enquiry as to the feasibility of introducing new methods to ensure efficiency and produce adequate results under these new conditions.

I. NEW CONDITIONS.

1. *The Political Awakening.* In the renaissance of Asia a prominent feature is the emphasis placed on patriotism. In

China, as well as in Japan and India, there has been a growing consciousness of nationality, and a deepening desire to acquire independence. As was to be expected there has been an over-emphasis along several lines and the proposed methods looking toward efficiency will have reference to the need here indicated.

The setting up of the Republic is directly connected with the national movement, and the good features connected with it, by expressing the growing self-consciousness of a great people whose real leaders had a well-laid out programme of constitutional reform, constitute a cause for thanksgiving and a call for help.

Last year's rebellion was fraught with many dangers, some of which were brought inconveniently near to many of our readers in Central China. The government was able to hold its own, but through various avenues and amidst trying experiences there was learned something of the dangers inevitable in a time of transition.

2. *The Industrial Awakening and Transit Facilities.* The patriotism which characterised the political awakening has found a useful outlet in a healthy industrial development which has been partially retarded by the troubles just referred to. The remarkable growth in railways, and the marvellous development of the telegraph and postal system, by breaking down barriers of separation and linking up important centres, have brought in a set of new conditions which already greatly aid the work of evangelization. Out from Shanghai, visitation of out-stations can be done in hours where a few years ago it took days of travel. A recent Missionary Conference up North was reached in a day's travelling where formerly well nigh a week was necessary.

A new factor in the situation is the linking up of China with other lands. The seven weeks' voyage from Europe, not to speak of the six months' journey in still earlier days, has been replaced by a sixteen days' trip via Siberia and about a three weeks' trip via the Pacific, thus making it possible to be in quicker touch with missionary headquarters in Europe and America. The facilities thus afforded allow easier communication and intercourse and make more possible personal investigation of the field by the officials of the Missionary Boards of different lands.

3. *The Moral and Religious Awakening.* Before the arrival of the Christian missionary, philanthropic work was

carried on in China, in the seemingly haphazard manner that provokes the criticism of the superficial observer and proves a real obstacle to the would-be reformer, but with the development of missionary effort in China a new condition has been brought about. The eyes of the nation have been opened, as never before, to the existing social evils, and young China, where Christian, is developing a new line of practical Christian service; and, where not Christian but altruistic and desirous of emulating in eleemosynary effort, does not hesitate to learn from the foreigner the beneficent art of effectual administration and reformation.

Among the moral reforms which indicate the vitality of the new movements afoot in China, the most prominent is the one dealing with the extinction of the opium traffic. Others might be mentioned, but as we wish here to simply indicate the existence of new conditions, we would only express the hope that the increasingly serious problems of child-labour will also receive early and serious attention. New industrial conditions have already begun to add to the social problems of China.

As to religious matters it was obvious to the new leaders of China that in these days of political upsetting there was a danger of old standards being abandoned before new ones were created, consequently we find that on the one hand there was a movement in favor of making Confucianism a State religion, and on the other a realization of the futility of Confucianism as a moral dynamic.

Whilst the movement towards Confucianism can hardly be called an awakening, that word applies to the revivals in various parts of China, and may also indicate the new hopes and responsibilities of the Chinese Christian Church. A Chinese friend assured me several years ago that the native Christians were in large measure beyond the stage of dependence on an amah's help. They wanted to learn to walk by themselves, and a few tumbles were unavoidable and necessary. In a country like China where patriotism has been so recently developed, and where the family life has theoretically always been a synonym for unity, we can hardly wonder at the frequently expressed desire for a national union Church.

4. *The Educational Awakening.* This began about thirty years ago when the lessons and heart searchings resulting from the war with France led to the introduction of mathematics and elementary science into the government examination

system. The abolition in 1905 of this ancient system of examinations in favour of modern Western methods, with all that such a change involved, has been characterised by Dr. Arthur H. Smith as "the most comprehensive intellectual awakening in the history of mankind."

The nine years since that momentous event have served to illustrate the truth of that saying, and to show the Christian Church the greatness of the opportunity presented and the growing complexity of the problems of educational missionary work. The years as they pass show the necessity for Chinese political life being permeated with Christian ideals for the sake not only of China but of the world.

5. *The Emancipation of Women.* This naturally followed the educational awakening. The revolution, among many far-reaching influences, did much to awaken the women of China. Many had been chafing under the galling restraints of old Eastern customs, deploring the emptiness of their lives, and realising that they were entitled to educational advantages as well as their brothers. Now that, to a certain extent, emancipation has come they do not know how to use their freedom. During the Revolution an Amazon corps attempted to perform a dramatic part, and at various times and in different ways women have tried to help on reform. Whilst a number trained in missionary and government institutions have done a noble work that could only be accomplished by tender hearts and keen minds, and whilst many are being trained for still better service, the great bulk of the awakened women are practically uncared for and constitute with their limitations and possibilities and cravings a clamant appeal to the Christian Church.

6. *The Opportunity for Co-operation and Unity.* Our last two paragraphs under the heading of "New Conditions" have to do with changes among workers from the West rather than among the people of the East. We all rejoice in the desire for intercommunion between all the disciples of Christ, fellowship in our common faith, and united ministry in the name of Him who taught us when we pray to say, "Our Father," and whose prayer was that "we might be one." We feel hopeful, also, in the growing assent to the idea "not compromise, but comprehension; not uniformity, but unity."

Both at home and on the mission field this new condition and desire are obvious. For the first time since the break-up of the sixteenth century there has been a definite proposal,

in the call of the World Conference on Faith and Order, for all Christian bodies throughout the world to come together for the discussion of their differences: and the World Missionary Conference volume on "Co-operation and Unity," as well as recent Continuation Committee Meetings, shows how much has been, and is being, accomplished. Under the heading of "Efficiency" we will note what Dr. Barbour has to report on this in his volume "Making Religion Efficient."

7. *The New Attitude to Non-Christian Religions.* The attempts to understand, and the readiness to sympathise with, non-Christian religions, have been the cause of anxiety to many workers in China; but we must note the change from the old iconoclastic spirit to the recognition that the missionary is on an essentially constructive errand. This new condition will be referred to later, and here we will simply quote from the conclusions of the World Missionary Conference on "The Missionary Message:" "That there are elements in all these religions which lie outside the possibility of sympathy is, of course, recognized, and that in some forms of religion the evil is appalling is also clear. But nothing is more remarkable than the agreement that the true method is that of knowledge and charity, that the missionary should seek for the nobler elements in the non-Christian religions and use them as steps to higher things. But, along with this generous recognition of all that is true and good in these religions, there goes also the universal and emphatic witness to the absoluteness of the Christian faith."

II. THE MISSIONARY AIM AND MOTIVES.

1. *The Missionary Aim.* New conditions have not altered the aim, which is so to present Christ that He will be accepted as a personal Saviour. The conclusions referred to in the last paragraph were based on significant evidence that Jesus Christ fulfils and supersedes all other religions. The generous view of the non-Christian religions was only made possible because of the strength of the conviction of the absoluteness of Christianity.

Whilst the aim of all missionary effort is, therefore, to make Jesus KING, it also necessarily includes the planting and growth in every land of a Church adapted to the conditions of the people, affected by the intellectual and national characteristics, a Church self-governing, self-supporting, and self-propagating.

2. *The Missionary Motive.* Neither have new conditions affected the missionary motive, which in its simplest form is "the love of Christ constraineth us." Pity for the heathen and desire to spread enlightenment have had their place in the missionary's thoughts: but the Divine command and love to Christ should be the primary and compelling motives.

The glamor and romance of the pioneer missionary work cannot be expected now; but whilst the work may seem more prosaic we require to possess the spirit of the early missionaries. The seal of the Moravian Church represents a bullock standing between a plough and an altar, with the words underneath "Ready for either," and we know that the Moravian missionaries were ready for service or for death. If memory serves correctly it was in a picture gallery in Düsseldorf that Count von Zinzendorf on looking at the picture of the "Man of Sorrows" was profoundly impressed with the thought "All this I did for thee, what hast thou done for Me?" The spirit that animated the early Moravians is needed as an impelling force now.

III. EFFICIENCY.

We have already seen that the new conditions do not affect the "Why" or the "What" of the missionary enterprise. They certainly, however, have a bearing on the "How." The changing conditions on the mission field or in the home lands are but fresh opportunities for our Master and Saviour to exert His influence and justify His claim as the Saviour and Lord of human life. Our Lord's right and ability to overrule and reign is self-evident, the question is are *we* efficiently facing the requirements of the times?

1. *Scientific Management.* Before taking up in detail the possible change of methods called for in the new conditions enumerated in the first part of this paper, let us ask if any adaptation is being made, or should be made, along the lines of the practical use of scientific data, in which the man bulks less than the system. Fully a year ago an expert in missionary administration reminded us that individualism has had its innings, that this is the age of syndication, and that the "world" saw and used this ahead of the Church. A few weeks ago the writer had the great pleasure and privilege of going through the latest work on "The Principles of Scientific Management," and among the minor points made was the

inference that as the remedy for much of the present inefficiency in various undertakings lay in systematic management rather than in searching for some unusual or extraordinary man, therefore there would be reversal of the old rule "man first, system second."

On the mission field there is little danger of underrating the individual. Our Saviour when on earth touched individuals, and in China and Japan the individual who was swallowed up in the family, the clan, and the nation, is having a new vision of a personal Saviour. But there is no reason why what is good in modern scientific methods should not be utilized in our missionary work. Our Saviour's touch was no random contact, and He will bless the prayerful carrying out of carefully considered methods based on a true science which rests upon clearly defined laws, rules, and principles as a foundation.

2. *Co-operation Necessary to Efficiency.* In the home lands the time for the small individual business seems to have passed. Unless the commercial man combines with some one or other he is left behind. On the mission field the greatness of the opportunity, a growing conviction of the claims of our Lord Jesus Christ to our undivided loyalty, and the working of the spirit of love and brotherliness, have all led to a healthy co-operation. It is unnecessary to detail here the various lines of union work already carried on; but we would recommend to all a careful reading of Mr. Davidson's account in the JUNE RECORDER of "Mission Co-operation in West China." After detailing what has been accomplished, and indicating future developments, Mr. Davidson says:

"Our united work whether in Church relations or in the development of our educational institutions has been a most valuable training for better service. It has given us a broader outlook, helped us to view the missionary problem from the point of view of the whole Christian Church, rather than our own particular denomination or mission.

"It has enabled us to appreciate our brother's position, and to better understand the principles for which he stands, and to recognise that each mission has some contribution to make to the whole, which the Church and China would be poorer without.

"There is no doubt as to increased efficiency. Instead of each bearing the responsibility of various kinds of service, the burden is distributed and so lighter for each. As we have tried to 'help everyone his neighbour' we have found it a success. The pity of it is we have not done more."

Having already referred to the possible gains from adapting the scientific spirit of progressive times to the missionary enterprise, let us also note what is said with regard to union in Dr. C. A. Barbour's book "Making Religion Efficient." This modest volume preserves the history and conserves the message of the "Men and Religion Forward Movement" which has been described as the composite of these forces which have produced co-operation in business and philanthropy, progressiveness in politics, and efficiency in all administrations.

As we read we learned that at home also federation is in the air; Christian comity is being emphasized. In this notable but temporary movement which gave itself for the life of existing institutions and was satisfied to serve as a tonic without becoming a new society, an effort was made to find a working basis for all Christians. Men who could not agree on theological points saw the importance of social questions, the removal of the moral pest dangers of their own cities and such evils. All learned that the one moral and spiritual need of a community is the spirit of Jesus Christ. The remarkable fact that emerged is that the nation-wide consciousness which was awakened left denominational alignment undisturbed. Men became better churchmen because of the vision of a larger Christianity.

3. *Administrative Efficiency.* The efficient combination and co-operation on the mission field and at home referred to in the last paragraph, naturally leads us to speak appreciatively of the work of the China Continuation Committee. Had time permitted we would like to have indicated what is being so efficiently carried into effect by the parent Continuation Committee of the Edinburgh Conference; we would like to have spoken of the ten Special Committees who are tackling such subjects as the relations of Missions and Governments, missionary statistics, survey and occupation, etc., for further definite action by the whole Committee; we would like to have drawn inspiration from the world vision, and learned something from the sane and up to date methods adopted; but we confine ourselves to what is being done by the China Continuation Committee in the line of efficiency.

As one of the members of the 1890 and 1907 Conferences, and practically affected by the difficulty of getting carried out important work that was agreed on by the Conferences; and conscious of the growing difficulty of satisfactory representation;

it is a joy and relief to the writer to note the statesmanlike manner in which the problems back of the outstanding tasks of the Christian Church in China are being tackled by the China Continuation Committee. Confession must be made that personal democratic ideas regarding "direct representation" were seemingly outraged, and the word "co-opt" did not sound happy or promise well; but we were forced to admit that under the circumstances the best possible method had been adopted and that something was being done. Thanks to the faith and energy and business-like methods of the members, important questions emerged from incipency and inefficiency into maturity and effective attainment.

The China Continuation Committee at this meeting did not pass any special minute on the subject of efficiency, but it did appoint a good committee on the subject of business and administrative efficiency. The chairman of the committee is Mr. F. S. Brockman, the vice-chairman, Dr. O. L. Kilborn of West China, who will try to make similar investigations in West China to those made in the East by Mr. Brockman. There are four sub-committees, one on Administration, one on Finance, one on Building, and one on Co-operative Purchasing.

To indicate all that may be attained by these sub-committees in the line of efficiency is hardly necessary; but it might be well to allow memory and imagination to work along the line of building in China. How many plans have been prepared by unskilled hands and evolved from inexperienced brains? How many buildings have been erected by missionaries whose knowledge of building has been picked up in China? How much important work has been neglected in the process? We trust that this Building and all the other sub-committees will be able to help the China Continuation Committee to be a recognized clearing house for missionary information, that all good ideas and methods will in time become the common property and working outfit of the whole missionary body.

4. *Personal Efficiency.* As we write this sub-head, we think of John Pettie's picture of "The Vigil." The candidate for knighthood is represented as kneeling in church, holding up his cross-handled sword before the altar. We know the usual custom of these early days, that on the eve of his consecration the candidate confessed his sins and passed the night in prayer and fasting in the church. We also know from

Sir Thomas Mallory's "Book of King Arthur and of His Noble Knights of the Round Table" (first published by Caxton in 1485) that although Christianity had brought a new and important ennobling element into knighthood the valour and self-reliance of the old style of chivalry were unavailing when tried by the *new tests* necessary in the quest for the Holy Grail. *The quest was achieved by the Holy Knights alone.* We are faced by new conditions and new tests, yet as of old we put first under "Personal Efficiency," the subject of :

(A) *The Spiritual Life of the Missionary.* It has been well remarked that the missionary enterprise is preëminently a spiritual one, and if it is to be successful it must be conducted by spiritual men and women. The sacred words naturally come to our mind :—"Ye shall receive power after that the Holy Ghost is come upon you," and "The Holy Ghost said : 'Separate me Barnabas and Saul for the work wherewith I have called them.' " We remember the contrast in the apostles' conduct before and after the filling with the Holy Ghost : Peter, so easily frightened by a servant maid, in his new power sternly arraigned the Sanhedrin. Before, the apostles stumbled, had to be helped and nursed, and were so fearful : later, they were strong and helpful and full of gladness.

This is not the place to speak of the need for cleansing, the necessity for obedience and unconditioned surrender, and other prerequisites to the infilling of the Holy Spirit but we would like to draw attention to the facts of history that the missionary work which has prospered has been spiritual in its inception and carrying out, that several of the existing great missionary organizations were born during periods of spiritual blessing, and that the manifestation of the Holy Spirit's power in any Church seemed to be closely related to that Church's faithful witnessing for Christ.

A former section reminds us of the atmosphere and bustle of conferences, committee meetings, and other missionary administrative machinery ; in this paragraph let us draw a breath and realise the possibility of the useless expenditure of nervous energy, time, and money if the spiritual side of the work is lost sight of.

(B) *The Intellectual Life of the Missionary.* In our second division we spoke of the missionary aim. The spiritual life of the missionary, just referred to, has an important relation to the carrying out of that aim, as the missionary requires to have

a personal experience of the power of the Gospel he preaches : but he also requires to have his mind awakened and disciplined and enriched in order to have a real grasp of the message to be delivered, to understand the modes of thought of those to whom he is sent, to gauge their needs and perplexities, and to deliver the message so as to meet these needs and remove these perplexities.

Under the heading of "The New Attitude to non-Christian Religions" we spoke of the missionary being on an essentially constructive errand. No longer ruthlessly iconoclastic he finds elements in the non-Christian religions which can be used as steps to higher things. His intellectual life will be stimulated by the study of the non-Christian religions : and whilst he recognises the limitations of these systems he will find much that awakens sympathy and makes it possible by points of contact to meet the obvious sense of dissatisfaction and unrest. We know that some consider such study almost unnecessary and some few look upon it as dangerous to the student and disrespectful to the God of all the earth : but a true study will not only enable the missionary to better meet man's deepest need—his own faith will be strengthened at the same time. Thankful to the Father of Lights for the light which lighteneth every man that cometh into the world, he will realize that there is no great truth in these systems which is not found purer and richer in Christianity.

"They are but broken lights of Thee,
And thou, O Lord, art more than they."

Naturally leading out from this the missionary will find an intellectual task in the study of the language and literature of the people. Intellectual efficiency also calls for a knowledge of Chinese life and character. A large field for mental activity will be found in keeping abreast of the times and rightly estimating the value of political movements. An old Highland gentleman kept a barometer which indicated "Set fair" amidst cyclonic conditions. He prized his weather prophet because it was not easily moved by trifles. The events of the past ten years are not trifles and can only be rightly understood by the man who has studied the past as well as the present.

The missionary requires to be intellectually competent to help in the great task of education and do his part in the preparation of the right kind of literature needed for the

schools of China as well as for the growing Church in China. Men whose isolation or habits of work have caused mental stagnation are ill-fitted to meet the needs of the new China. We have already referred to the complex problems of the educational needs, but when we note that the old dominating idea of training up officials, with the emphasis placed on "government posts" has been replaced by individual and collective personality with the emphasis placed on service-ableness for the people; that desire for concrete truth is replacing the necessity of weary drudgery along classical by-ways; that the artificial methods are being replaced by a desire for the symmetrical development of body, mind, and spirit: we realise that alert and intellectual missionaries are needed at this time of opportunity.

(C) *The Business Life of the Missionary.* A great deal of fun has been poked at the unbusiness-like missionary. If there have been such in the past (and our treasurers and secretaries say they can produce evidence!) it is fatal under the impact of new conditions to be unbusiness-like any longer.

A coloured brother once preached from the text "Brethren, be as wise as a serpent, as harmless as a dove, and as sturdy as an ox." The pressure of present-day problems, the industrial and other awakenings referred to in the beginning of this paper, the greater complexity of financial transactions, the greater responsibilities a growing work has placed upon us, our duties to the Home Boards as well as to generous givers and consecrated purses—these and other factors make it impossible to carry on the new work in the old way. If we attempt it we are neither wise, harmless, nor sturdy. In addition to elementary wisdom, Christian guilelessness, and robust strength, we require to cultivate habits of punctuality, accuracy, orderliness, application, despatch, economy, and rectitude. This last quality is meant to indicate our relationship and responsibility to our co-workers, our local treasurers, and secretaries (whose work is frequently shamefully increased by sheer thoughtlessness), our field committees, our Home Boards, and the Chinese. The latter are learning the necessity and value of business training and method and will note with pain the absence of these qualities in those whom they are expected to look up to as teachers and whom they know are trustees of home funds.

(D) *The Relation of the Missionary to the Chinese.* Among the new conditions enumerated in the beginning of this paper we mentioned the emphasis placed on patriotism, the feeling on the part of many Chinese that it is time that they walked by themselves, and the inclusion in the missionary aim of the development of a Church adapted to the conditions of the people and affected by intellectual and national characteristics. In addition to this we would note a frank expression of opinion on the part of the Chinese friends that there is often too great an exhibition of a spirit of authority on the part of the missionary. It would be a great hindrance to the work if there were a development of racial antipathy in the Church of China. We rejoice in the fact that we are all one in Christ Jesus. Our Saviour has no racial limitations: only this universal Saviour can save China; and only in getting close to Him can we get close to our Chinese brethren. If we have more of the Spirit of the Lord of humility, who washed His disciples' feet, we will exhibit less of that "bossing" spirit which has grown into our racial make-up through running things for backward peoples.

We do not forget that we have a duty to the Boards who so largely provide the funds, also that the training of the foreign worker fits him, to a greater extent as yet than our Chinese brother, to look at the work in relation to the work of others, and also in relation to the vast field yet untouched. But may our personal efficiency and the efficaciousness of the work not be increased by a brotherly co-operation with the Chinese workers in which both will learn to see things in the large, from different standpoints may be, but with greater possibility of a truer perspective.

CONCLUSION.

In a brief review there are necessarily generalizations and omissions. Leaving out, from lack of time, some things we would like to say, let us emphasize a few important points:

1. New conditions mean new opportunities and responsibilities. Whether or not there will be retrogression China requires Christian leaders in the Church, in the State, and in Social Service. Whilst the Gospel must be preached in its effective fulness, the various lines of effort must include the production of efficient pastors, teachers, physicians, scientists, financiers, traders, and mechanics.

2. The real source of our strength and hope for success lies more in our message than our method. We ought to be efficient and give the best that is in us, because our Gospel is the best for China and all mankind.

3. We will do effective work and bear the testimony that tells if we have the spirit of the disciple, the learner, and servant. New conditions call for new methods, but what is needed most of all is a revival of the old spirit of service. The words: "Whose I am and whom I serve," have been ringing in our ears as we thought these last thoughts. The condescension of our Lord and Master will remind us that service does not only mean efficient planning and laborious execution but deep and loving consecration. Love is the test of discipleship, because service is the expression of love.

Denominational Policies in Their Relation to Mission Work

III. BAPTIST.

R. E. CHAMBERS.

THE request for this article stated that it should contain only about fifteen hundred words. It can, therefore, touch only a few points and those only briefly. It was also requested to be from "a Baptist's point of view," and such it is. I look forward to reading articles from the points of view of other missionaries, and I trust that what is put down here may make some small contribution to the common cause.

Every mission in China should have a definite policy. A highly organized mission, it would seem, could more easily formulate and carry out a definite policy than those less centralized, but it would not necessarily follow that the former's policy would be the best. Probably most non-Catholic missionaries would adversely criticise the policy of the Catholics. If asked what the policy of Baptists in China is, I should be forced to say that in many respects their policy is not clearly defined and varies in different sections of China. English Baptists and American Baptists have different policies, and to a certain extent American Baptists, Northern and Southern, work along different lines. Then, again, two or more Baptist Missions in one section of China, representing

different home constituencies, may have a somewhat different policy from that of another group in another section of China. I shall attempt to indicate briefly a few well defined lines of Baptist policy in their relation to several important problems of mission work.

Self-support and self-propagation are the aim and goal of all foreign mission work, except some of an extreme premilenarian type. At the China National Conference, held last year under the chairmanship of Dr. Mott, most members of the committee that dealt with the question of self-support took the position that a group of churches should form the unit. An intelligent Chinese Baptist pastor contended that the local congregation should be the unit, since self-support in one congregation could be much more quickly attained and one church could thus become a stimulating example to other churches. This Chinese correctly interpreted the Baptist policy. The local church is the unit. I am of the opinion that the coming of the Kingdom would be hastened if this were the policy of all missions. It would be interesting, and I believe would be exceedingly helpful, for all Chinese congregations to know how many local congregations are self-supporting. The goal of self-support should not appear to a single local church very far in the future. Self-support for a group of congregations certainly appears very much more remote. Then again there is not the same opportunity for making the unselfish appeal to the strong to help the weak, when the group policy obtains. I have studied this principle in the progress of the work of my own mission. Last year one church passed into the ranks of the self-supporting churches, and the announcement and explanation of how it was accomplished were distinctly thrilling to the group of churches represented at the general meeting where it was first announced.

A regenerated church membership is, I believe, and most certainly should be, desired by all missionaries in China. The method of obtaining this and just what it means would not be stated alike by all. Baptists believe that in the New Testament the individual, not the family, is the unit. Hence responsibility for decision is constantly pressed upon the individual. The immediateness of the individual to God, with only the one divine-human Mediator, is proclaimed and taught. Here is the chief explanation of Baptist adherence to believer's baptism. Every Baptist remembers vividly the time and the

circumstances of his baptism, which he was taught to regard as his own personal outward act, expressive of a previous inward experience. This is simply a statement of fact. The ceremony for a Baptist has value only when there has previously been real regeneration. Again, the method of receiving members into Baptist churches places the obligation of exercising care upon each and all of the members of the local congregation. Custom varies in detail in different localities, but the fundamental principle is the same everywhere. Final responsibility for the reception of all members, so far as this writer knows, rests upon all church members alike. Not that all are alike awake to their responsibility, but the constant aim in all churches is to make all feel their responsibility and act accordingly. The welfare of a self-governing local congregation depends upon the care with which the principle of a regenerated church membership is guarded. This is the stimulus that is constantly automatically applied in every Baptist church.

A free church in a free state is a doctrine accepted by the great majority of non-Catholic missionaries, even by many who are members of established churches. I should read with interest arguments that any one feels disposed to offer against this position. Baptists have suffered much for their adherence to the doctrine of the separation of church and state. They were pioneers in the struggle for religious liberty in America, and in other lands they have fought and suffered much for this principle. It is the necessary logical position that results from their clearly defined position as to individual soul liberty. Jesus is the sole Lord of the conscience. The Baptist policy provides no method for any sort of an alliance with the state. A Baptist established church is a contradiction in terms and is unthinkable to Baptists. Anything that in any way partakes of an alliance with the state is subversive of the fundamental principles of the Baptist policy. Baptists will certainly continue to endeavor to wield influence in this matter in China.

Chinese New Testament Christianity, not American, or British, or German, or any other type, is what all missionaries should desire for China. The Baptist policy is to seek to develop Chinese Christians along natural lines. There is little if anything in our mission policy that can superimpose certain forms upon Chinese churches. We want the Chinese to observe only those forms demanded by the New Testament. The writer knows Baptist churches in widely different circles in America

and elsewhere, and knows how startlingly different they must appear to those who can see them only superficially. The fact is that no two Baptist churches are altogether alike. So far as I am aware no Baptist missionary seeks to produce any foreign type of Christianity in China. The aim is to multiply spiritual life and to encourage that variety of expression of life which seems a delight to our God, alike in both revelation and in nature. Fundamentally men are the same everywhere, and certain principles are capable of universal application. The policy of Baptists is to proclaim these principles as they understand them and to leave the Christian life in China free to express itself, free to propagate itself, in its own way, as it surely will among these millions.

Baptists, certainly not less than other Christians, condemn license, which is far removed from their conception of liberty. The Lordship of Christ determines this. Loyalty is a word often heard among us and it is everywhere meaningful. But any element of human control would seem to vitiate a soul's surrender to Christ, and hence the insistence upon individual soul liberty. God himself would not violate this; man certainly must not.

While Baptists are indifferent as to what special type of Christianity shall prevail in China, and eschew tradition as such, still the New Testament sets certain limits and the tendency of human nature is to go beyond these limits. A Chinese type of Christianity is no more assuredly pure than a western type. Applying this specifically, one union, centralized church for China controlled by Chinese would be as objectionable in the eyes of Baptists as one controlled by foreigners. There is no such thing as the Baptist Church. That expression is sometimes used, but it means the Baptist denomination. None of our inter-church organizations can exercise any ecclesiastical function. It therefore becomes evident that what is impossible in the mutual relation of Baptists is to say the least equally impossible in the relations of Baptists with other denominations.

I rejoice that all Christians see alike about so many things. In other things we must agree to differ, until we come to see alike, striving always to learn what the will of the Lord is. With different experiences, different environments, it is not strange that different denominations pursue different policies. May our Lord in His own way use and bless all for the extension of His Kingdom in China.

A Tradition of the Deluge

A. KOK.

THE fact that the Miao, Nosu, and other aboriginal tribes of West China, possess a tradition of the Flood, is widely known in missionary circles.

These stories, having been handed down by one generation to the other, have naturally, in course of time, lost much of their originality.

While they in principle agree with one another and also in broad lines with the narrative contained in the Bible, as for details, however, each main tribe seems to have its own special account, often mixed up with other important events in the world's history, as the creation and the origin of the first woman, etc.

Less known is certainly the fact that the Na-hsi (also called Moso), who occupy the districts around Likiang, have the story of the Flood pictured out in their native books.

Some of these books were discovered a number of years ago by different travellers, and sent home to experts. They were considered to be of much value from a scientific point of view. Attempts to get this old picture-script translated in order to estimate the real value have, as far as we know, thus far failed.

A fact is that these books are not so rare as travellers, who as a rule only touch the main roads, suppose. Any clever exorcist of a Na-hsi mountain-village is able to read and to copy his books, and hundreds of copies can be found covered with dust in their dirty houses.

Less common amongst them are books, written with a character which has nothing to do with hieroglyphic script, but which closely resembles the characters in use amongst semi-civilised people.

Readers of the *RECORDER* will, I suppose, be interested to see the picture-story of the Flood as it can be found in the Na-hsi books. The translation has been given by some friendly natives, which I met on my itineratings.

Picture 1. (See illustration on the next page, drawn from the original.) Belongs to a previous story.

Picture 2. The Heavenly Spirit or God (mu-keh-p'u-la) (*a*) is represented exhorting two men, or representatives of two

Picture-story of the Flood



classes of men, to be good. In case of obedience, great happiness should be bestowed on them; if they would not hearken to his words, a calamity was bound to come (*b*).

Picture 3. A horse which steadily walks along the road and does not risk itself on side ways, will not meet any accident. Both horse and rider are safe and happy. Even so those who obey the words of the Heavenly Spirit.

Picture 4. One of the two (*a*) obeyed; the other was very bad. So the Heavenly Spirit commands the good man to kill a yak (*b*), to take its skin (*c*), and by means of a very sharp awl (*d*) and strong thread (*e*) to make a bag. He is told to sew it in a special way (*f*) so as to get the bag water-tight.

Picture 5. The bag being prepared, he has to fasten it to two trees (*a* and *b*), to select some iron tools (*c*), and to put these with nine different kinds of seed (*d*) into the bag.

Picture 6. *a* is the name for wheat, *b* is the sign for rice; taken together it may mean "grain." Not only nine kinds of grain, but also animals have to find a place in that bag, as sheep (*c*), chickens (*d*), and dogs (*e*).

Picture 7. The bad man (*a*), having heard the warning of the Heavenly Spirit (*b*) but unwilling to repent, wants also to escape.

Picture 8. His plan is to follow the good man's example. He intends to kill a pig (*a*) and to make a bag of its skin, but in his stupidity he selects a very coarse awl (*b*).

Picture 9. His bag also will be fastened to two trees.

Pictures 10, 11, and 12. The good man is actually carrying out the command of the Heavenly Spirit. (See Pictures 4, 5 and 6.)

Picture 13. The bad man, hearing about this, quickly kills a pig and prepares his bag, hoping also to escape. He does not take in animals.

Picture 14. The flood comes. Not only in torrents from heaven (*a*), but the rooms in the innermost parts of the mountains (*b*) are even opened and the waters burst forth: *c* is the name for mountain, *d* is the moon.

Picture 15. Their houses (*a*) are just swept away by the heavy torrents (*b*).

The story goes on, how sun and moon refuse to give light for many days. The bad man drowns miserably, but the

Heavenly Spirit sends his lightning, rooting up the trees to which the good man's bag had been fastened. The bag with its precious load rises with the waters, even touching the clouds.

In this way was the Na-hsi Noah saved.

Language Study

W. B. PETTUS, B.A.

III. HINTS ON THE STUDY OF CHINESE TONES.

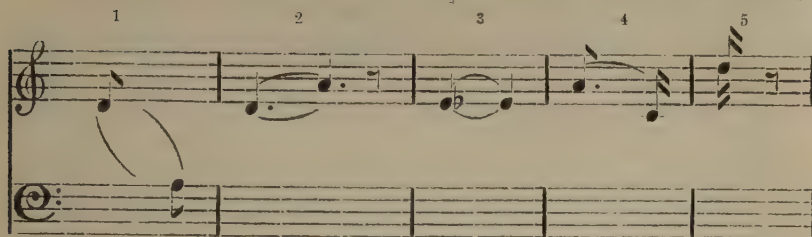
SEVERAL of the languages of Africa have tones which are the same in nature as those of Chinese, and the accurate, scientific study of the African tones which has been made by the experimental phoneticians of the Colonial Institute, Hamburg, Germany, is full of suggestions for students of Chinese. The writer learned from one of these phoneticians how he describes the elements which go to make up tones in Africa, and felt that it would be of assistance in studying the Chinese tones. Before getting an opportunity, however, to carry out this study in connection with any of the Chinese dialects, he visited Foochow, and on picking up Baldwin's Manual of the Foochow Dialect, first published more than forty years ago, he found that exactly the same method of analysis had been brought to the Foochow tones, with the result that the students in Foochow have been profiting ever since.

Tones include four elements, which are : pitch, stress, time or length, and quality ; and after analyzing the tones of several of the Chinese dialects under these categories, the writer believes that all the elements which enter into the tones can be described on this basis of analysis, and that, after an accurate analysis is made and recorded, it is much easier for the student to learn to hear and use the tones accurately.

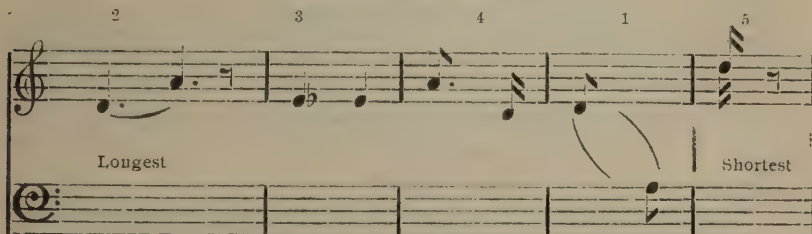
By pitch, one means the height of the sound ; by stress, the force with which it is given ; by length, the time used in giving the sound ; and by quality, the changes in the vowels or consonants which go to make up the syllable. As applied to the Nanking tones, the following chart and explanations illustrate the method of application of this analysis :—

PITCH AND LENGTH.

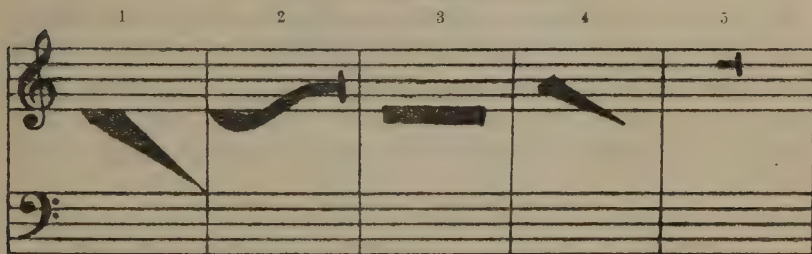
in 2 and 5 denotes click or sharp ending.



LENGTH IN ORDER.



TONES DIAGRAMMATICALLY.



PITCH. The first tone begins on the pitch of the normal speaking voice, and drops about a third on the scale. The second tone starts on the same level with the first, takes an almost imperceptible dip and ascends a fifth or so on the scale. The third tone starts a little higher than the first or second, and is held at about the same pitch throughout. The fourth tone begins a fifth higher than the first, and drops a sixth. The fifth tone is quite high, and some teachers say it almost in a falsetto. It may be even more than an octave above the first tone, but frequently does not come up to an octave.

STRESS. The 4th tone receives most stress. The 5th is next. And the others follow in this order—3rd, 2nd, 1st.

LENGTH. The longest tone held is the 2nd. The others come in the following order, 3rd, 4th, 1st, 5th.

QUALITY. The 1st, 3rd, and 4th tones may be said to fade away; the third not so much so as the 1st and 4th, while the 2nd and 5th end with the glottis suddenly shutting off the breath. This glottal stop is a sound never used in English, but is used frequently in German before syllables beginning with a vowel. It is in effect a stop-consonant resembling p, t, and k, but made by the bringing together of the vocal chords, instead of the lips as in p, or the tongue and the roof of the mouth as in k and t,

THE INDIVIDUAL TONES.

The first tone is a tired, breathy tone which begins on the pitch of the normal speaking voice, is said with little or no vigor, and ends in a sigh. The difference of pitch is a third on the scale, usually.

The second tone starts on the same level with the first, takes an almost imperceptible dip and ascends a fifth or so on the scale. Often the focus of the tone is thrown back and often hides the glottal ending. This is nothing more than a shutting off of the glottis before the diaphragm ceases to expel the breath.

The third tone starts a little higher than the first or second, and is held at about the same pitch throughout.

The fourth tone resembles the first except that it is said with more breath and vigor, is higher in pitch and is possibly held a little longer. It resembles a cone.

The fifth is a tone which stands out all alone, resembling none of the others except the ending of the second. Its pitch is quite high and some teachers say it almost in a falsetto tone. It may be even more than an octave above the first tone, but it frequently does not come up to an octave. It is very short and ends with a click which is more decided than that of the second tone.

In preparing the above analysis, I had the co-operation of Dr. W. W. Peter, who used a violin in determining the values of the tones in order to record them.

The students in Foochow have also another good device for the study of tones. It is what might be called a double tone-table. Students everywhere use the ordinary simple tone-table, which consists of a series of words of the same sound but different tones, illustrating the four, five, eight, or nine different tones which occur in the dialect. In Foochow, they use also a table which shows all the possible two-word combinations. This can be given in two ways, as follows:—

First, using the same sound.

夫	夫	夫	扶	夫	府	夫	付	夫	福
扶	夫	扶	扶	扶	府	扶	付	扶	福
府	夫	府	扶	府	府	府	付	府	福
付	夫	付	扶	付	府	付	付	付	福
福	夫	福	扶	福	府	福	付	福	福

Second, using common phrases, as follows:

先	生	高	頭	他	有	書	字	他	說
旁	邊	男	人	城	裏	茶	字	誰	的
口	音	井	旁	打	水	底	下	我	的
念	書	要	茶	甚	麼	要	念	四	十
一	張	喫	茶	桌	子	識	字	七	百

In using the double tone table in drill, the words should be repeated after the teacher, following both the horizontal and the perpendicular order. It is well to learn to say them with the mouth open, and it is also useful to hum them. A test of the use of this kind of table will soon convince the student of its value.

One should never lose sight of the fact that the tones are frequently modified in combination, and that it is far more important to be able to use a tone correctly in the sentence than it is to know the number of the tone and to be able to give separate words. The writer has examined some students who knew the tone of practically every word, but who seldom used the tones correctly in speaking. In the practical use of the language, the rhythm of the sentence often overrides the tone, as well as the pronunciation of the individual word.

Some Modern Tendencies in Education

A. W. MARCH.

THE science of education in the United States seems to have been changing rapidly in the past few years. As we look back through the centuries that have elapsed since the days of Socrates and Plato, we find that periodic readjustments have been characteristic of educational theory. Little that is really new is being presented by our great body of educators in the United States to-day. The modern tendencies are perhaps little more than a change of emphasis upon principles more or less generally accepted for the last fifty years. If in theory it is only a change in emphasis, in practice this change is little less than revolutionary. The teacher in the class-room is turning his attention from the curriculum and the textbook, to the child before him; the supervisor visiting a class looks not at the teacher but at the individual pupils who to him are no longer pupils, but particular boys and girls; the superintendent and the principal no longer confine their attention to their offices, with their files of reports, schedules, etc., in their bewildering detail, but look up and out to the community whose servant the school is. The title of a recent book "All the Children of All the People," expresses anagrammatically the principle responsible for this radical change in point of view. The dominant tendency to-day is to socialize

our educational system. The course in Educational Sociology in Teacher's College is the most popular course offered in the institution.

The most striking application of this principle is seen in the intense interest educators are giving to the question of vocational education. The principle has been generally accepted that it is the duty of the state to prepare every boy and girl within its boundaries for his or her particular walk in life, be it that of professor in some large university, or of engineer in one of our great power houses; be it that of lawyer or artisan; be it that of mother in some large city or of home-maker in some country town. Heretofore, all the people have paid for the education of a minute fraction of their number to become doctors, lawyers and ministers, while in our democratic enthusiasm we have compelled all the children to start on the same wearisome road, only to be weeded out in increasing proportions year after year as they show their inability, intellectually or economically, to continue their preparation for what we have been pleased to call *the* professions. In the meanwhile, the trades are looking to Europe for their recruits. The young American would-be carpenter, disappointed in his failure to reach the Parnassian halls, does the best he can to pick up the elements of his trade. The old system of apprenticeship has gone and nothing has taken its place. This is the great problem of educators in the United States to-day.

The same principle appears in different form in the prolonged discussions at conferences when the question of the making of curricula is brought up. Heretofore the attempt has been made to standardize schools by making their curricula as nearly uniform as possible. If the school is to bring the children of *all* the people into their spiritual inheritance, it must approach different children in different ways and with different material. To do this a social survey is made in the local community which each school serves.

Furthermore, the state's responsibility does not cease when it has offered every child an opportunity to receive an education. It must see to it that the child is in a condition to make the most of these opportunities. Never since the days of the Spartans has so much emphasis been laid on the physical development of the average boy and girl in the public school. In some cities where the children come from very poor families and show every sign of malnutrition, having had for breakfast

only a piece of bread and a cup of coffee, with a few dry sandwiches for a cold lunch, and prospect of little better for supper, the school board provides free of charge, a wholesome hot lunch in a clean healthful place. Fresh air schools are being tried with wonderful results in the health of sickly or anæmic children. The question is also being raised whether the school is not responsible for the children of working parents between three and six in the afternoon and before nine in the morning. At this time they generally roam the streets and often get into trouble. It has been suggested that they stay in school and have their play directed, or be trained in some useful industrial art.

In connection with care for the physical welfare comes the problem of defectives and of precocious children. In large schools these are carefully separated from the normal pupils and given special work.

Perhaps second only to this socializing tendency and the questions arising therefrom, is the problem of religious education in a democratic nation like the United States where there is no established church. When the schools were purely local institutions and the community were predominantly Puritans, or Quakers, or Episcopalians, or Catholics, the problem was a comparatively simple one. To-day, in a city like New York or Chicago, where such a large proportion of the community to whom the school ministers are Jews, Catholics, or members of no religious sect, the problem of religious education is a very vital one. In a country which stands for Protestantism as does the United States, it would be well-nigh impossible to confine religious teaching to the Old Testament, or to books outside the Bible, and yet why should American Jews, for example, whose children form the great bulk of the pupils in many of our schools, not have the right to determine what religious instruction their children should be given? This problem is being very warmly discussed in many of the large cities and is as yet by no means decided. The position of many of the leaders in religious education is that in communities where there are objections raised to the introduction of the Bible into the school-room, this should not be insisted upon; that the pupils can be taught the principles and practice of social responsibility in the school; they can be trained to seek for truth and to hold to it from whatever source it may come, and, in the third place, they may be taught to weigh evidence inde-

pendently of others. If this attitude has been developed in them, they will find the truth in whatever sect they may be, and will become true members of the Kingdom of God. Self-government in one form or another is being practiced in all the better schools I know about, public or private. It has been found to be one of the best ways of teaching boys and girls the principle of individual responsibility for their own actions, and for the welfare of the whole group.

In the third place, there has been within the last few years a marked change in the attitude of leading educators toward the teaching of science in public schools. The day of the scalpel and the crucible in the high school is passing. The question is being raised as to the value of having boys and girls spending from ten to thirty hours in dissecting a frog, in recognising and naming all its organs and different tissues and then drawing them carefully in a note-book. Since the days of Huxley, the careful dissection of a lobster, the naming and drawing of all its appendages, has been regarded as essential to every citizen who considers himself to have had a general education. In one of the best high-schools in New York City the Biology class were intensely interested in testing the food value of their regular diet and in comparing that with the amount they needed. Their results were remarkably accurate and will serve as a guide to them all their lives. Practical hygiene is displacing physiology, and scientific cooking much of the chemistry that used to be taught. The basal principle is that we want to give pupils material that is of value in itself and not dependent on further study for its value, and at the same time work on which advanced study can be based. Heretofore the five per cent in the colleges have set the standards for the ninety-five per cent in the high schools. To-day the high schools are setting the standards for college entrance and the colleges are beginning to acquiesce. Again it is the principle of the greatest good of the greatest number.

Not science alone is being attacked, but Latin, Greek, Geometry, the common methods of teaching arithmetic, reading, spelling, history and even literature, nothing is too sacred to be brought into the lime-light of scientific investigation. Psychologists are making some startling discoveries which threaten to modify radically our conceptions of mental discipline and educational values. A recent book by H. W. Heck on that subject is very disturbing to our conservative ideas of teaching.

The final tendency which I wish to mention is that of professionalizing education. When a girl graduates from high school or from college it is the generally accepted thing that she should teach for a year or two before she gets married. Many a girl has taught for a year to get money enough to buy her trousseau. We would not think of letting the same girl practice medicine for a year or two. To do that she must spend years in preparation, and this is not worth while for any but those who expect to make that their life work. Why should we be more careless with the minds of our children than with their bodies? The movement to make teaching a profession is gradually spreading, though it has not yet gone very far. In California a Master's degree is required of an applicant for a position as teacher in a state high school. In New York State a year's teaching experience is required in addition to a Bachelor's degree from a recognized college. In some states a diploma from a normal school is required. The attempt everywhere is to secure a higher grade of teachers.

Many efforts are being made to increase the efficiency of the teachers already employed. Great progress has been made in the principles and methods of supervision. Never before have there been as many periodicals dealing exclusively with the problems of teachers. Never before have there been as many institutes for teachers nor as large a total attendance, and never before have as many school districts required attendance at these institutes. The National Educational Association is doing more to bring the teachers of the United States into a sense of their corporate unity than any organization in the country. A comparative study of the educational methods and principles in France and Germany has done a great deal to improve our educational profession.

To sum up then, "the end of education," as Dr. Butler has put it, "is to bring every one into his spiritual inheritance." It is to give to each succeeding generation the benefit of the experiences of the preceeding generations in as short a time as possible and with as little expenditure of effort as possible, so that each generation may contribute a maximum to the development and progress of the race. The present changes in education are attempts to adjust the theories and traditions of the past to the social conditions of the present, and to modify educational methods so as to take advantage of recent discoveries in the new science of experimental psy-

chology. It well behooves every loyal member of the profession to do his utmost to raise the standards of the profession and to keep himself in close touch with the progress of education throughout the world.

Our Book Table

MEDICAL MISSIONARY LANGUAGE STUDY. *By B. G. F. BARONSFEATHER, M.A., M.B., LL.B. For sale at Kelly & Walsh Ltd. Mex. \$2.50. In England 5/- net.*

The title of this book is a little misleading as the scope of the discussion is much more inclusive than it suggests. Two main topics are treated. First mission administration in general, which is criticized very freely, and second, language study for newly arrived missionaries with special reference to doctors. The author is a member of the Church Missionary Society's staff at Pakhoi, South China, and an honorary missionary, which may explain in part the somewhat abandoned style used in expressing his ideas. He does not appear to have seriously attempted to find out missionary opinion on the matters discussed, with the result that the book will be open to the charge of superficiality, as it represents simply one person's opinion on tremendously complicated problems. Much that the author says is not new, and possibly many others, in moments of despondency, have had some of his ideas, though fortunately not many have had the temerity to put them into print after less than four years' sojourn on the mission field. A *prolonged* acquaintance with mission problems, which the author cannot claim to have yet had, tends to show that while conditions are far from perfect, yet much that exists is the result of evolution and cannot suddenly be improved.

The author's strictures on mission administration are so mixed up with his hints on language study that it is difficult to tell which he considers the most important subject of his book. Much in the book sounds like a wail from the midst of restrictions which have become galling. Many of the expressions used are pungent and bitter; and many of them are entirely too strong. The author apparently assumes that the conditions in his own Mission—and if his words are to be taken at their face value they are extraordinary—obtain everywhere. A vigorous protest against abuses real or fancied is all right; phrases which smack of bad temper may be allowed in certain kinds of journals, but are altogether out of place in discussions on missionary problems by a missionary. The view point is intensely individualistic and shortsighted in the extreme, and the discussions of missionary administration are in the main negative. To such expressions as the following, missionaries who give themselves time to think are bound to object, for while there may be a little fire back of all the smoke there is a great deal more smoke than fire. As for instance on page 16 the author says:

"My own opinion of conferences is that they are an expression of unbelief in the ability and honesty of one's colleagues and bishop."

Then again on page 35.

"I have noticed with much regret a certain indefinable hostility among missionaries towards their Home Board, and on the part of Home Boards a tendency to treat missionaries as inferior beings or pawns in a great game."

The author follows his objections to conferences, etc., with a suggestion of a substitute therefor in words as follows:—

"Every four years I would advocate that a deputation should journey round with the bishop spending not less than a week in small stations and fourteen days to one month in large ones."

Now one of the author's chief objections to mission conferences is that it gives an opportunity for missionaries only partially acquainted with the work they discuss to vote upon it. Will the author please tell us how the members of any deputation, if from home, visiting stations under such conditions could advise intelligently on the problems of the mission field?

It is extremely regrettable that the author's ideas on language study which, if they could be rearranged logically and in a condensed form, would be quite suggestive, and which are much more widespread than he realizes, should be mixed up with extraordinary criticisms of missionary organization. Without denying the need of reform in mission administration it seems to us that much that has been said is of the kind one would expect an unsympathetic opponent of missions, who was looking for weak points, to say.

When we come to the ideas on language study, to make known which the book was published, we can gladly say that there is much worth consideration, and we are not of those who think that only senior missionaries can give advice on this problem. As to the relation of language study to medical missionaries, the point the author makes, namely, that to confine a medical missionary to the study of language for two years without practice in his profession means that he will get "rusty," is one that the Medical Missionary Association should consider. However, the same thing is true in part of all missionaries, and indeed most of what is said about language study is applicable to all missionaries. The author lays stress on the need of a rational rate of progress consistent with the maintenance of health under unusual climatic conditions. He points out the need of attempting the task of mastering the spoken language first, though we think he over-emphasizes the sufficiency of the vocabulary used on the street. He suggests that language study should be begun at home under conditions that would bring the intending missionary into close contact with the members of the Boards. Emphasis is laid upon the value of a certain amount of memorizing when learning Chinese, by quoting an article published in the CHINESE RECORDER, though mention of this fact has been overlooked. For help in learning the Cantonese dialect there is a literal translation of St. Mark's Gospel, the English words being arranged in the order of the Chinese words, an idea which is not new but not much used

in mission text-books. There is a list of tones, a list of principal classifiers, a list of aspirates and non-aspirates, and vocabularies of all the English and Chinese words used in St. Mark's Gospel, all of which would be helpful in mastering Mark's Gospel, which the author thinks should be one of the first things missionary students should do. These ideas on language study are worth reading. We wish that the author could see his way to revise the book, confining himself in the next edition to a logical presentation of his ideas on language study. In its present form not only does the book furnish ammunition for the opponents of missions, but it will lose much of its point in regard to language study through its extreme statements on mission administration.

F. R.

CHINA MISSION YEAR BOOK, 1914. *Shanghai, Christian Literature Society, \$1.50.*

The Year Book has now grown to a volume of 878 pages. Of these pages the first 520 are occupied with summaries, and with papers and reports descriptive of phases of the missionary movement in China. Over 280 pages are devoted to a Directory of Missions and 60 pages are given to statistics and an index.

This encyclopedic volume should be in the hands of every missionary in China and on the desk of the Secretary of every Mission Board at home. We commend it particularly to the notice of every young missionary; for it will be an education to him to see how wide is the sweep of the Christian forces now at work, at how many points the defences of the opposing forces are perceptibly weakening, and how strong the reasons are for combination and concentration. It is a heartening book for all; since it tells of more abundant service, of consecrated talent, and of conquering faith.

As in other years the opening chapters form a review of the past year. Dr. Arthur H. Smith writes the general survey; Bishop Bashfold deals with the religious aspect of affairs; Rev. H. K. Wright with the Confucian revival; Professor Bevan continues his account and criticism of political and constitutional developments, and Mr. Sheldon Ridge summarizes the recent government changes. These five papers alone are worth the price of the whole book. Dr. Arthur Smith has never written better. Bishop Bashfold's remarks on Christian Education and Christian Federation deserve the serious consideration of every Mission. Mr. Wright's and Professor Bevan's contributions are of permanent worth, and Mr. Ridge's essay is a masterly and accurate exposition of contemporary history.

Our limited space does not permit us even to give the headings of the twenty-nine chapters which follow the surveys referred to, but the chapters are packed full of information and are rich in suggestion.

The Directory shows marked improvement both in fulness and in arrangement. Naturally there are slips and omissions, but we have here the best thing of the kind that has ever been

published in China, and the compiler and editor well deserve our congratulations and thanks. We would again urge the publishers to issue the Directory in a separate form.

Naturally any book of this kind must be judged by that which is special to it, and we venture to think that the statistical tables are the special feature of the China Mission Year Book. The editor and his assistants have here scored another conspicuous success. A new form has been adopted and China Missionary statistics are now put on a scientific and satisfactory basis. We have studied the table and diagrams with care and, whilst we think them capable of further improvement in minor details and of correction here and there, we have only to express our appreciation of the new departure and of the labour that has been bestowed on this feature of the book.

THE CHRISTIAN MOVEMENT IN JAPAN. *Including Korea and Formosa. A year book for 1914. Sold in China by the Methodist Publishing House. Price \$1.25.*

The twelfth issue of this Handbook, which is published under the authority of the Conference of Federated Missions in Japan, is an indication both of the value of such an annual survey to Missionaries and Mission Boards, and of the ability with which the book has been prepared and edited year after year.

Part I consists of a general review of the year in two chapters, and each is well-written and of permanent value. Part II. is made up of brief reports of the work of the various missions and churches and this part is a most useful record. Social Service, Christian Education, other Christian organizations and associations, Japanese in Outports, Miscellaneous, and Obituaries, are the subjects dealt with in subsequent divisions. Korea has a division to itself and then follow appendices, missionary directory and statistics. All these divisions and appendices, with one exception, are admirably done, and in the matter of type and printing the book leaves little to be desired.

The exception is the table of statistics. First of all we broke the pocket (which is much too tight) in trying to abstract it. Then we discovered there were four separate sheets (including the maps), and the last of the four papers we opened was the one we wanted first. We almost wish we had missed it altogether, for a more irritating sheet we have never come across: we have examined it again and again and have given it up. On the 29th line the table is broken with the heading "Total Protestant Churches" and a series of figures; but on the 30th line it begins again with the "Methodist Episcopal Church (East) Japan," and other well known missions follow. Are these excluded from the totals and are they not amongst the Protestant Churches? We venture to suggest to the editor that statistics need not be presented in this unattractive and perplexing form. They are a vital part of the volume and deserve better treatment.

OUR HERITAGE IN CHINA. By NELSON BITTON, *London Missionary Society, 9d. net.*

We gather from the foreword to this book that it has been written mainly for the use of members of Study Circles, Sunday school classes, Guilds and Christian Endeavour Societies, and it is, of course, from this point of view that the book must be judged. The first three Chapters are on *China and its History; Chinese Literature, Religion, and Social Life*; and the *L. M. S. Pioneers*. Then follow five chapters which give an outline of the history of the Society's Missions at Canton, Hongkong, Amoy, Shanghai, Central China and North China. There are also three short appendices.

We have read this book with deep interest, for we anticipated that Mr. Bitton would go far towards solving the problem of how to popularize information about the Chinese and Christian Missions in China. Many have tried, but few have succeeded. Book after book comes forth, but for *the* book we are still waiting. The task of compression is too great; or, rather, writers will strive to make their camel go through the eye of a needle. Here, for example, are some of the topics which Mr. Bitton attempts to deal with in his first chapter of twenty pages: Chinese antiquity, noteworthy characteristics of the Chinese, the enormous population and territory, China's natural resources—both human and material—Chinese history, special features of certain dynasties, international problems, modern movements, and other topics. The very enumeration of these subjects at the head of the chapter makes a ponderous beginning, and to the uninitiated every section of it would probably suggest more enquiries than it answers. Do the members of an average Bible class need to be told *all* about China and the Chinese as an introduction to the fine story of the *L. M. S. in China*? In telling this story Mr. Bitton, we venture to think, is sadly cramped for want of room. He has to hurry from name to name and from event to event, and thus we have a somewhat dry chronicle rather than a living narrative.

We have marked a few slips and have put a question mark against some statements; but within the limitations imposed upon him by the style of the book, Mr. Bitton has done well, and we are sure that we can pay him no truer compliment than to say we have considered his book important enough to give it a most careful and critical reading. We should like to see the same material on a wider canvas.

B.

BRITISH AND FOREIGN BIBLE SOCIETY. CHINA AGENCY REPORT FOR 1913.

The progress of the Bible Society is really the progress of the Church. This Report is crammed with facts and figures which will not bear summarising, being already classified and condensed to the point where further sub-division is impossible. Missionaries who have not received a copy of the Report should apply to the Agent, who will send one post free; for this book contains information of which no missionary ought to be ignorant.

The circulation for the year for the first time exceeded 2,000,000 copies. The Mandarin Union version of the New Testament steadily grows in popularity and bids fair soon to be the only version used in Mandarin speaking parts of China. This is, perhaps, the best answer to criticisms of the style of the book.

A larger number proportionately of whole Bibles and Testaments have been sold in this than in any previous year. The writer justly regards this as a significant and important fact, indicating the rapid increase of Christians and enquirers who purchased these books to study God's word at first hand. The report contains detailed information about the work of the translation committees, the issue of new versions, the work of colporteurs and Bible-women, all of deep interest to every one working for the coming of the Kingdom in China.

Chinese contributions to the funds of the society continue to increase.

There is a condensed Chinese summary of the Report which is also well written and will be of interest to Chinese Christians everywhere.

J. D.

MISSIONARY JOYS IN JAPAN. By PAGET WILKES, *London: Morgan & Scott, 7/6 net.*

Mr. Paget Wilkes is an enthusiastic and successful missionary who has spent fifteen years in Japan, and this book consists of extracts from his daily journal which were originally sent home in the form of letters. To this fact we owe both the freshness of Mr. Wilkes' style and the buoyancy of his outlook. But it also restricts the writer to the limits which a personal narrative always imposes. Mr. Wilkes writes of his own experiences; describes his preaching and tells us what his texts were; gives details of his interviews with enquirers and quotes the testimonies of various types of Japanese with whom he came into contact, in mission hall and church. No attempt is made to deal with the problems of missionary work in Japan or to describe that work as a whole.

Mr. Wilkes has faith in the Divine Message, and his faith has been rewarded. Hence he writes with happy optimism and an untroubled confidence.

The book is admirably illustrated and printed and is a pleasure to handle.

GREATHEART OF PAPUA. By W. P. NAIRNE, *London Missionary Society, 2/- net.*

This is a popular account, written for young people, of the noble life and splendid missionary service of James Chalmers—Chalmers of New Guinea—as we called him in our student days. We are not quite sure that we like this writing up of a missionary. Chalmers was too great a man to need a label, and the story of his work simply told is surely sufficiently romantic and inspiring. Some writers seem to forget that boys have a vivid imagination. Some of us will never forget how we pictured John Williams facing his

murderers, or Livingstone mauled by the lion. We are thankful even now that no one described in detail how Williams felt and looked, or how Livingstone bore his hurt.

THE ADVENTURES OF A BULLET. By BERNARD UPWARD, *London Missionary Society*, 1/- net.

A story of the Revolution at Hankow and of Red Cross work in which the author took part. There is much more history and experience in this unpretentious little volume than in many a large book. We thank Mr. Upward for giving us so useful a summary, which is none the worse for the spice of adventure which flavours its pages.

IN THE YEAR ONE IN THE FAR EAST. By EDITH M. E. BARING-GOULD, *Church Missionary Society*, 1/6.

Miss Baring-Gould was a member of the Church Missionary Society's deputation that visited the Far East in 1912-1913, and in this volume she gives her impression of Japan and China, and describes her visits to the C. M. S. Mission stations in both countries. The narrative is brightly written and the book is well illustrated.

新約概論 INTRODUCTION TO THE NEW TESTAMENT. By Rev. E. BOX. C. L. S. 60 cts. Boards, 90 cts.

This is an important book and one that is likely to be widely used. Mr. Box has taught in the L. M. S. School of Theology in Shanghai for some years, and this book has been prepared as the result of his experience in class work. It is planned on very practical lines and teachers of Bible schools and missionaries who have classes for advanced Bible students will find it a valuable help in their work. There is first a list of the patristic writers, classified by centuries; then the more important New Testament MSS. are mentioned with some notes on each. The date, origin and authenticity of the books of the canon are discussed and an analysis presented of each separate book with abundant scripture references. The style is easy Wenli, always clear and unambiguous. Now and then one comes across a phrase that recalls the style of the classroom, where there is an understanding between the teacher and his class that obviates wearisome reiteration. For instance we read 默示錄的地位小. Obviously this means "the standpoint of the writer of the Revelation is a narrow one," but this is not expressed in the text as worded. Again it is said 此伯利喀與約翰同居三十年 this means that Polycarp and the apostle John were contemporaries for thirty years, but it says that Polycarp "dwelt with" 同居 the Apostle John for thirty years.

There is an ample glossary of foreign names which is good, but the vexed question of transliteration does not seem nearer a settlement than in former days. The first names on the list are: Abyssinia 埃皮仙亞, Alexandria 阿力山大, Alogoi 愛落涸,

Ananus 亞南樛司. Here are four names each beginning with the letter A, and each has a separate Chinese character to represent its first syllable. I suppose the author himself could scarcely tell us why.

演說與辯論 PUBLIC SPEAKING AND DEBATE. W. A. CORNABY, C. L. S.
10 cts.

This little book of 34 pages will do something towards explaining the art of oratory to budding statesmen. When the revolution was at its height there were public assemblies in every considerable town and those who heard the speakers declared they had little to learn from the West in point of rhetoric. Mr. Cornaby traces the beginnings of oratory to Greece and Rome, but modern examples, as Robespierre, Wilberforce, and Pitt, are also referred to.

Kipling is said to have "dredged the dictionary" for adjectives, and Mr. Cornaby seems to have followed his example. One famous orator is described as 體材婢矧么麼 and another as 嬌姪膨脝. The description is scarcely illuminating. One orator we know of whose bodily presence was weak and his speech contemptible. Another, 張松, who came from Szechwan in the days of the "Three kingdoms" and bewildered and fooled Tsao-tsao, was 生得額鐙, 頭尖鼻偃, 齒露身短, but these descriptions are intelligible, whereas Mr. Cornaby's is too deep for me.

The book is written in good clear Wenli—barring the above two descriptive phrases—and will be useful to all Chinese public speakers.

科學與宗教 THE VIEWS OF MODERN SCIENCE. By Rev. G. T. MANLEY.
TRANSLATED by Rev. T. GAUNT. C. L. S. 2 cts.

教定一尊 THE ONLY NAME. A DEFENCE OF CHRISTIANITY. By R. E. SPEER, D.D. TRANSLATED by Rev. W. P. CHALFANT, D.D. C. L. S.
2 cts.

The English title of the first of these books is defective. It should be "The Views of Modern Men of Science Regarding Religion." Mr. Manley is a well known writer on Christian Evidences. Two of his booklets have been already translated and published by the tract societies. This follows the line of Mr. Zia Hung Lai's book "Men of Science and Religion," published by the Y. M. C. A., but is shorter and cheaper. The second is an excellent sermon. Both books are well translated into easy Wenli.

J. D.

1 使徒紀略 Rev. G. R. LOEHR.

2 教子準繩 Translated by GEORGE R. LOEHR.

3 貧子成名鑑 Translated by YIN PAO-LO.

4 伶例幼孩故事記 Translated by Mrs. MACGILLIVRAY.

5 近代教士列傳 Rev. Dr. RICHARD.

The above books are issued by the C. L. S., which continues to serve the Christian public in China with great fidelity and high purpose. The present series may perhaps be classed among the lighter, although not less useful, class of the Society's publications. Each book will surely meet a want which missionaries and

Christian workers in general will be glad to have thus satisfactorily supplied.

We notice that Mr. Loehr's "Lives of the Apostles" has deservedly reached a second edition. His book, while by no means exhaustive, is to be heartily commended as suitable for teachers in Sabbath schools, and for use by preachers whose training may have been defective. The general reader, however, will also be grateful to Mr. Loehr for having prepared so handy and so informing an album of the Apostles.

We also welcome a further edition of Mr. G. R. Loehr's little brochure on the highly important subject of the "Training of Children." Perhaps there is no topic more worthy of judicious and at the same time frank handling than this very question. The reasons are obvious. Mr. Loehr treats the subject with great wisdom and practical touch. If his lessons are taken to heart by Chinese readers, the result cannot but be supremely beneficial to this nation.

The story of "Poor Boys Who Became Famous," translated by our old friend Yin Pao-lo, will prove excellent reading for all classes. It occurs to us to say that if the volume were more handsomely bound (we are not cavilling at its present appearance) it would make a capital and valuable prize for school children.

Amy Lefevre's story, "A Puzzling Pair," translated by Mrs. MacGillivray, is a welcome addition to our too scanty store of bright, healthy, and helpful literature suited for young Chinese minds, while the "Account of Modern Apostles," issued with Dr. Richard's imprimatur, is worthy of a very wide sale. The stories of Williams, Moffat, Carey, Heber, and others, told as they are told in this book, will, we hope, inspire many a young Chinese soldier of the Cross, as they have already moved people in other lands, to a life of high endeavour in the interest of the Kingdom of God.

Altogether the above volumes, now so inadequately "noticed," maintain the already high reputation of the C. L. S. as an Institution which is steadily producing a class of literature which is calculated to stimulate the mind and direct the spiritual impulses of those who read its publications.

J. W. W.

格致概論 "INTRODUCTION TO SCIENCE," By Prof. J. ARTHUR THOMPSON.
TRANSLATED By EVAN MORGAN AND HSU CHIA-HSING. C. L. S.
Shanghai (170 p., 50 cts.).

This is one of the most valuable volumes issued by the C. L. S. Its eight chapters deal with the scope and methods of Science, and the relations of Science to Philosophy and Religion, to the arts and human affairs in general. The chapter on the relation of Science to Religion forms an especially useful and cogent utterance for the times. Its clear-cut reasoning should carry conviction to its Chinese readers. And none the less so since the book as a whole reads, not like a translation of a foreign work, but as an interesting treatise in true Chinese idiom. The book will surely be welcomed by non-Christian scholars, and will furnish the Christian preacher with many an enlightening clue to a broad and consistent interpretation of God's great universe.

實用新聞學 "PRACTICAL JOURNALISM." *A Manual of the Best Newspaper Methods*, By EDWIN L. SHUMAN. Translated by K. D. Sz. C. L. S., Shanghai (170 p., 50 cts.).

This work is sufficiently described by its English title. It is comprehensive in scope, and is rendered in facile and fluent Chinese.

氣象學 "CLIMATE AND WEATHER," By Prof. H. N. DICKSON, D.Sc., *President of the Royal Meteorological Society*. Translated by K. D. Sz. C. L. S., Shanghai (130 p., 40 cts.).

This is an interesting and useful addition to the standard scientific works issued by the C. L. S. It is made the more complete by its glossary of technical terms at the end.

W. A. C.

MACMILLAN & Co's Publications. Some recent School Books.

First Books of Literature—English Literature by G. Saintsbury. 1/6 Net.

A First Book of English History, by F. C. J. Hearnshaw, M.A., LL.D. 1/6 Net.

Scott's Guy Mannering, with introductions and notes by R. F. Winch. 2/6 Net.

Introductory Chemistry. Introductory Physics. By R. A. Gregory and A. T. Simmons.

Sentence Building. A graduated course of lessons in Synthetic English, by Richard Wilson. Pupils Companion. Books I-vii, 4d. 5d. 6d. and 8d. each.

Here and There Stories. Nos 1, 2, 3, 7, and 8, 3d. 4d. and 5d. each.

Then and Now Stories. Nos 1, 7, and 13, 3d. 4d. and 5d. each.

How and Why Stories. Nos 1, 8, 9, and 13, 3d. 4d. and 5d. each.

The Children's Classics—Little Women, by Louisa Alcott. 5d.

The Gods of the North. By A. and E. Keary. 3½d.

The Children's Shakespeare. Henry V.

The New Anglo-Chinese Readers. Edited by Dr. John C. Ferguson. Primer 15 cts., First Reader 20 cts., Second Reader 25 cts.

The first book on the above list will be found excellent by both student and general reader of English Literature, for it contains a concise summary of the facts of literary history written with all Professor Saintsbury's usual vigour of thought and style. There are few critics who are able to deal with such a mass of names and facts in a manner that is at once clear, interesting, and comprehensive—but this is the work of an enthusiast and an expert. It is superior to the average text book in arrangement. There is an admirable abstract and chronological conspectus, and a summary at the end of each chapter entitled The Library. A special feature is the attention given to technical details of versification and diction, the explanations of which are clear without being wearisome.

The editor of *A First Book of English History* tells us that his aim has been to select those facts which appear to him to be of prime significance, and to weave them into a connected, intelligible and interesting narrative. Having read every word of this book we can honestly say that the author has achieved his threefold aim with marked success. A better book for scholars in the upper

forms, or for those of riper years who wish to brush up their knowledge of English history, it would be difficult to find.

In addition to Sir Walter's own introduction, the editor of *Guy Mannering* adds 9 pages of introductory matter, including a sketch of Sir Walter Scott's life, a brief account of the writing and publishing of the book, an analysis of the story, and also some quotations of reviews and criticisms of the book. Then follows the story itself: with the author's notes, and notes of Mr. Andrew Lang, fifty-three pages of notes by the editor, and an index. The type is clear, and the book, notwithstanding its 700 pages, is delightful to hold and read. We commend this admirable edition of Scott's well-known story to the attention of teachers and Chinese students.

Gregory and Simmon's *Chemistry* and *Physics*, which have both been translated into Chinese by Professor Liu Kwang-djao of the Shantung University, Weih sien, are already well known in their Chinese form.

The series of Lessons in *Synthetic English* are delightful books. They contain simply-worded exercises in spelling, in sentence building, and in grammatical expression. The illustrations are lessons in themselves. We envy the pupils who have such books and the teachers who have such aids.

The *Story Books*, the *Children's Classics*, and the *Children's Shakespeare*, are additional numbers of the fascinating series to which we have frequently directed the attention of our readers.

Of the *Anglo-Chinese Readers*, new editions of which have been called for, there is no need to write. Teachers who use these books appreciate their value.

Correspondence

PRESBYTERIAN FEDERAL COUNCIL.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—"The Presbyteries of Kirin, West Liao and East Liao have elected delegates to the Presbyterian Federal Council, meeting next Spring in Shanghai, as follow: Chinese, Revs. 莊振聲, 溫克儉 and 王會卿; and foreigners, Revs. A. Weir, F. W. S. O'Neill, and George Douglas.

As the other participating bodies elect delegates, it would be a favour if they would kindly send names and addresses to

Rev. W. M. HAYES, D.D.
TSINGCHOWFU, SHANTUNG.

"BORDEN MEMORIAL," FOR MOSLEMS.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—Friends who were unable to secure the copies desired of the "Borden Memorial Booklet for Moslems" will be glad to hear that a second edition of thirty thousand has been granted by the one who kindly arranged for the first edition.

As more than twenty-five thousand copies have already been asked for, will those friends who have not sent in an application but who wish to circulate some copies of this special booklet among their Moslem friends,

kindly write without delay? Applications will be filled according to the available number; the larger grants being, as a rule, for the more important Moslem centres.

Thanking you,

Yours sincerely,

F. H. RHODES.

C. I. M., CHEFOO.

SOCIAL REFORM.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—The exhibit from North China being sent to the Panama Exhibition includes an alarming display of "Shansi Claret," together with wines and brandy of native manufacture bottled in foreign style.

Japanese pills, neither curative nor preventive, but for *constant habitual use*, are being advertised by means of free distributions, grand processions of masqueraders, and floods of pamphlets and posters throughout our inland cities, while placards of enormous size are disfiguring city walls everywhere, in the same interests.

The cigarette sellers are admitting our assertions evidently, by carrying with them and advertising medicines for the cure of the diseases they produce.

China seems face to face with these three ever aggressive and ruin-producing curses to which ignorance and carnality predispose.

May I through your columns ask what organizations exist, what they are doing, and what more can and should be done to combat these evils?

Anti-Opium Societies came into existence at a time when belated curative measures offered

but poor apology for the wiser course of premonition and opposition. "Let us be wise."

The forces assailing social reform adopt no half measures, and their insidious advance calls upon us who love the Chinese people to see to it that we "put up a big fight."

Surely the time is ripe for a rallying of all whose hearts are touched concerning this matter, and for a mighty advance.

Awaiting information and counting upon THE RECORDER for some weighty suggestions as to wise propaganda,

I am, Dear Sir,

Yours truly,

ROBERT GILLIES.

KIANGCHOW, Shansi.

CHINESE IDEA OF FUTURE LIFE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR:—In reply to your request for an article on the "Chinese Idea of the Future Life" I wish to say that there is scarcely any peculiarity in the Chinese ideas on "The Future Life." "The Immortality of the Soul" and its allied tenets, the speculations, or more likely the demon doctrines, taught to the West by Plato and Pythagoras, do not differ from those taught in the East. Europe ignores resurrection. (Bishop Gore mentions six Anglican volumes pooh-pooing it.) China is ignorant of it. Plato, or denial of death, is the European medium and exponent of the ancient, almost primeval, delusion.

Pythagoras, or transmigration, is the full blown apostacy. Since I came to China and in

recent years I have noted four authors advocating transmigration in volumes published in England, so it is probable that Plato, the halfway teacher of "There is no death," will soon be superseded in Christendom by the teacher of "endless genealogies." Inherited memory plus demon suggestions are being worked up into a theory of re-incarnations and will be used to explain the teaching of the Scriptures as to New Birth (John iii). In the Chinese New Testament the ground is well prepared by the use of the phrase Yung Sheng (continuous births) instead of Chang Hoh (long life). In I Timothy iv, 1, we are warned against the teachings of deceiving spirits who are demons: yet the president of the British Association and the preacher of the Anglican Church Congress in seeking intercourse with the recent and ancient dead respectively seemed quite unconscious that they were in fellowship with King Saul (I Sam. xv. 22) in committing the awful crime denounced in Deut. xviii. The Christians of China will be engulfed in the maelstrom unless the mistranslation of the Oracles of God is purged from Taoism, Buddhism, and Popery, which drastic treatment it is not likely to receive so long as nearly the whole community uses the terms "Ling Hwen," Yin Dzien, "Di Yu" "Mo Gwei," etc., etc., *i.e.*, the doctrines of heathen religions instead of the unadulterated thoughts and teachings of God.

What is the meaning of the seemingly exaggerated revelation in Rev. xii. 9, "the deceiver of the whole world," and "darkness shall cover the earth, yea dense darkness the nations." Isa. lx. 1-3.

These are prophetic announcements of the conditions after present and future missionary operations have done their best to undeceive and enlighten. Has the subject matter of the oracle become clearer and easier to apprehend and teach since Tyndale and Frith translated, expounded, and were burned? I trow not. I find best Biblical Helps in old books before Europe broke loose in 1848, since which time pulpit and pew have been hurrying on fast to acquire the independent, yea defiant, spirit of II Timothy iii, the continuation and consequence of dallying with what is forbidden in I Timothy iv.

Whatever the Chinese notions about man and his future life may be, they must be checked by revelation to see how far they have departed from what was revealed to Adam, Enoch and Noah (Psalm xix. 1-6), and not knowing any longer of a being who created the Heavens and the Earth, and not yet having fully heard of Him who raised Jesus the Lord from among the dead, they wholly err.

It were better to let in light than expose and denounce the darkness, which is the aim of

Yours much hampered by
popular theology spoken
and printed,

GEORGE PARKER.

Missionary News

Announcement of Kiangsu Federation Council.

The Executive Committee of the Kiangsu Federation Council held a meeting on June 29th at Shanghai.

It was decided that the next meeting of the Federation Council should be on Wednesday, November 18th, 1914, commencing at 7:30 p.m., the place of meeting, as already agreed upon, being Soochow. The principal subjects decided on for discussion at this meeting are :—

(1) How to Prepare Men for the Ministry : Dr. R. T. Bryan, Dr. V. O. Yang.

(2) The Fundamental Principles of Self-Support : Rev. Tsang Yoong Hyuin, Rev. Tse Suh Tse.

(3) Union Preaching Campaigns : Rev. Li Tsong Tan, Rev. Tsu Hang Sung.

(4) How to Bring the Gospel to Everybody in Kiangsu Province : Rev. B. C. Patterson, Rev. Li Tsung Fan.

(Signed) FRANK RAWLINSON,
Secretary.

A Language School for Chikungshan.

For several years there has been a growing conviction with many missionaries in this part of China that there ought to be established a Language School somewhere in the Province of Honan for the benefit of the many new missionaries annually arriving for this field.

Some time ago a few interested ones took it upon themselves to call a mass meeting to discuss this matter. At this meeting it was ascertained that a

sufficient number of missions are interested to guarantee the needed financial support. A representative committee was accordingly elected to try to secure a suitable man to be in charge of such a school and to propose a workable plan for it should a man be found.

The committee was fortunate enough to secure the services of the Rev. Mr. A. W. Edwins of the Augustana Mission (Lutheran), Hsuehchow, Honan, a man exceptionally well qualified to undertake such work. Arrangements have, therefore, been made to begin work the 15th October this year, to continue for seven months, exclusive of vacations.

The expenses of the school will be apportioned by the Board of Managers and paid by the participating missions in proportion to their respective number of students. A sufficient number of students, for this year, is already assured to fix the fees—should no other new missionaries wish to avail themselves of the opportunity to come here for the winter—at a sum not larger than that charged by the authorities in charge of the Language School in Nanking last winter.

Each mission will provide for the housing of its own students. The Board of Managers, however, will assist such as might find it difficult to make suitable arrangements.

Those interested in this undertaking and wishing further information regarding it are requested to address the Rev. A. W. Edwins, Chikungshan, Honan.

On behalf of the Committee,

O. K. WOLD.

All Presbyterian Bodies in China to Be United.

First Steps Taken at Third Annual Meeting of Federal Council at Tsinanfu; 16 Presbyteries Represented.

An important step in the direction, we hope, of a more complete Christian unity in China, was taken by the Federal Council of Presbyterian Churches in China when they voted unanimously in favor of organic union of the various Presbyterian bodies in this country.

This action was taken at the third meeting of the Council which convened at Tsinanfu on May 13th and remained in session four days. Although these federated churches are the outgrowth of work done by a number of Missions from the United States and various parts of the British Empire, nearly all of them have for some years been entirely independent of the parent churches, and have organized themselves along territorial lines with little regard to their respective origins. It was a surprise even to many of the delegates to learn that the number of communicants in this federation in five years had grown from 48,000 to a total of not far from sixty-five thousand.

The following bodies were presented in this meeting: two presbyteries of the Synod of Manchuria, five presbyteries of the Synod of North China, four presbyteries of the Synod of the Five Provinces (Central China), two presbyteries of the Synod of West Kwangtung, the Synod of East Kwangtung, the Synod of South Fukien, and the Presbytery of Chang Wei Hwai (in Honan).

As to the effect of forming one Presbyterian Church for China upon the movement for inter-denominational union, it was

pointed out that both the Centenary Conference and the Continuation Committee had urged the various branches of each denomination to unite among themselves as the first and surest step toward a stable and comprehensive union between the denominations.

Hence, feeling that the difficulties were by no means insurmountable and that such a union of Presbyterianism in China would add immensely to the strength and effectiveness of its testimony and work, the Council unanimously decided to refer to the various presbyteries the question of the formation of a General Assembly to be constituted if two-thirds of them are willing to come under its control.

FEATURES OF THE PLAN.

Some of the outstanding features of the plan of organization to be passed upon by the presbyteries are the following:—

“The word of God as contained in the Scriptures of the Old and New Testaments is to be held as the supreme rule of faith and life. For an interpretation of that rule, the General Assembly will stand upon the general basis of the doctrinal standards recognized by the various uniting bodies until such time as the united church shall formulate its own creed. The Westminster Shorter Catechism is recommended as being an excellent brief digest of the doctrines now held in common.

“The name is to be the Presbyterian General Assembly of the Church of Christ in China, thus acknowledging that it is an essential part but not the *whole* of that Church.

“Its courts shall consist of a General Assembly, Synod, Presbyteries, and Church Sessions.

"The General Assembly shall be composed of ministers and elders elected by the Presbyteries, each presbytery to have at least two, and presbyteries with a Church membership of over three thousand to have four representatives.

"Twelve members shall constitute a quorum provided that six of them are ministers and at least three Synods are represented."

It is proposed that meetings be held triennially and that an effort be made to secure a fund the interest on which may be sufficient to defray all the expenses of the meetings.

NEXT YEAR'S MEETING.

Each synod is asked to present to next year's meeting of the Federal Council its ideas as to what duties and powers should be entrusted to the General Assembly. The Federal Council will then, upon the basis of these, make out a statement to be referred to the presbyteries for their adoption. If this is secured, the General Assembly can then be constituted.—*Presbyterian Bi-Monthly Bulletin*.

The Nurses' Association of China.

Fifth Annual Conference.
Shanghai, 1914.

The Nurses' Association of China Conference opened on Tuesday, June 30th, with the President, Miss Gage of Changsha, in the chair. Nurses came from eight Provinces; and twenty-two different hospitals, both Government and Mission, were represented, but chiefly by American and British nurses, only one Chinese nurse being present. The language used was English, but ere long it

is confidently expected that Chinese nurses will be able to be present at these annual conferences in large numbers, when the language used may be their own tongue. A paper was read by Mrs. Matheson, Secretary of the Women's Home, on Rescue Work amongst foreign women in Shanghai, and this was followed by a talk from Miss Henderson, who is in charge of the Children's Refuge in the same port. She told a touching tale of the plight of small slave girls, ill-treated little daughters-in-law, and numbers of children rescued from houses of ill-fame in Shanghai and other places. Only one servant is kept in the Institution, the girls doing all the work. Just now the Refuge is full to overflowing, and there is not "breathing space" for another child! The work depends on voluntary contributions for its support.

On the morning of 1st July reports from the Officers of the Association were presented. The work of the past year has been that of getting better organized, and getting the members more closely cemented together than has been possible before. The past year has seen the printing and circulating of the "Uniform Curriculum and Regulations for Examinations" for candidates for the N. A. C. diplomas in General Nursing, and in Midwifery. This union scheme is but paving the way for a National Examination and Diploma, which it is expected may emanate from the Government ere many years have passed.

Three other papers were given, and discussion took place on:—"Home Leave; How best to utilize it,—in England, in America, and in Europe," when helpful suggestions were made

by members who had already been on furlough, and had taken advantage of the post-graduate courses and other facilities for "rubbing up" knowledge, and getting up to date.

Miss Simpson, of the Methodist Episcopal Mission Hospital, Foochow, gave a paper on the training of Chinese pupil nurses. She contrasted the old days and the present day Training School method in the home lands, and pointed out that we must let our pupils here profit by the lessons we have learnt during the years. Let the duties which unskilled hands can do, be done by the ward maid; give her good sleeping quarters and the best of food; give her time to study, and do not expect her to pick up her theoretical knowledge at odd moments; then turn her out at the end of her graduation time, abounding in life and health. "Until customs in China change, her nurses can only be half nurses, for she must care for both sexes before she be a complete nurse. The care of the sick has been looked upon as work only fit for coolies." But the status of a nurse is gradually being raised, "and as long as sickness is looked upon in so many places as devil-possession, nursing cannot take the place it does in Christian lands. Chinese women have not the constitutions of their Western sisters. After centuries of being kept indoors with little bound feet, one or two generations will not make them strong. They must be, in the future, the teachers of the women of China. We want them to help clean out these insanitary streets, deal with contagious diseases, and get such a number in the field that the law makers of China

shall be compelled to listen, and help them make this land a sanitary land."

Miss Withers (A. B. F. M. S.), of Swatow, wrote a paper on "The Chinese Graduate Nurse and Her Opportunities." "China for the most part does not know that she needs trained nurses, but that is to-day and not to-morrow! The graduate nurse's opportunities in China are endless. They must be trained to take the foreigners' positions as superintendents and also as head nurses. At present the majority of the Chinese people are too poor to use nurses in their private houses, save in a few isolated instances. But her great field lies in dispensary and settlement work. She can be sent out into the villages and towns from the main hospitals, and work perhaps in connexion with women's clubs or schools."

These papers were followed by a half-hour questionnaire, when much useful and practical information was given and ideas and plans interchanged. Problems which never confront a matron or superintendent at home have to be dealt with out here: The fumigation of bedding without a bakehouse, the disposal of refuse where there is no sewage system, the supply of sterile water when the only water available is that from a muddy river! These and many other subjects have been discussed up and down; but the main subject has been, "How can we raise the status of the Chinese Nurse, develop our standard of training, and improve our teaching methods?"

The morning session on July 2nd opened with a paper on "Midwifery Training for Chinese Nurses," read by Miss Hope Bell, of the London Mis-

sion Hospital, Hankow. Midwifery Training inland is only possible at present at hospitals which have been long established, and where the nurses are well known enough to be called out to normal cases. And only hospitals in large cities have a sufficiently large practice to be able to take pupil midwives. In country stations, in too many places, there is no foreign nurse, and the doctor in charge is only called out to abnormal cases, and those too generally 'in extremis' after native women have done their best, and their worst.

Miss Loader of Foochow gave a paper on "The Duties of a Matron in China." "Our home hospitals are usually well staffed with sisters and nurses who all have some share in educating the probationers, and where assistants are available to help with the administrative work and with the laundry and store room departments. But in China it is quite different. One foreign-trained nurse is all the hospital can boast except in a very few isolated instances. Thus it comes about that the whole of the teaching and practical training, plus the oversight of the departments and employees, has to be done with one pair of eyes and hands!"

A paper followed, by Miss Hood (Soochow), on "The Difficulties" which meet matrons out here.

The Conference this year has been by far the best the Nurses Association of China has ever had. It was more representative and enthusiastic, and it will be more far-reaching in its results than any previous gathering. The Association is still in its childhood; we will not say infancy, but we look forward with

steadfast hope to the day when we shall be affiliated with the International Council of Nurses, and when China will have fully trained nurses from end to end of her great Republic. "Tomorrow's strength will be very largely the heritage of to-day's patient striving".

Perhaps the best paper of the Conference and anyway the most helpful for the Nurses' Association of China as a whole, was one by Miss R. Chung, (late of Guy's Hospital, London) and now Matron of the Government Hospital, Tientsin. "How can the Nurses Association help China" was the subject; and Miss Chung, after a graceful appreciation of efforts made, gave us many useful suggestions for enlarging our coasts and raising the standard of nursing and thus being "the means of helping China to a body of trained Chinese women to minister to the sick."

Various suggestions were made such as "every trained nurse already in China being joined to the Association—each province having its own branch." "Aiming each year to send a suitable girl to England or America for full training;" In China we fear for some years yet the training must be one sided, for male nurses are essential in most of the men's hospitals; Chinese girls have not as yet taken up that side of nursing. Another point Miss Chung emphasized, and most of us were grateful to her for doing so, was, "We nurses must keep up our ideals and standard of nursing, not lowering it, and not excusing ourselves by saying the Chinese do not appreciate it and will not like this or that. If they do not, we must educate them to appreciate the best." "It is no

good trying to help China unless we try to improve the standard of living. And we must remember it is not because they are Chinese that their standards are low, but because they have not seen better things. Then let us show them the better things."

"I beg each member,—you who are giving your services so generously,—to do it with the spirit of true helpfulness, to treat the Chinese as human beings, to raise the standard of nursing, to raise the people to enjoy this standard; forget race differences, for are we not all Christians, brothers and sisters in Christ, whether Negroes, Chinese, Americans or English? If God made no distinction, who are we that we should make one? At the last Judgment, God says, 'Saints triumphant shall stand before me gathered in from every race.'"

"Let us, then, take pains not to lower the standard of the

nursing profession. Indeed, I feel that the Association can be the means of raising it. And my one desire for us all is that our Association may be the means of really helping China, and helping her in the right way, for we can supply one of her greatest needs."

The members of the Nurses' Association of China are all fully-trained nurses, whether Chinese, English, American or any other nationality, working in China. The officers for the ensuing twelve months represent three nationalities, Chinese, American, and English. Thus, with their united efforts, they hope to bring the training schools for nurses in China to a high level; and by experience gained, hope to avoid many weak points that have hampered the profession in its onward course in other lands.

A. CLARK,

Gen. Sec. N.A.C.

Corrections.

With regard to the Educational Statistics published in the August issue of the CHINESE RECORDER, we are asked to make the following corrections.

1. Under Teaching Staff, Chinese Women, the Presbyterians have thirty-three per cent.; they should have twenty-three five-tenths per cent.

2. Under Female Students, Lower Elementary, the Methodists have twenty-seven per cent.; they should have thirty-seven six-tenths per cent.

The Month

CHINA AND THE WAR IN EUROPE.

The chances for a large foreign loan were rendered practically nil by reasons of the war. Trade also was considerably disorganized. There was some discussion as to China's neutrality with respect to an invasion of Tsingtau. In spite of efforts to the contrary, however, Japan declared

war, thus bringing the conflict into Chinese territory.

The Minister of Education, Kang Hwa-lung, has given instructions to the Provincial authorities to give public lectures explaining the causes for the war in Europe and China's relations to the belligerents. Pres. Yuan has instructed the Provincial

authorities to take special precautions to safeguard the Missionaries.

THE GOVERNMENT.

Prof. Willoughby, of Princeton, has been appointed to succeed Mr. F. Goodnow as advisor to the Chinese Government in matters affecting the Constitution.

President Yuan has sanctioned a Government contribution of Tls. 35,000. to be handed to Dr. Gilbert Reid towards the establishment of an International Museum in Shanghai. To this scheme twenty countries have already assented. The Government's donation is to form the basis of a fund of Tls. 100,000. with which to further enlarge the work of the Institute and the Museum.

A party of students consisting of ninety boys and ten girls left during the month for various schools in the United States. With them were eight boys and seven girls proceeding to the United States for education at their own expense. This is the first time that girls have gone abroad with the Tsinghua students.

MARRIAGE CONTRACTS.

The Canton district Court has decided that Marriage Contracts made by parents are no longer binding, and in consequence has freed a girl from her contract. This raises the whole question of marriage laws, which will need to be put upon a new and firmer basis.

MISSIONARY PROTECTION.

It will be remembered that for many years all Roman Catholic missionaries and missions, whatever their nationality, were under the official protection of the French Government, in accordance with the terms of the famous Concordat. When the Church of Rome was separated from the state in France, however, several years ago, this arrangement naturally fell through, and for some time there was no small anxiety amongst the various Catholic Missions and missionaries in China as to their sources of protection under treaty rights. Many of the missionaries were Spanish, Italian, Portuguese and German. For some time the original arrangement was, for the sake of temporary convenience, maintained, but it became obvious that with the separation in France the

sole responsibility would not be shouldered by the French Government, and there has been a general devolution of the responsibility of the Legations for the individual missionaries concerned. As a matter of fact the several missions are, as organized bodies, very largely composed of missionaries from the same country, representing the various orders, which have their national affiliations. In Shantung, for example, most of the Catholic missionaries, if not all at the present time, are of German nationality. There is also a Catholic mission in Fukien which is almost entirely German in its personnel. The past week has seen the announcement of an arrangement whereby the German mission in Shantung comes under the auspices, or protection rather, of the German Legation. It is probable that at no distant date the mission of which we have spoken in Fukien will also come under the same protection. It seems almost unnecessary at this time of day to speak of protection for missionaries, for the aim and purpose of the missionary are better known than they used to be, and they need no more protection than anybody else does. The protection implied in the arrangement now made is, of course, nothing more than the protective mantle of extraterritoriality enjoyed by all foreigners alike in China, if they are the nationals of Powers having treaty relations with this country. — *The National Review*.

BRIGANDS AND FLOODS.

In Anhui unpaid soldiers revolted and looted considerable treasure. Though it has been reported that White Wolf is dead, yet terror of this brigand has not yet disappeared, and during the month there was a considerable scare in Kaifeng, where a visit by the Wolves was anticipated. At Chengchow also soldiers revolted. Pirates are reported to be active from Chihli to Kwangtung.

In connection with the floods in and around Canton the Chinese showed active generosity in helping. In Hongkong, Chinese raised \$100,000 for this purpose. In Fukien there have been quite disastrous floods, through which the rice crops suffered considerably. In addition there has been a virulent attack of plague which caused the death of many. In Shansi, also, floods have worked much damage,

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BIRTHS.

At Lingkiu, June 10th, to Mr. and Mrs. J. L. CLASSON, C. I. M., a daughter (Anna Greta).

In California, U. S. A., June 23rd, to Mr. and Mrs. H. A. MORAN, a daughter (Irene May Hornby).

At Hungkiang, July 3rd, to Mr. and Mrs. R. ARENDT, C. I. M., a son (Wilhelm Hermann).

At Kuling, July 10th, to Dr. and Mrs. E. M. JOHNSTONE, M. E. M., a son (Ernest Marshall).

At Shanghai, July 18th, to Mr. and Mrs. S. E. HENING, a daughter (Esther Lyell).

At Kuliang, July 20th, to Mr. and Mrs. E. H. MUNSON, a daughter (Eleanor Claire).

At Wenchow, July 29th, to Rev. and Mrs. T. M. GAUGE, U. M. C. M., a son (Alexander Ralph).

At Chefoo, August 1st, to Mr. and Mrs. A. C. R. PORTWAY, C. I. M., a son (William Robert).

At Taichowfu, August 11th, to Mr. and Mrs. W. A. McROBERTS, C. I. M., a son (William Alexander).

MARRIAGES.

At Chengtu, June 24th, Mr. J. R. SINTON, C. I. M., to Miss G. Z. L. SRIGLEY, Canadian Methodist Mission.

At West Newton, Pennsylvania, July 16th, Rev. WILLIAM TURNBULL LOCKE to Dr. AGNES M. CAROTHERS, both A. P. M.

At Liangshan, July 22nd, Mr. G. T. DENHAM to Miss M. BRODIE, both C. I. M.

DEATHS.

June 28th, drowned while crossing a swollen mountain stream 8 li west of Laiyang City, the Rev. J. C. DANIEL of the Southern Baptist Mission, Laiyang, Shantung.

At Hweichow, July 17th, Mr. G. BOWMAN, C. I. M., from accidental drowning.

At Chefoo, July 23rd, Louis Martin, one year old son of Rev. and Mrs. CHARLES A. LEONARD, of Laichow-fu, Shantung.

At Shanghai, August 24th, Mr. P. S. YIE, Y. M. C. A., Editor of Progress Magazine.

ARRIVALS.

July 27th, Mr. A. GRACIE, C. I. M. (ret).

August 5th, Rev. and Mrs. J. P. BRUCE, English Baptist Mission.

August 24th, Dr. A. J. BOWEN, M. E. Mission.

DEPARTURES.

July 5th, Rev. B. F. PADDOCK, M. E. M., for U. S. A.

July 15th, Misses P. C. WELLS and P. E. WESCOTT for U. S. A., via Siberia.

August 7th, Miss E. DICKIE, Am. Pres. M., and Miss F. O. WILSON, M. E. Mission, both for U. S. A.

August 12th, Mrs. J. R. MENZIES and three children, C. P. M., for Canada.

August 15th, Mr. L. N. HAYES, Y. M. C. A., for U. S. A.

August 21st, Mr. R. A. ROGERS, E. P. M., and Miss G. J. HARRISON and Dr. F. M. COOPER, both C. M. S., to England.

August 22nd, Dr. C. N. DUBS, Un. Evan. M., for U. S. A.

August 23rd, Rev. PAUL FARIS, A. P. M., and Mrs. PRUITT and son, S. B. M., to U. S. A., and Dr. F. H. SHEETS, Mrs. SHEETS and Miss ESTHER WATT, for U. S. A.

August 25th, Miss S. K. Olney, Eng. Bapt. M., to England.



Photo by R. F. Hich.

THE KINGS OF HADES.

See article, "Study of a Taoist Hell," paragraph No. 1.

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SPIRITS OF LOWER WORLD.

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See article, "Study of a Taoist Hell," paragraph No. 2.

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Rev. J. DARROCH, LITT.D.	Rev. O. L. KILBORN, M.D.	Rev. G. G. WARREN.
	Rev. E. C. LOBENSTINE.	

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Editorial

Our Attitude towards the War.

As missionaries, our national affiliations have been, or should have been, subordinated to our relationships as members of the Kingdom of God. Our attitude towards the war, therefore, and indeed our discussion of it should be governed by the broad spirit of Christian citizenship. As citizens of the one Universal Kingdom we should endeavour to maintain an attitude towards the deplorable war in Europe that shall be both sane and hopeful. We must be on guard against pessimism. The weakness of men must not be allowed to befog our vision of the unswerving purposes of God lest doubt should unnerve our hands. With regard to the effects of the war upon mission work, we need to remember that so far little is definitely known. The effects that all Missions will feel will be an experience that will constitute a challenge to our faith. We trust, however, that actual abandonment of mission work will not often be necessary and wherever retrenchment is inevitable the needs made prominent thereby should be the call of God to the Native Churches. We all deplore the war. We shudder at the fearful loss of life. Nevertheless, the war will not stop the progress of the Kingdom of God nor dim its ultimate triumph. Furthermore, the ideas of world co-operation which have been moving so many hearts are not dead. The blow which has been aimed at the ideals of the Edinburgh Conference is only "seemingly fatal." Since the darkest hour

is said to be before dawn, we confidently expect that the conclusion of this dreadful struggle will not only see the revival of ideas of world co-operation, but will see an application thereof that will go beyond what we had hoped for, for God still reigns.

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**The War and
Christianity.**

WE admit with contrition that the failures of individual Christians is one of the causes of the war : and we need to pray unceasingly that all the world, and especially Christians, may realize the futility of armed strife. Yet we must remember to distinguish between the Christian Church and the "Christian countries" at present engaged in war ; for they are not the same. Christendom or "Christian countries" is that condition, political and moral, produced by a partial application of the principles of Christianity. While deploring also the failure of Christianity after two thousand years to Christianize the politics and international relationships of the world, we should remember how far from living in Christian unity various branches of the Christian Church still are. Christianity has not caused the war, but the *lack* of it. The war is another proof of the world's need of Christ. The war does not mean that Christianity has failed, but that men still fail to apply the principles of Christianity fully, even though in many ways the common life of the "Christian" nations is moulded on Christian principles. Within these "Christian countries," or Christendom, there is the Christian Church composed of individuals who have accepted the leadership of Jesus Christ and strive, more or less, to follow His teaching. Let us remember, too, the tremendous issues involved. It may be found that this present war will serve some far-reaching purpose by bringing about reforms in social relationships and in national life such as could have been brought about in no other way. Even at this time the true spirit of Christianity is manifesting itself. At Kuling and Peitaiho this summer private individuals were led to subscribe about \$3,000 Mexican for the assistance of those Continental societies that were the first of the mission societies to feel seriously the effects of the war. This aid was not asked for, but was a spontaneous expression of Christian sympathy. In London also a meeting of leaders in mission work was called for prayer and consultation. The question of whether anything could be done to relieve the financial pressure on Continental missionary

societies was discussed and the matter referred to the Standing Committee of the societies. It was felt that this war might be made the medium of drawing together in closer bond than has ever been possible before all the missionary interests of the nations of Europe, and especially those represented in the Protestant Churches of Germany and Britain.

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Chinese Christians and the War.

IT behooves us to be careful how we present the spectacle of "Christian countries," warring against one another, to the Chinese.

If we dwell over much on the temporary recrudescence and dominance of the spirit of the old Adam in Europe, we may help to intrench doubts of the real spirit of Christianity that will take years to remove. Christianity does not stand or fall by the quarrels of men, or the often bitter strifes of its adherents: it has outlived many periods of strife around it and within its ranks. The ideals that the Christian Church is disseminating will in time do away with the necessity for war or denominational controversy and dissension. The present disturbance will in the end result in larger opportunities for the Christian Church and greater activity on the part of Christians than has heretofore been possible. It was at a time of acute and widespread distress that the present Protestant Missionary Movement had its birth. In 1793 the French Revolutionary Government declared war upon Great Britain involving finally Holland, Prussia, Spain, Sardinia, and Austria. Apathy and suspicion led to the withdrawal of Prussia and Spain (both of which countries accepted humiliating terms of peace). Holland was conquered, Sardinia was overrun, and Austria compelled to conclude a treaty. Thus in 1795 Britain found herself alone and face to face with the armies of the French Republic. Ireland was in a state of revolt and was arranging to assist the French who planned to invade England and to destroy British power in India.

The Treaty of Amiens (1802) secured peace for fifteen months and then (1803) commenced the gigantic struggle against Napoleon which lasted twelve years. Every country in Europe passed through the havoc of this prolonged war.

Britain with one or two brief intervals had been at war for over twenty years and had piled up a huge debt of six hundred million pounds. The condition of the people was miserable in

the extreme and the land was full of discontent. Yet this was the period which gave birth to the:—

Baptist Missionary Society	...	...	...	(1792)
London Missionary Society	...	...	...	(1795)
Church Missionary Society	...	...	...	(1799)
Religious Tract Society...	...	...	...	(1799)
The Sunday School Union	...	...	...	(1803)
British and Foreign Bible Society	...	...	...	(1804)

and saw the beginning of many missionary and philanthropic organizations that have continued their ministry to this day. Nor was this evidence of missionary revival confined to Great Britain. Its influence was felt in the Continent, and missionary societies were formed in scores of states and cities.

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Foreigners and the Anti-opium Campaign.

WE have been favoured with a copy of an open letter to the Chairman of the Shanghai Municipal Council re the opium license policy of the Shanghai Municipality. The author, Rev. Arnold Foster of Wuchang, has strong convictions on the subject of the suppression of the opium evil. The facts given indicate a situation that needs either to be cleared up or cleared away. The pamphlet is really a stirring appeal to the consciences of those who, through indifference or from other motives, now appear to be behind the Chinese in their desires to eliminate this evil. Further inaction cannot be excused on the ground that the anti-opium movement is semi-political. Even if that were so it leaves no excuse whereby the representatives of a civilization which claims to be a pattern to the Chinese, can continue to derive profit from a thing that is evil in itself, for even though the motives for elimination may be mixed there is no doubt that opium does nothing but harm. Though the lack of omniscience on the part of Chinese authorities has failed to stop a certain amount of secret consumption of this drug, that is no reason why the Shanghai Municipality should allow the continuance of something that is *open*. In Chinese territory the opium evil has been driven into hiding and stamped as the diabolic thing it is, and westerners will lose their moral leadership unless they at least help to drive it as definitely out of sight and so help on a final elimination of its use. It is possible that further explanation could be given mitigating the impression conveyed by the facts given in the pamphlet, but the best thing that could be done would be prompt action to bring about the desired reform.

Chinese Religions. WE publish in this issue two articles, dealing with the religious ideas of China, that are in sharp contrast. The article on a "Study of a Taoist Hell" by Rev. R. F. Fitch indicates something of the grotesque possibilities of a distorted view of the spirit world. On reading the article one is filled with sadness only, for its fundamental idea is fear and it does not appeal to a single ennobling motive. Could we transport ourselves to the days of witchcraft we might be able to understand a little better the power of these ideas. The terrible punishment threatened for mothers whose children die at birth is said by Henry Doré in his recent book on "Researches into Chinese Superstitions," to be meted out to all mothers. This indicates either a diabolic attempt to prey upon the noblest sentiment or a low estimate of motherhood.

A study of the article by Dr. Y. Y. Tsu on "The Chinese Idea of Worship" brings welcome relief after the consideration of the dark picture referred to above. More such studies on the part of Chinese scholars would be good for the Chinese Church and of great help to the missionaries. Here we see something of the high spiritual motives at the sources of Chinese religious ideas. Where gleams of the conception of a Supreme Personal Being appear it is seen to be without those anthropomorphic sensuous elements which characterize the religions of Greece and India, for instance. There is much in the rituals referred to which appeals to the highest religious sentiments and to the finest side of man's sensuous nature, a phase of human worship which De Quincy said the Roman Church had used to good effect. On reading this illuminating article we are reminded that a spirit of iconoclasm alone will not solve the problem of the relations of the religions of China to Christianity. In connection with Dr. Tsu's remarks that Buddhism and Taoism are considered "illicit," we are constrained to refer to a recent article in the Journal of the North-China Branch of the Royal Asiatic Society by Dr. Richard Wilhelm on "The Sources of Chinese Taoism." He says, "There is something about Taoism which makes it exceedingly difficult to distinguish it from the other two organizations, the state religion of Confucianism and the Church religion of Buddhism—at least, if we regard the matter from a religious point of view. If we look at the ancient Taoism, there is no

organization at all ; nothing which could be described as a religious body. The religious and metaphysical convictions are very much the same as the Confucian metaphysics. The difference between the ancient Confucianism and the ancient Taoism seems to be mainly social and moral—not religious.” The difference of opinion which appears here indicates the need of further research into the sources of the religions of China.

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The Production of Christian Literature.

THE comprehensive treatment of this subject by Rev. J. B. Webster under the caption “A Larger Christian Publication Society for China” will serve to remind us of one of the most pressing problems of modern mission work. The plan proposed by Mr. Webster may seem to many out of reach for the present, but the question will arise,—Can anything be done to meet the need of good Christian literature and an adequate distribution of same? All will agree that there is need to do something. Not only is the number engaged in producing this literature comparatively few, but it is an open question whether we are making the most of the resources already at hand. The problem is to produce books that will be in demand and then distribute them widely. It should be remembered that the books that missionary societies seek to put into circulation are not naturally in such demand, as, for instance, the products of the Commercial Press. Furthermore, it is easy to mix up the problem of distribution with the problem of production. We ought to have and can have more concentration in the production of books but need more organization and expansion in the distribution thereof. Since most of the books produced are not denominational there should be no trouble in reducing the number of producing centres though at the same time constantly increasing the number of distributing centres. The production of a few good books selected and passed on by a central commission on literature and distributed all over China would be much more effective than the local production of a great many books, many of which do not go far afield, while others become simply dead matter. It should not be difficult for the missionary body to so organize as to have at least as many distributing centres as say the Commercial Press, which number forty. The problem of producing and distributing literature now before the missionary body of China can hardly be as big as that before one of the leading

denominations in the United States, and it ought to be as possible for the missionary body to organize around this problem just as one of these denominations organizes around the same problem at home. One other thing needed is the publication annually of a list of new books. A central committee might even discriminate to a certain extent and select the books that have shown greater promise of usefulness or demand. We must continue to help produce the books that the Chinese Christians are to read and that are to represent Christianity to the non-Christians. We need to be striking together soon a few good blows rather than to continue to dissipate our energies.

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**The Article*
of Articles.**

"LOVE is the article of articles. It is the most excellent gift. When it is confessed as the bond of perfectness it will soften the creedal division of Christendom and break down denominational barriers. It will beget the tolerant spirit which Cromwell commanded to the Scotch Assembly when he wrote: "I beseech you in the bowels of Christ, think it possible you may be mistaken." The Christian world is struggling to-day in the effort to exalt devotion to Christ as the main thing. It need not depart from the essential statements of its historic creeds. But it is struggling to prove this devotion in life and gracious service. It knows this is the chief thing it is called upon to do. . . . Devotion to Christ means communion with the mind of Christ. And as we approach Him as he is set before us in the pages of the New Testament, we shall be filled with His spirit, which was the spirit of holiness and doing good. This element the framers of our creeds understood. They recognized its supreme importance but they failed to give to it concrete expression in their articles. Right views on the deity of Christ and His incarnation and death, on justification by faith and the last judgment, might well be expected to issue in an all-around Christian life, but it has been proved that doctrines may be converted into frigid formulas and assent to them with the mouth be unaccompanied by warmth of heart going out in love and service. As between the two, assent to a precise form of articles and a warm devotion to Christ, if a choice is to be made, the church to-day is coming more and more to prefer the latter; and in this fact lies the assurance of the growing unity of Christendom."

* From an Article in the *American Journal of Theology*, July, 1914, on "The Fundamental Articles of Faith."

The Sanctuary.

"The effectual fervent prayer of a righteous man availeth much."

St. James 5:16.

"For where two or three are gathered together in my name, there am I in the midst of them." St. Matthew 18:20.

"Intellectual power, is a great treasure, but it is curious how very little it counts for in the supreme crises of life, unless it is found in combination with a childlike heart. A man may work his way by the most cogent reasoning to a belief in God, and find himself helpless before calamity, or sin, or death, where another, who is incapable of philosophy, is active with all the vigor of a living faith. A man may find himself driven by the force of reason to the denial of all faith in God, and yet pour out his prayers in the time of his necessity and know with unshakable assurance that his prayers are heard. Even for the intellectual genius, a grasp on spiritual things is made possible not by his head but by his heart. This may lead us to understand why humility is often described as the distinctively Christian virtue. The very essence of humility is self-forgetfulness. A conceited man may be very silent or very talkative; but his silence is contemptuous and his talk is didactic. A humble man also may be very silent or very talkative, but he himself will hardly know which. The rule which appears in such trifles as these covers a wide field of conduct. The humble man of childlike heart approaches his task without thinking what figure he will cut; he does not wonder what other people are thinking about him, because he does not suppose they are thinking about him at all; he thinks only of what needs to be done, and for that reason he does it very much better. Not only will he do his work better; he will understand Christ better, and he will know God better." —From Kepton School Sermons by William Temple.

PRAY.

That there may be prepared a fresh, live, Christian literature for China. (P. 606.)

That the missionary body may realize how important and burning is the question of Christian literature, and bend their efforts to meet the tremendous need and responsibilities. (P. 609.)

That such a careful and sympathetic study of China's social conditions may

be made as will inspire a literature dealing especially with them. (P. 611.)

That the vicious results of the teaching and practice of unscrupulous doctors may be prevented from gaining any footing in China. (P. 611.)

That the present chaotic way of giving China a Christian literature may give way to some much more effective plan. (P. 614.)

That the treasure-house full of rich, genuine, pristine, religious virtues and emotions that are hidden under the crust of paganism may be directed to the worship of the true God. (P. 625.)

That however much more difficult than to continue to supervise, each missionary may unceasingly strive to persuade the church to launch out on the sea of self-government. (P. 626.)

That the war in Europe may be brought to an early finish, and the nations of the world enter upon a perpetual peace.

A PRAYER FOR PEACE.

O God, who hast made of one blood all nations of men to dwell on all the face of the earth, and Who, in Thy Holy Word, hast taught us that one is our Father, even God, and that all we are brethren; we pray Thee in this dark hour of international strife that Thou wilt open the eyes of the people, and those who in Thy Name are entrusted with the authority of governance, to see and understand their right and true relation to Thee, and through Thee to one another. Teach them by Thy Spirit that hatred and violence are not strength, but weakness; that the true safeguarding of a nation is not to be found in weapons of war, but in those eternal principles which make for righteousness and truth and brotherhood and peace. Give to those who shall suffer in the war which is raging now the consolations of Thy grace. Heal the sick; comfort the wounded; minister to the dying; and bind up the broken heart. Bring, we pray Thee, to a speedy end this international strife; and hasten the time when peace shall flourish on the earth, and all shall dwell together in unity and love, and war shall be no more. We ask it in the name of our Savior, Jesus Christ. Amen.

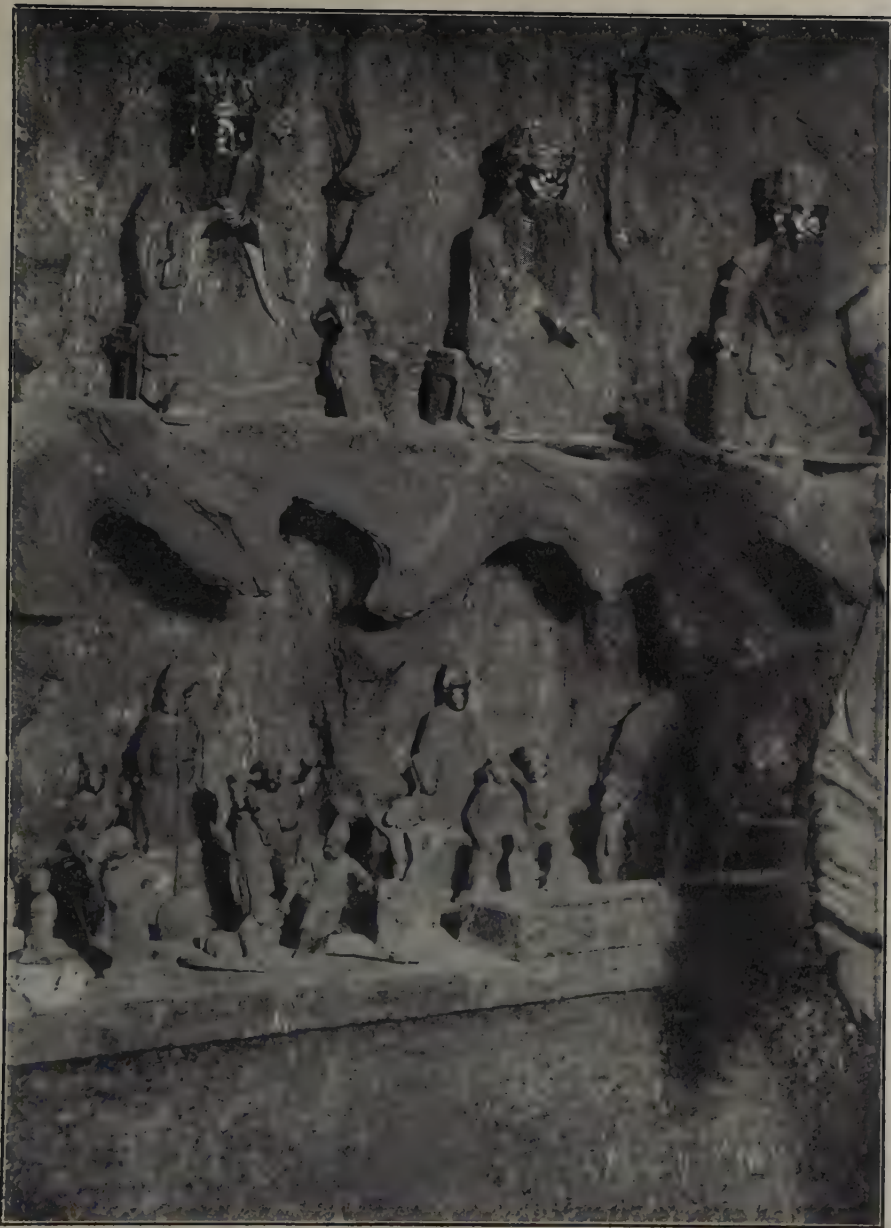


Photo by R. F. Fitch

TORTURE CHAMBER.

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See article, "Study of a Taoist Hell," paragraph No. 3.

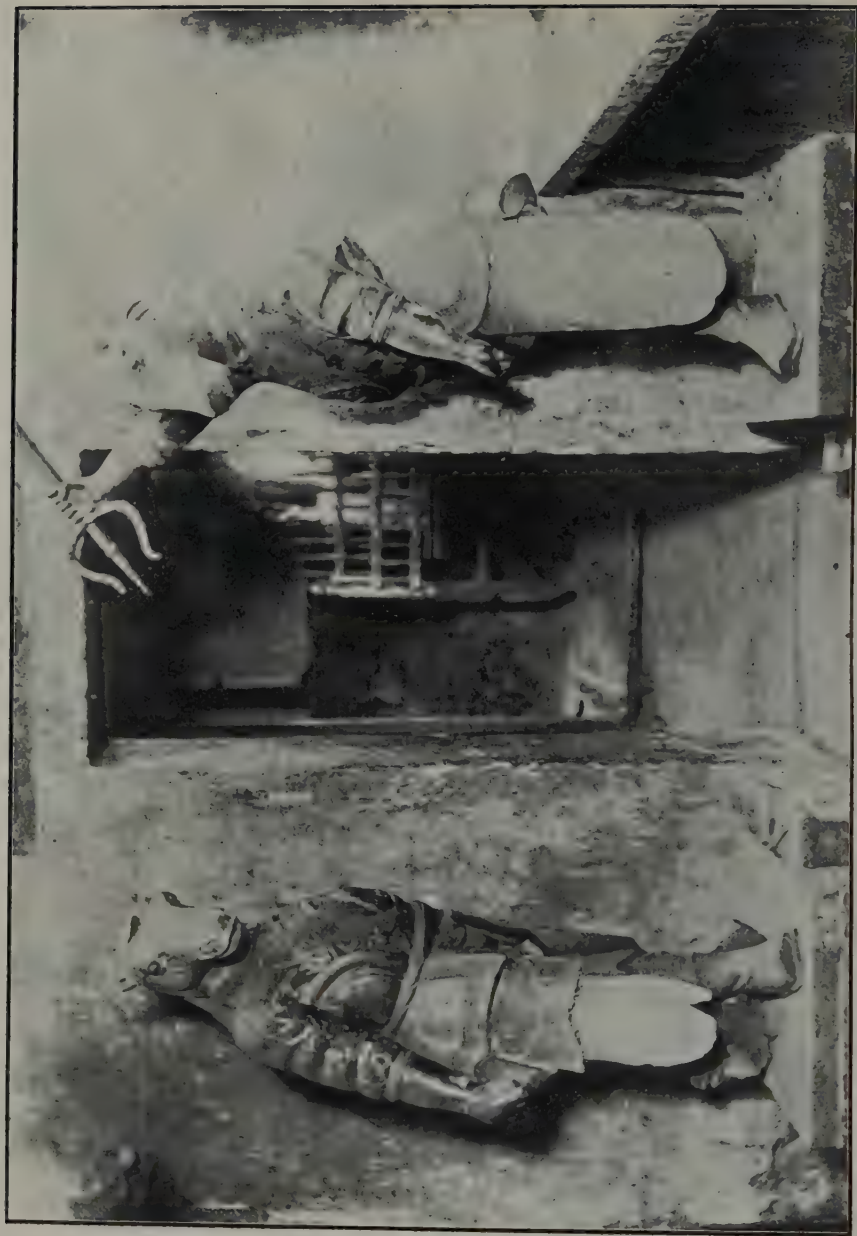


Photo by R. F. Fitch.

COW HEAD AND HORSE FACE DEVILS.

See article, "Study of a Taoist Hell," paragraph No. 4.

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Contributed Articles

A Study of a Taoist Hell

R. F. FITCH.

THE Taoist hell herewith described is financed by a family at Dzkyi, a city within the Province of Cheh-kiang. A rich man by the name of Dzen raised a large subscription within his clan for the erection of the hell, and the members of his clan who are Taoist priests take their turn in coming to Hangchow, to the Taoist hell, to live on the profits for a year and then return for another priest to take his place. The institution brings large profits to the clan. It is an elaborate scheme for making money out of the credulity of pilgrims (especially women), who congregate at special seasons in large numbers, burn their incense, their paper money, and recite their prayers, with the hope of saving themselves or their relatives from the tortures of hell, and also with the hope of accumulating both money and merit in the future world. From the first to the middle of the seventh month of each year, the ashes from the paper money bring several thousands of dollars, the residue of tin being taken out and remade into paper money.

At this season also, lunatics are brought at night, lanterns are lighted, a great noise is made by various devices, and judgment is passed upon the lunatic. With him is brought a straw effigy which is beaten and exorcised. After judgment is given by the priest, who speaks for some deity, the man is supposed either to recover or to die. Either may happen, since he may be either frightened to death, or the noise, excitement and lights may arouse his brain and bring him back temporarily or permanently to his senses.

The candles which are brought by the pilgrims are often snuffed out after being lit for a moment or two, and the remains are sold annually for several hundreds of dollars.

1. As one enters the temple, on both sides are long rows of the Kings of Hades, to whose tender mercies are committed the souls of men.

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

2. At the end of the right hall is a small archway through very massive walls, guarded on both sides within by the Wu Dzang Moh-Pih, who are the spirits of the lower world, ready at any unexpected time to seize their victims and escort them below. Their very appearance is enough to inspire terror and some Chinese children suffer severely from the effects of their first experiences with such goblins. Every delineation is calculated to inspire terror and the aspect is sinister in the extreme. Back of these devils in the gloom, and not shown clearly in the photograph, is His Satanic Majesty.

3. Within this entrance is the torture chamber. In the upper row sit the gods who pass judgment and in the lower row the demons who carry such judgment into execution. Among the tortures prescribed are burning the body into ashes by degrees (shown in the photograph), grinding into powder with mortar and pestle (a pestle is shown in the photograph), boiling in oil, being attacked by fierce dogs, being cut with sharp knives, being frozen in ice, being cast into the pool of bloody filth, being fastened to a caldron and broiled, crossing an impossible bridge and falling into a pit where poisonous snakes tear the flesh, and so on. It is claimed by many that the tortures herewith described were often duplicated by the officials under the Manchu regime when they wished to terrify evil-doers. These Taoist hells were also an inspiration to the Boxers in the tortures they imposed upon Christians.

4. At the end of this torture chamber is another entrance guarded by the Cow Head and Horse Face devils. These are obedient spirits of the lower world who inflict the tortures upon their victims.

5. Behind guardians who are especially sinister in aspect is the chamber of the Pool of Bloody Filth. Into this pool, all women who die in childbirth are plunged. In the photograph the Queen of the Pool is at the right, and to the left is the stone pool, with a couple of devils waiting in glee to get their next victims.

6. Why women who do their duty in child-bearing should be plunged into such a place is not stated, but it is their misfortune and the Taoists have means to get them out. The hair of the woman must be cut, or some article of apparel such as her shoes secured. The article secured must be brought to a great bell, where money is paid, prayers are said, incense is burned and the bell is struck, to get the woman out of the

Photo by R. F. Fitch.

POOL OF BLOODY FILTH.

See article, "Study of a Taoist Hell," paragraph No. 5.

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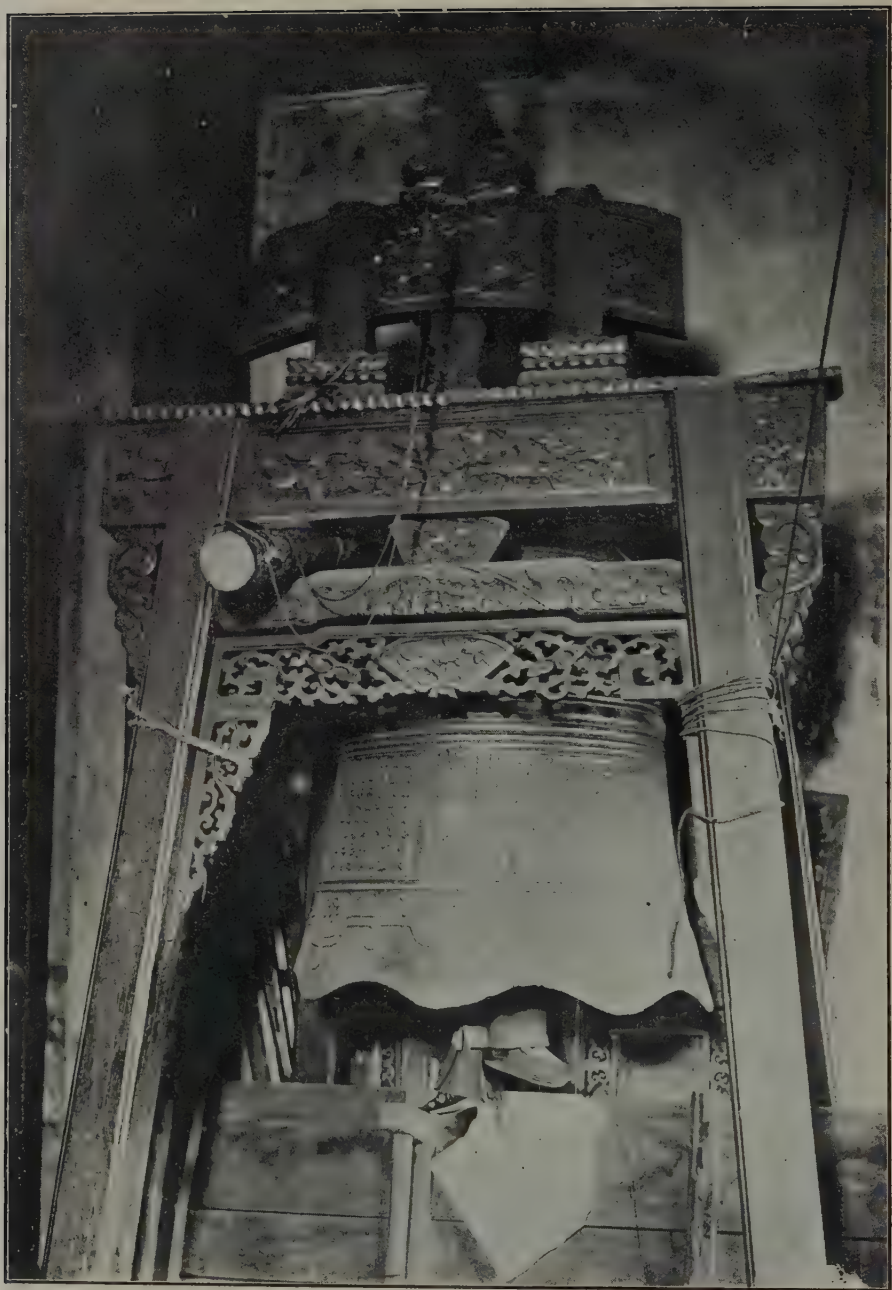


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BELL, STRUCK TO GET WOMEN OUT OF THE POOL.

See article, "Study of a Taoist Hell," paragraph No. 6.

pool. In the photograph is shown a bell in this Taoist hell with the hair of one woman and the shoes of two women, who died on the first and twenty-first of the 11th lunar month in the year 1913. It is simply a diabolical scheme to get money and to play on the sympathies of the Chinese for women who have failed in facing the responsibilities of motherhood.

7. Back of this hall where hang the bell and the shoes of two women is a room lit from above, gloomy below, retired and awe-inspiring, where sit in solemn majesty five rulers of the Hades, whose original seats are on five peaks in China.

They represent the five points of the compass, East, South, Center, West, and North. These five points are the names of the five hills where these spirits dwell. It is meant to signify that their rule is all inclusive and that none of the sons of men can live outside the reach of the rulers of hell.

At the time of the Revolution scarcely any pilgrims came to this place because it was believed that the Revolutionary party was against idolatry. Now that things are becoming more settled and Yuan Shih Kai is displacing men of the new type, idolatry is being slowly restored, though it is impossible to believe that the numbers of the pilgrims will ever be as they once were. I remember once in my boyhood days attending a temple festival when for three days and nights there was a continuous stream of pilgrims. Such sights are not known in these parts of China to-day.

It is interesting to know that much is said about the higher kinds of belief held both by Taoists and Buddhists. It is well to know what these beliefs are and to "render to Cæsar the things that are Cæsar's." But the higher kinds of religious belief are practically unknown to the masses. The priests are dissolute. They are also generally extremely ignorant about the simplest elements of their own religion. They are, however, past-masters in one thing, the art of preying upon the fears and pocket-books of helpless pilgrims. As far as the masses are concerned, the practical problem has nothing to do with their higher types of faith, because such are almost non-existent. Rather is it the task of the one who must reach such people—the task of knowing more fully, more sympathetically, the blackness, the horror and the cringing of human hearts who are thus enslaved. In all of these hellish devices there is a trace of an original moral element, and it

is to this trace that the device still owes its moral authority, but exclusive of this barest trace, is the great residue of extortion and of excess.

A Larger Christian Publication Society for China

JAMES B. WEBSTER.

THE subject-matter of the following article may not present any new ideas to those who are familiar with the problems of publishing and distributing Christian literature in China. It may, however, lead some, who have not given the question much thought, to consider the larger possibilities and to help the existing publication agencies to accomplish even greater things than they have done already. These societies have done splendid work and there is no disposition on the part of the writer to criticize, but the time has come when greater demands are being placed upon these agencies and all the Christian forces in China should be linked up together to meet these demands. In the following considerations the writer gives expression to some ideas that he has held with more or less definiteness for more than two years and it is hoped that they may now make some contribution to this linking up of all Christian forces in China for better results in the publication and distribution of *a fresh, live, Christian literature for China*.

THE REASONS FOR A LARGER CHRISTIAN PUBLICATION SOCIETY.

It is not necessary here to dwell on the tendency toward and the value of co-operation in all phases of missionary work—one might say, in all phases of life. For the majority of people, the principle of co-operation is accepted and, with them, it has become only a matter of adjustment to the new conditions before us.

1. The *quantity* of the present output of Christian literature is inadequate. Complaints are heard from time to time that it is impossible to get Bibles because the Bible societies are not able to supply the demand. Orders are ahead of the presses nearly all the time (cf. China Year Book for 1913, p. 71). This is reported to be true also for other kinds of literature. The recent unsettled condition of the country has somewhat interfered with

the distribution, and publication may have caught up with the orders, but with the return of law and order, it is reasonable to expect an increased demand. The American Bible Society reports, "Another very remarkable thing is the demand for Bibles and Testaments from students, not only in the mission schools but in the government schools as well."

2. The existing agencies are quite unable, independently, to supply the *various kinds* of literature needed. When one reads of the departments of work of the China Baptist Publication Society and finds at least ten distinct kinds of literature outlined, or when one reads the carefully prepared findings of the National Conference in regard to the different kinds of literature needed, he is overwhelmed by the greatness of the task and he becomes almost hopeless when he thinks of the number of specially prepared men and women, foreign and Chinese, it will require to do this work as it should be done.

3. Terminology and phraseology are in a state of chaos as a result of the present independent method. Each individual and each publication agency is so driven by the work that there is little time to look around and see what others are doing. Co-ordination would make it possible for certain men or committees to take charge of separate departments and give their whole attention to those departments and work out some degree of uniformity in the different terminologies.

4. Men and money are insufficient for these societies to carry out the plans they have outlined for themselves. We know of one agency that has planned great things but, at present, has only two foreigners giving full time to the work, and its Chinese staff is limited. The editor of the China Mission Year Book says of the Christian Literature Society, "The number of foreigners working in this Society still continues to be pitifully inadequate." On p. 367 of the China Mission Year Book (1913), we read, "The most disquieting feature in regard to work of the Tract Societies is that the R. T. S. China Fund is now expended and the allowances granted to the various societies have in consequence to be seriously reduced. . . . The societies will be hard put to it to maintain their present activities unless help is forthcoming from some, as yet, unforeseen source." The National Conference on Christian Literature found that "To compass the ends outlined the present staff of men employed in literary work, and the means now at the disposal of the Literature Societies, are pitifully

inadequate." If they are inadequate now what will they be in ten years from now with the present lack of organization and of mutual helpfulness?

5. Publication agencies know little about what each other are doing and are planning to do and there is consequent duplication in some lines and neglect in other lines of literature. If it is possible for Christian literary workers to put aside all personal and sectarian interest and meet together, look over, carefully, the whole field of China, face honestly the needs, agree together in such a division of the work that each section would work to the entire satisfaction of the other sections, the whole field of literary need could be adequately answered. In a paper read before the China Baptist Conference in Canton, last year, Rev. Jacob Speicher of the China Baptist Publication Society stated that, "in a recent consultation with the leading men of the Central China Religious Tract Society at Hankow the *hope* was mutually expressed that some plan may soon be realized by which there may be an interchange of MSS. of tracts and books of our two Societies." For the best interest of the Kingdom of God this 'hope' should have been a reality from the beginning of the organization of these two societies.

6. Missionaries and Chinese Christians do not know what literature is really available. The writer is testifying to his own ignorance and to his observation of not a few of his fellow-missionaries. It is stated 'that all leading publication societies in China agree among themselves to the extent of 95 per cent. of the total Christian literature they publish.' That means that the missionary who wishes to choose and use the best should have at his hand catalogs and samples of the publications of these various societies and, in the case of 95 per cent. of the literature needed, could select to a great advantage. Under the existing conditions, it is next to impossible to get the catalogs and special notices of these fifteen or twenty agencies scattered around all over China and to keep fairly well informed about the new material that is being put out. No good business firm would allow its various agencies to be so ignorant of such a large amount of data that is of mutual advantage. For the sake of 5 per cent. of denominational literature, the missionaries work on in ignorance of what has been done and demand that their own sectarian agency shall put out that other 95 per cent. regardless of the fact that other agencies have already done it better than they can hope to do. The writer

is reminded of a certain bishop with more sectarian enthusiasm than judgement, who, on visiting their denominational work in China recently, declared with great fervor, "You must translate some real (naming the denomination) hymns; 'Jesus Lover of My Soul,' 'Nearer My God to Thee' and such hymns," and some of his missionary brethren on the field quite agreed with him.

7. The agencies are not always in closest touch with the actual needs of the fields. There is a great temptation for a man with a bent for literary work to bury himself in his study and work out fine theories of what the people should have in the way of literature. One hears, not infrequently, criticisms of the publication lists of one or two of our strongest literature societies on this score. The organization of such a 'larger Christian Literature Society' as we are now considering should serve to check such tendencies by bringing them into vital touch with a comprehensive view of the whole needs of the work.

Other considerations might be brought forward at this time for urging the 'larger society' but enough has been said to lead any fair-minded reader to give the question more practical and prayerful consideration than there is any indication that many of our missionaries are taking time to do. The question is a burning one. The need and the responsibilities are tremendous. The time has come when we must move on to larger things than can be comprehended in agencies that in their scope are largely personal or sectarian.

THE PURPOSE OF THE LARGER ORGANIZATION.

The purpose of the larger organization would not differ from the purpose of the various existing agencies but would be more comprehensive and would include them all and would enable some of the societies to have a share in a larger work than they are able to do at present. The larger organization should be able (1) to supply Christian literature to meet every need of the new conditions in China; (2) to promote the evangelization and education of China.

THE METHOD OF THE LARGER ORGANIZATION.

Here again there would be no radical change in the *proposed* plans of the majority of the societies. They already plan, almost every one of them, to do all that is needed. Almost every one engaged in any form of Christian work realizes how

far the existing agencies are falling short, in actual attainment, of what they propose on paper. Limited in the supply of men and money as they are they cannot expect to do more than they are doing and they have the prayers and sympathy of the missionary body. It looks sometimes, however, as though they do not receive the *support* of that body either in the preparation of new literature or in the use and distribution of the literature already prepared, that they ought to have.

The method should be considered under at least three heads, *viz.*, (1) the departments, dealing with different kinds of literature needed; (2) the staff; (3) distribution.

There are at least six departments that should have men and women giving their whole time and strength to one special department. These men and women should be appointed because they are specially qualified to conduct the work of the department, not forced by the demands of the general mission duties placed upon them to attempt to do all kinds of things and so fail to do anything to the real advantage of the cause.

The department of religious literature will naturally take first place. The report of the National Conference (p. 31), giving six classes of this kind of literature that are needed at once, should compel the attention of the entire missionary body and make us recognize the futility of trying to do this work by the present policy of independent and segregated effort, whether the separation is due to geographical or denominational differences. There is no doubt but that this department should be divided into sub-departments with different individuals in charge, for the sake of greater efficiency.

There is an evident and recognized need of a special department of literature for women. The report of the National Conference has thoroughly shown what is needed in the printed report pages 28, 29, and 30. Even the evangelistic literature prepared for general use is not properly adapted to the needs of the women of China. Special literature for women is needed and special qualifications on the part of those who prepare this literature are equally imperative. Not simply special courses in America or England, but knowledge of the best things that western women have to give and *judgement in choosing and adapting* those things that *fit the needs* of these sisters of the East. When we think of the numbers and the needs of the women of China and realize that only in the last few years has it been possible to plan especially for the women

and have their intelligent support and co-operation in working out these plans, we are convinced that they deserve and must have a special place in our mission work of the future.

Contact with foreign countries, changing political, economic and social ideals, general and compulsory education, other influences seen and unseen are working kaleidoscopic changes in social conditions and multiplying rapidly the problems of this sort that China will have to work out. To a certain extent the results of western social development can be translated and given to China but too often it is forgotten that these have been produced out of vastly different conditions from those existing in China. What is needed most is a careful, sympathetic study of China's social conditions and a department preparing and inspiring a literature dealing especially with the social problems of the country.

A department of medical publications should have a place in the preparation of Christian literature. Here again the National Conference put itself on record as to the urgent need in this phase of our mission work. Christianity has the greatest of opportunities here. We know some of the vicious results of the practice and teaching of unscrupulous doctors in the West. Up to the present time the medical practice and teaching in China has been in the hands of Christian doctors. China might be spared some of these evils if Christian doctors and teachers could prepare literature of a popular sort that would increase the general knowledge of hygiene, sanitation, etc., as well as the technical and professional text-books and treatises.

Last, but perhaps not least in importance, a department for the preparation of school books. The Chinese publishing agencies and the national Bureau of Education can be expected to constantly improve the quality of the text-books used in the schools. It is the accepted policy of missionary education to follow as closely as possible the government system, but it is almost certain that the next few years are going to witness a great advance in the number and quality of our primary and intermediate schools and there is still a great opportunity to exert a direct Christian influence through the text-books used in the schools.

It is easily seen that the scope of such an organization will require a large, thoroughly co-ordinated staff. There would be needed an Executive Committee representative of the co-operating missionary and existing publication societies. Since

the management should have a vital relation with all phases of missionary work in China there should be a number of traveling secretaries. If these secretaries constituted the Executive Committee they could the better make the society serve the missionary interests and at the same time secure a larger cooperation from the missionaries in the preparation and distribution of the literature.

The translation staff, composed of foreigners and an increasing number of Chinese, would require their time to be free and uninterrupted for their work. From present observations some up-to-date "efficiency" methods ought to be applied to this business of translation work done by Chinese, and put a stop to the reports that translators draw their salaries month after month for translation and do barely enough to enable them to hold the positions. It might be that better organization would spur foreigners to even greater effort.

In the China Year Book (1913) p. 138, Dr. T. Cochrane says, "When the writer was in Canton a few months ago the city had been strewn with books subservient of all morality, and advocating free love and other evils." How many of our missionaries know what the Chinese are reading? Occasionally we happen to find out some things but we are generally so busy with our own work that we find little time for anything else. If there could be a committee, probably composed of some of the travelling secretaries, that could keep watch of the distribution of such literature as Dr. Cochrane mentions, know when it appears and the source from which it comes, all over the country, literature could be quickly and thoroughly scattered and we could to some extent offset the evil effects. Unprincipled men, Chinese and foreign, for the sake of money, are going to pour vile literature and pictures into China as they are more and more driven out of business by social reformers in the West.

This staff organization, as suggested above, does not mean any great amount of complicated machinery. It means division of labor in such a way that one man or group of men does not try to do everything. It means a more intelligent and comprehensive policy than is now possible. It means less duplication and more efficiency. It means a closer relation between the publication societies and the missionaries. The size and effectiveness of the organization should command and receive proportionately larger gifts than is now possible.

This article is already too long to warrant taking up the question of distribution of the literature. Here again the National Conference Report, p. 32, offers definite improvement in the method of distribution that should not only be welcomed but should be insisted upon by those who are engaged in every phase of missionary work. The suggestion that book stores should be established in all large centres, in view of the magnitude of such a task, should perhaps be qualified by first making a careful survey of the whole field and establishing these book-stores in the most strategic centres first. There should, indeed, be one complete catalog of all available Christian literature and a copy of that catalog should be placed in the hands of every missionary once a year. It is almost as important that the missionaries should have these catalogs regularly and have them indexed and arranged so they can find what they want as that the literature be prepared. It is difficult to find out just what Christian literature one can get, as it is now. The Report says, "Evangelists should use Christian literature in their work and test its adaptation to their purpose." It is not enough to make the test. There should be some simple, systematic way in which the results could be made of practical value to all other Christian workers. This would be the great value of the travelling secretaries. They should study the different fields and the results obtained with various kinds of literature and put these facts at the disposal of the missionary body in meetings with them, in pamphlets and in the choice and preparation of literature put forth. They could carry samples with them and make appointments to meet not only the missionaries but the Chinese pastors and leaders and expect to convince them of the practical advantage to their work of the use of such matter. Unfortunately, it seems that there are some missionaries who have yet to be convinced of this great value, but perhaps the fault is not entirely their own.

BASIS OF AGREEMENT FOR SUCH A LARGER LITERATURE SOCIETY.

It is not possible here to go into all the details connected with such a basis of agreement as would make attainable this larger ideal. Some features that seem feasible may be suggested as being common ground of agreement with all who are interested in Christian work in China.

1. To endeavor to meet China's rapidly increasing need for Christian literature ;
2. That each society co-operating shall have entire freedom to determine the character of their own publications ;
3. That funds for any publications that may be agreed upon as of mutual value may be provided on such basis of contribution as the Executive Committee may agree upon, subject to the approval of the Missions and Home Boards.
4. That such presses as are already established be placed at the disposal of the society in such a way that the freedom of each co-operating society, as stated above in section 2, shall not be limited without full consent of that society ;
5. That the co-operation of wealthy Christian Chinese be sought with a view to encouraging them to build up large press establishments at strategic points all over China, similar to the Commercial Press of Shanghai.
6. That the full co-operation of the Chinese Christian Church be secured both in the production and in the distribution of Christian literature.

With the wonderful opportunities that are now opening out before Christian workers in China, with the limited supply of workers and of funds, with the increasing willingness to consider plans for combining our strength and making our work more effective, with the knowledge that a very large per cent. of our Christian literature is available for all denominations alike, it seems absurd, if not sinful, to continue to content ourselves with the present chaotic way of giving China a Christian literature. It is high time some change were being made, that we get a greater vision of the power of the printed page in this country, and that we take some definite steps toward accomplishing larger things in Christian literature for the Kingdom of God in China.

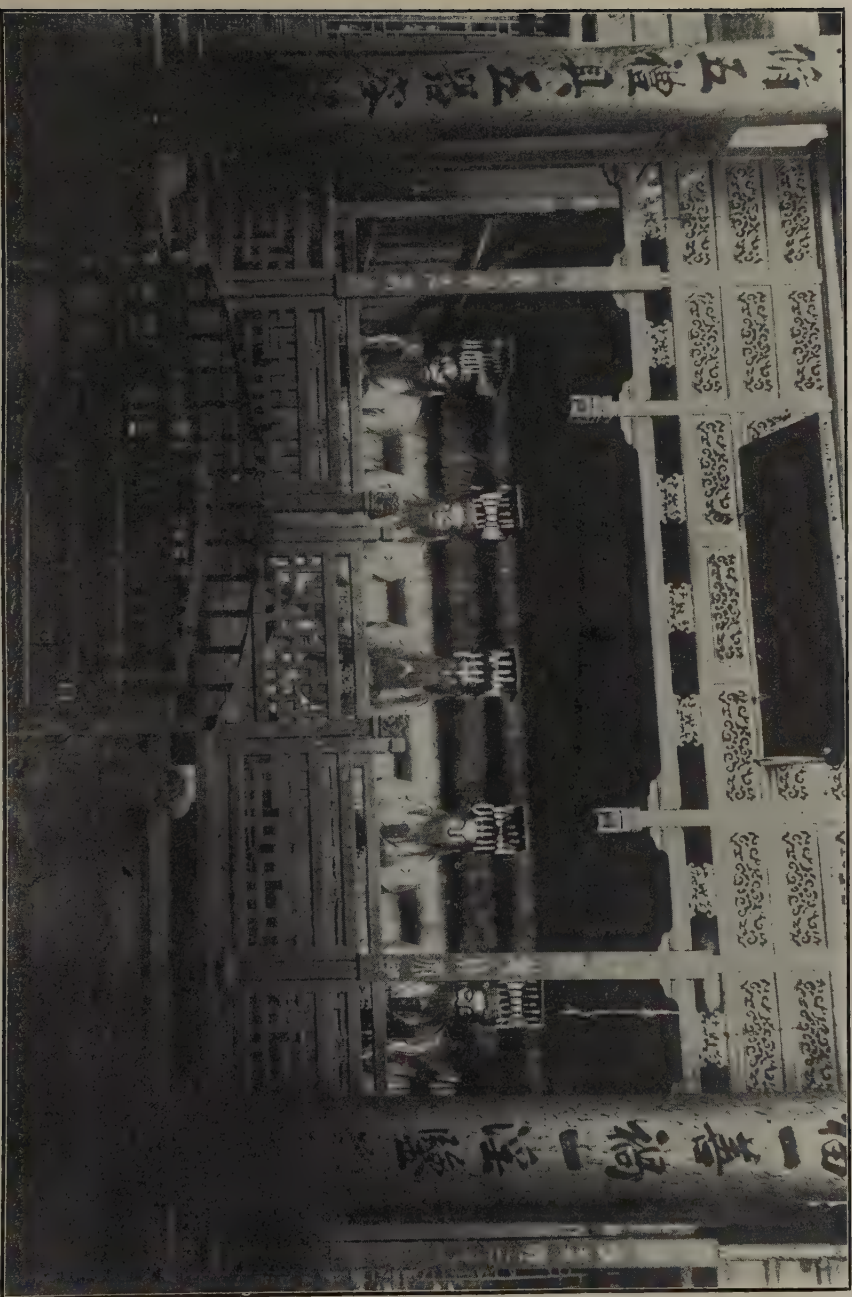


Photo by R. F. Fitch.

THE FIVE RULERS OF HADES.

See article, "Study of a Taoist Hell," paragraph No. 7.

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The Chinese Idea of Worship (中國祭祀之意義)

Y. Y. TSU, PH.D., St. John's University.

WORSHIP is a universal human phenomenon, just as Plutarch has said :

“ I have seen people without cities and organized governments, or laws ; but people without shrines and deities I have not seen.”

We may define worship as the expression of what man feels toward spiritual beings, in accordance with his beliefs. The emotions expressed may be pure reverence, gratitude, fear, dependence, abject helplessness, or a mixture of them all. The spiritual beings may be conceived of as good or evil, as being merciful, just, and loving, or cruel, malignant, and capricious. The forms of worship are sacrifice, prayer, adoration, meditation, song, dance, genuflection, exorcism, with sacrifice occupying the central position.

In essential nature, worship is social rather than personal, formal rather than vital. It is easy to record a form of worship, but not easy to interpret its meaning, that is, to ascertain its underlying ideas. It is the common experience of ethnologists when asking for the explanation of a certain custom of a people to be told, “ Our fathers did it and so we do it.” In such a case, the observer must supply the interpretation himself, running the risk of missing the truth or of distorting it through his own apperceiving glass. The difficulty of correct interpretation is especially great in cases where translation of terms from one language into another is necessary. For terms change their meaning more or less in undergoing this process.

No doubt, the writings and views of eminent sinologists, such as, Legge, De Groot, Williams, Parker, etc., in regard to the religious beliefs and practices of our people, past and present, are common knowledge. For that reason I shall refrain from utilizing the abundant information contained in their works—especially in those of Legge—and shall rely for the treatment of my subject upon native thought, research, and scholarship, thus justifying in a slight measure, perhaps, your expectations of this paper that it should be on the *Chinese idea of worship*.

I shall treat the subject under the following heads :

- I. Antiquity of Chinese Worship.
- II. Description of Different Kinds of Worship.
- III. Principal Ideas underlying Chinese Worship.
- IV. Influence of Buddhism and Taoism on Chinese Worship.
- V. Chinese Worship of To-day.

I. ANTIQUITY OF CHINESE WORSHIP.

It is customary for our historians to ascribe the fundamental human inventions and institutions such as writing, agriculture, marriage custom, etc., to personages of the remote past as their originators, just as the Hebrew nation went back to Moses as the giver of many of their laws and customs. Perhaps this is merely another way of saying, "We do not know who the real originators were." Nevertheless, it testifies to the antiquity of the institutions in question. Living in the third millenium before the Christian Era there was a man, named Foh-hsi (伏羲), who according to tradition drew the first picture of the "Eight Triagrams" (八卦). These same triagrams have been handed down through the Book of Changes (易經), a book at least 3,000 years old and held by scholars from Confucius down as the greatest of ancient works because it is regarded as the repository of the best thought of antiquity. According to orthodox exegesis, the eight triagrams represent eight forces or forms of nature, namely, heaven, earth, thunder, mountain, fire, water, lake, and wind. From this our scholars conclude the antiquity of belief in nature-forces or nature-spirits in China.

This conclusion is supported by a study of primitive characters of our written language. As is generally known, Chinese characters are ideographic, that is, they graphically and not phonetically represent ideas. Graphic representations are comparatively stable and not subjected to violent change of meaning through the passage of time and so an analysis of those primitive characters that have come down to us will reveal more or less correctly the thoughts and beliefs of those who invented or used them. The following are a group of primitive characters representing religious ideas and beliefs. In their primitive unpolished form their meaning stands out more clearly than in modern script.

(天) T'ien, composed of *One* and *Great*, meaning the Overruling Great One.

- (示) Gi, spirit of Earth ; the Radical to denote the category of religious words Dz, composed of *Above* (二 上) and *Three*, meaning Heaven above posting the sun, moon, and stars for man to gaze upon from below. From them, man learns to know the changes of nature, hence Revelation.
- (神) Zung, composed of *Spirit* and *Upward*, meaning *The Good Spirit*, calling forth all life.
- (祇) Gi, composed of *Spirit* and *Below*, meaning *The Earth Spirit*, supporting all life.
- (社) Zoen, composed of *Spirit* and *Earth*, meaning *Altar made of Earth for Worshipping Spirit of the Earth*. (社會), Zoen-wei, *Society*, reflects the probable fact that a cause of the earliest gatherings of people was religious worship.
- (祭) Tsi, composed of *Spirit*, *Meat* and *Hand*, meaning *A Hand Holding up A Piece of Meat in Act of Sacrifice to Spirits*.
- (禮) Li, composed of *Spirit* and *Sacrificial Vessel Filled with Offering*, meaning *the Wherewithal for Pleasing Spirits*.
- (禱) Tau, to pray to spirits.
- (鬼) Kwe, composed of *Head*, *Legs* and *Gloom*, meaning ghost.
- (魄) Wuu and P'ah, the *Yang* and *Ying* parts of the human spirit.
- (巫) Vu, form of a person dancing with flowing sleeves as a religious act.
- (靈) Lin, spirit.
- (醫) Ei, spiritism as a method of curing sickness. In time of Emperor Yao, there was a certain (巫 咸) Vu-yen who originated this method; he must be the first "medicine-man."

From these characters we reconstruct the primitive beliefs and practices as follows: There are in existence two kinds of spirits, namely nature-spirits and human-spirits or ghosts, and with them the living people have constant dealing. The nature-spirits (神) are Heaven, which is the highest, almighty creator, and a host of minor nature-spirits, such as earth-spirit, rain-spirit, wind-spirit, etc., all of which receive their status and orders from Heaven. The human-spirits or ghosts are the disembodied souls of the dead. Among them some are malignant toward the living. Toward the nature-spirits the

people show reverence and offer their prayers (禱) in order that blessing may come upon them. Toward the ghosts the people show fear and use exorcism (禳) in order to ward off evil.

When we come to Hwang-ti (2697 B. C.) we reach relatively historic times. This emperor built the pantheon (合宮), offered sacrifice to Shangti (上帝), invited the hundred spirits (接百神). He also invented sacrificial music, instituted astronomical reading of the sun, moon, and stars for their religious significance, and appointed official astronomers (占天官). In his time there began also funeral and burial rites, that is, dealings with human ghosts. His reign marks the beginning of sacrificial worship as a national system.

In the time of Emperor Sung (舜 2255 B.C.) special officers were appointed to take charge of the three sacrificial rites, (三禮) those of heaven, of the earth, and of souls of the departed. The different kinds of sacrifices were distinguished and extended to cover all natural objects and forces. In his tours in the land, the emperor offered sacrifices to the four chief mountains in the east, south, west, and north. We may regard his reign as the period of systematization and official regulation, in matters of worship.

The development of religious rites and ceremonies reached its highest level during the three dynasties of Ya, Saung, and Tseu (夏商周), B.C. 2205-B.C. 249, the most illustrious period of the ancient civilization of China. During the 2,000 years that have intervened between then and now the history of religious worship has been uneventful, except for the admixture of Buddhist and Taoist practices. The orthodox forms of sacrificial worship remain almost exactly the same as they were in the Tseu dynasty. And so a description of the sacrificial system of the Ya, Saung, Tseu period will give a picture of the orthodox rites and practices of to-day.

II. A DESCRIPTION OF THE DIFFERENT KINDS OF WORSHIP.

There are three kinds of worship, namely, (1) worship of nature-spirits, 祭天神; (2) worship of human ghosts, 祭人鬼; (3) worship which is a combination of the first two, 配祭.

(1) *Worship of nature-spirits.* As has been pointed out a while ago, nature-spirits are divided into two classes. Heaven or t'ien forms a class by itself and is separately worshipped by the emperor alone. The other class is composed of all the other nature-spirits, the lesser ones, we may designate them,

because they recognize Heaven as their sovereign. These lesser nature-spirits are worshipped by everybody.

The worship of Heaven or the supreme nature-spirit is regarded as the most solemn national festival. The emperor alone has the honor of offering sacrifices, for he is the Son of Heaven, the highest among men, and so the only person whose position is commensurate with the dignity of the sacrificial office. The time of the worship is the winter solstice, the point in the annual cycle when the *Ying* (陰) principle is supposed to dwindle and the *Yang* (陽) principle to expand. The place of worship is the southern suburb of the capital city, the south denoting light or brightness. Here a round altar is erected to resemble the roundness of the sky. The sacrificial animal is the ruddy or red-brown calf, this color being expressive of royalty and the calf of sincerity (祭牲用騂犢騂尙赤犢貴誠也). On the appointed day, the emperor dresses himself in a ceremonial robe (袞衣), embroidered all over with pictures of the sun, moon, and stars, the heavenly bodies, to typify Heaven, and wears a special diadem (冕) with twelve tassels, this number being symbolical of Heaven. He sits in a chariot of sombre color to express serenity of soul (乘素車貴其質也). Around him are banners with pictures of sun and moon and the dragon drawn on them and with twelve tassels attached. Thus prepared the royal procession proceeds to the southern suburb along streets previously smoothed and repaired and lined with lanterns. After the worship, the emperor distributes gifts and confers favors upon all the people and there is general rejoicing in the city. On that day no funeral, mourning dress, or weeping is permitted to be seen or heard in public, for it is a festival day.

Next to Heaven ranks the Earth and its worship, called (社祭) and undertaken by emperor, lords, and common people. The sacrificial season is the beginning of Spring. Square altars, copying the shape of the earth, are erected at suitable localities throughout the land. The emperor has his own altar, known as the Great Altar (大社), where he worships the Earth-spirit of the whole empire. The vassal-kings or feudal lords have their state-altars (國社) for the worship of the Earth-spirit of their own states. The common people have village-altars (鄉社) for the worship of Earth-spirits of the particular localities. These are the (土地廟) T'u-di-miao, which are found everywhere to-day. The ceremonial used in

the worship of the Earth is not so rich and ornate as in the worship of Heaven. After this worship the farmers begin their work in the fields.

Besides Heaven and Earth, the other nature-spirits that are honored with sacrifices are the Grain-spirit (穀神), the "Six Fundamentals" (六宗 or sun, moon, stars, heat-cold, water-land, and time, the "Eight Spirits of Agriculture" (八蜡), which include among others, the cat and the tiger, because they respectively destroy the field-mice and the field-board, the enemies of the farmers, and other still lesser spirits, such as the kitchen-spirit, the threshold-spirit, the street-spirit, etc. Such is the ramification of the hierarchy of nature-spirits and their worship.

(2) *Worship of human ghosts.* For purposes of worship these ghosts are divided into two groups, (a) those for private worship, and (b) those for public worship.

(a) The ghosts for private worship are lineal ancestors, ranging from the dead parents upward. The number of generations worshipped is carefully regulated according to the social status of the worshippers. Thus, the emperor may erect seven ancestral temples, for seven generations of ancestors, that is, the last six generations plus the first generation of the family, each generation worshipped in a separate temple. The vassal-kings or feudal lords may erect five temples for five generations, that is, the last four generations plus the first generation; the high officials may erect three temples for three generations, that is, the last two generations plus the first generation; the scholars may erect only one temple for the veneration of dead parents; while the common people may not erect any ancestral temple, but may sacrifice to their ancestors at home. Sacrifices to ancestors are offered monthly, quarterly, and annually. Female ancestors are not separately remembered but with the male ancestors. Thus in sacrificing to one's dead father one also remembers one's dead mother. Besides the regular sacrifices, offerings of a voluntary kind are generally made at various times in memory of the dead. These are called 薦禮 or free-will offerings, and consist of first fruits of the four seasons. In the spring, tender scallion and eggs are offered; in the summer, wheat and fish; in the autumn, young rice-plant and young pig; in the winter, rice-plant and the swan.

(b) The ghosts for public worship are the manes of ancient worthies. The Book of Rites (禮記) mentions five groups of

such worthies, namely, (i) those who gave laws to the people, or ancient law-givers; (ii) those who met death in the discharge of their duties; (iii) those who built up or helped in building up empires, kingdoms, dynasties, states; (iv) those who saved the people in natural calamities; (v) those who protected the people in political upheavals. The Book of Tseu Rites (周禮) mentions a sixth group, namely (vi) teachers or those who taught the people in the ways of virtue and morality. As an example of the last group is the worship of Confucius and his 72 disciples since the Han Dynasty (206 B.C.). Those worthies whose deeds have benefited the entire country become national heroes and are therefore universally remembered, while those whose deeds have benefited particular localities become local heroes and are remembered by the people of the same.

(3) *Combination of Nature-worship and Ghost-worship.* (配祭) The Chinese term for this kind of worship is not easily translated. (配) P'ei is the same character used for denoting wedlock (配偶). The closest translation will therefore be *companion*, or better still, *mate*. The principle is to worship a nature-spirit indirectly by sacrificing to its "mate." A few illustrations will make this clear. In the history of Israelites, we find the worship of Jehovah in the image of the golden calf. In China, Heaven may be worshipped through the manes of some well-known personage. Thus, in the time of Emperor Sung, Heaven was worshipped through its mate which was at that time an ancient emperor, K'au (嚳); in the time of Emperor Nui (禹), the mate was changed to Nui's father Kwung (鯀); in time of Ing (殷) Dynasty, the mate was one Min (冥), etc. In the same way the other nature-spirits, such as Fire, Water, Earth, etc., may be worshipped through the manes of some historic personage as "mate." The selection of "the mate" is based upon similarity of names of the original and "the mate" or some historic connection between them. Thus in the worship of the Earth, Erh-t'u (后土) could be set up as "mate," for Erh-t'u was an ancient officer of soils. In short, there is first the belief in the existence of a certain nature-spirit or god, and in order to bring it or him nearer to human senses in worship the manes of some well-known personage are invoked as "the mate." No doubt, in course of time this practice passes unconsciously into a form of deification; the "mate" gradually becomes the virtual

object of worship, while the original nature-spirit recedes into the back-ground and is finally lost in oblivion.

III. PRINCIPAL IDEAS UNDERLYING CHINESE WORSHIP.

For clearness, let me re-state briefly the main ideas of worship which have been brought out by the above account.

(1) Worship expresses the relationship of origin and descent. Everything is supposed to have an originator. Thus, sericulture according to tradition was originated by the wife of Emperor Hwangti (嫫祖), the art of writing by Ts'aung-kih (倉頡), the art of cooking by Dzoen-dzung Dz (燧人氏), agriculture by Dzung-nung Dz (神農氏), etc. Later generations realizing the benefit of these institutions employ sacrificial worship of the originators to remember their good work and to do honour to their name. In the same way, man himself as a living being owes his origin to Heaven or Nature on the one hand and to his human progenitors on the other; hence worship of Heaven or Nature and of ancestors.

(2) Worship is a memorial given in honour of the great characters of history in order that their deeds and virtues may be kept fresh in the memory of the living and imitated.

(3) Worship is a means of communion or prayer, which consists chiefly of petition and thanksgiving. When some work is to be undertaken the gracious help of Heaven is asked in order that it will be successful. After the work is accomplished, a report is made of the fact to Heaven with thanksgiving. Thus farmers pray for good crops in the spring and offer their first fruits in harvest-time. Such petition and thanksgiving are given to Heaven and the other nature-spirits but not to human spirits, according to orthodox teaching.

(4) Ancestral worship is the projection of filial piety into the unseen world. It is the prolongation of the sentiments of love, reverence, devotion, obedience, from the living to the dead. A passage in the Book of Rites on the meaning of sacrifices says "On the day of fasting (in preparation for the sacrificial act), recall the places of his (ancestor's) abode, his smiles and words, his thoughts and ideals, and the articles of daily use and food which he was fond of. With such preparation, you will, on the sacrificial day, realistically feel his presence within the room, and hear his sighings from without." 禮記祭義篇曰, 齋之日, 思其居處, 思其笑語, 思其志意, 思其所樂, 思其所嗜, 祭之日, 入室, 僂然必有見乎其位, 周還

出戶，肅然必有聞乎其容聲，出戶而聽，愴然必聞乎其歎息之聲。

(5) Moral worth of the worshipper is a pre-requisite of true worship of Heaven and of ancestors. Tsung-ts said, "If a person lives improperly, he is unfilial; if he serves his king unfaithfully he is unfilial; if he accepts an office indifferently, he is unfilial; if he is untrue to his friends, he is unfilial; if he is not brave in battle he is unfilial." This and other similar passages naturally lead to an emphasis on the ethical significance of worship. And so it is said that it is the filial son only who can truly offer sacrifices to his dead parents; it is the saintly man only who can truly offer sacrifices to Heaven.

It is my impression, however, that there is nothing in Chinese thought which comes anywhere near the words of Micah (6:6 ff) "Will Jehovah be pleased with thousands of rams or with ten thousands of rivers of oil?..... He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk humbly with thy God," or the words of the good lawyer (Mark 12:28 ff), "And to love him (God) with all the heart, and with all the understanding, and with all the strength, and to love his neighbor as himself, is much more than all whole burnt-offerings and sacrifices," or the words of Christ himself (John 4:20 ff)—"God is a spirit: and they that worship him must worship him in spirit and in truth" (verse 24).

IV. INFLUENCE OF BUDDHISM AND TAOISM ON CHINESE WORSHIP.

So far I have described the main current of Chinese worship which has come down through the wide expanse of time with practically no deflection of meaning or purpose. We may call it the orthodox worship and by that we mean that it is the worship which derives its authority from the Chinese Classics, that it has the recognition of the Confucianist School, that it is described in all standard encyclopedias as the historic worship of China and that it is observed and regulated by all dynastic governments. Other systems of worship there are, but they are always known as "illicit worship" (淫祀). For worship is a matter of state-regulation. What are recorded in the "Canons of Worship" (祀典) are licit and what are not recorded therein are illicit. The Book of Rites says "Worship of what ought not to be worshipped is illicit worship, and

illicit worship receives no benefit" (禮記曰非其所祭而祭之名曰淫祀淫祀無福). And so the rites and observances of Buddhism and Taoism, although tolerated, are not recognized by the government and the Confucianist School, with the exception of certain emperors, such as Ming-ti of the Han Dynasty, and several emperors of the Tong Dynasty and individual scholars who became personally interested in those religions.

From Buddhism have come the rites and observances connected with the doctrine of purgatory, metempsychosis, and the worship of the image of Buddha and a multitude of other images. From Taoism have come those rites and observances connected with the doctrine of immortality, elixir of eternal youth, spiritual transformation of the body, and the practices of witch-craft, spiritualism, and exorcism.

Pagan priesthood is a new institution introduced into China through the Buddhist and Taoist propaganda. For the orthodox system of worship requires no priesthood in the sense of a body of religious adepts. The rites are simple and worshippers are not perplexed by esoteric technicalities. But with popular Buddhism and Taoism the case is different. The multitudinous rites and observances are become highly complicated, specialized and ornate, and the ordinary person who is not trained therefor finds himself lost in the midst of them. Since efficacy of a rite depends upon its correct manipulation and since the ordinary person has neither the time to master the tricks nor the energy to perform them, a special class of professional adepts becomes necessary, hence the Buddhist monks and the Taoist priests. The rise of the priesthood promotes further ecclesiastical organization, and this in turn facilitates propagation. From this, it is not strange that Buddhist and Taoist systems of worship have become so rampant in China as almost to hide from view the orthodox system. Nevertheless we may say with correctness that the orthodox worship of nature and ancestors still occupies the central position in the religious life of our people. Just as an ancient edifice may be almost entirely covered up by luxuriant, clinging vine, and yet it is the edifice that gives the vine outline and support, so in spite of Buddhist and Taoist innovations, it is the classical, ancient worship that supplies the structure and backbone of contemporary religious observances in China.

V. CHINESE WORSHIP OF TO-DAY.

The republican government has not been slow in fixing regulations of worship. The most important are those concerning the worship of Heaven and of Confucius.

In regard to the worship of Heaven, the government has abolished the monopoly of worship formerly enjoyed by the emperor as head of the empire, and has authorized the worship of Heaven by the common people (general worship 通祭). We see in this an adaptation to republican principles. But the President still performs the worship of Heaven as representative head of the country with the stately ceremonial of the past dynasties.

In regard to the worship of Confucius, past customs and ceremonies have been kept up with no modification. In so doing, the government is not attempting to make a state-religion out of Confucianism but is keeping up the ancient and beneficial custom of remembering and honouring the nation's greatest sage and teacher. It is called the "Great Sacrifice" (大祭).

In regard to the other kinds of worship, the government has so far been silent, with the exception of the clause of religious freedom in the provisional Constitution. We may confidently expect that as education becomes general, and as the people become more and more adapted to modern thought and life, there will be a simplification and purification of religious belief and practice in China.

After all, the motive of worship outweighs in importance the form of worship. The emotions that cause a person to kneel down and to offer his best to whatever objects of belief he possesses,—they are more precious than the outward rite itself. Gratitude, the sense of dependence, honour, reverence, devotion, joy of communion, remembrance,—they are worthy states of the mind, be they pagan or Christian in expression. As Christian teachers in a pagan land, it is our privilege to direct the people to the worship of Him to whom "every knee should bow, of things in heaven and things in earth and things under the earth" (Philippians 2:10). Let us remember that hidden under the crust of paganism there is a treasure-house full of rich, genuine, pristine, religious virtues and emotions which, like the finest Shansi anthracite, have been accumulating throughout the centuries, waiting for the ignition of higher religious insight and faith to burst forth into flames of glorification for God the Father and His Son Jesus Christ.

Denominational Policies in Their Relation to Mission Work

IV. CONGREGATIONAL.

H. S. MARTIN.

IF there is one policy that has had præminence in Congregationalism it is the independence of the local congregation. The name itself implies democracy. Government by the congregation is the ruling ideal. This, theoretically, leaves the local church a law unto itself. The right of the people to govern themselves is considered a sacred trust and any infringement of that liberty is looked upon with disfavor. Such has been the ideal of the home churches from which Congregational missionaries come.

This principle of the independence of the local church when translated to mission lands has not always found a soil ready to receive it. There must be cultivation before the congregation is prepared to assume the responsibility that goes with self-government. During the time of growth the missionary has had not only to be the ruling power in the church but at the same time he has had to develop the spirit of self-government among the people. While he has directed the affairs of the growing church he has sought to raise up those who could direct for themselves. The task of persuading the church to launch out independently on the sea of self-government is often more difficult than to continue to supervise; yet to be true to the Congregational ideal he must delegate whatever authority he may have to the congregation as soon as it is ready to assume it.

From the liberty given to the individual congregation and the influence which a missionary may have over the church which he organizes it is readily seen that there may be great variety in stages of development in independence. One leader may nourish his people in such a way that the whole fabric of church government is dependent upon him. He is not only their spiritual leader and the bishop of their souls but the general manager of all the affairs connected with the congregation. Such a church may have the semblance of Congregationalism but in reality it is far from the ideal. Another leader walks along with his congregation, giving them counsel and cheer, but insists from the first upon their assuming the responsibility for the well-being of the church. If they fall he

is at their side to help them rise. He goes with them but only as one of them. He suggests but does not command. Such a leader develops a wholesome esprit de corps among the members, however few they may be, which makes for activity and progress. Between these two extremes there are all grades of independence. However, whatever may be the methods used by the makers of the church, the aim is to create self-supporting, self-governing bodies as soon as possible.

This emphasis upon the independence of the local congregation has shaped the general policies of the church. In recent years, however, there is a growing tendency to lay stress upon getting together. In America this feeling is so marked as to make "get together" one of the watchwords of a new denominational movement. It is true that in the past there have been associations of local churches for inspiration and counsel but the idea is developing that these associations should have more of corporate power and authority. This present tendency is modifying our polity and general policies and even our theological statements. The emphasis of the old Congregationalism was on the individual, of the new on the individual as related to a social group, of the local church as related to the sisterhood of churches.

The effect of this idea of co-operation is seen in the coming together of the Chinese churches. It is also playing a part in that delicate and pressing problem before the Christian church in the East at present, the relation of the native church to the Mission. The Congregational churches are moving toward closer union between the foreign and native workers. The native church when it becomes self-supporting does not leave the Mission but the church and Mission merge into one united organization. As soon as the church has developed leaders of ability these leaders be they pastors, educators, or laymen, take their places in the counsels of the administration. The voice of the Chinese is coming to have as much authority as that of the missionary. Obviously in many cases the missionary still holds the control because of his power over funds from the Boards. Yet increasingly these funds are administered by joint committees and even where they are not the missionary who is tactful and sincere in getting at the honest thoughts of his Chinese fellow workers is able to make them feel that their judgment in the distribution of the funds as well as in the general policy of the station is the final word.

As evidence that the Chinese church does not wish to be rid of the influence of the foreign worker the example of a number of self-supporting churches might be cited. While in these churches the congregation has perfect right to manage its affairs independently of the missionary, in a large majority of cases his counsel and aid is sought as in the case of the church dependent upon the home Boards. And this is a condition devoutly to be desired. The missionary is usually a man of the training and experience that should fit him to assist by counsel and advice any church, no matter how independent it may be. The closer the feeling in the individual congregation between the natives and foreigners as *co-workers*, not as overseer and overseen, the more healthy will be the state of that church. "Neither Jew nor Greek, neither bond nor free; for all are one man in Christ Jesus."

It is true that the ideals of Congregationalism have not been attained in actual practice. The missionary hitherto has as a matter of necessity been compelled to do a larger part of governing and planning than he would were the churches better organized. But in recent years there have been rapid strides toward a more democratic policy with the missionary and Chinese worker on the same footing. The London Missionary Society churches have been working hard on the problem and have come to a large measure of co-operative management. The Foochow churches of the American Board have recently made a great advance in this policy and in many matters there is full co-operation.

To show more concretely how this policy works out in practice we may review the recent action taken by the North China Mission of the American Board. In past years each station has been working out its policy of local self-government and co-operation as fitted the conditions of the several stations. There has, however, been a growing feeling that some definite policy of co-operation should be adopted by the Mission as a whole. Accordingly, at the Mission Meeting last spring with a full representation of Chinese and foreign workers present the following plan was adopted. No attempt is made to go into the details of the organization. The plan has nothing to say with regard to the individual churches. It has to do with the organization of these churches into groups. There are three units; the Station Association, the District (province) Association and the North China Council. The membership of

the Station Association is of importance as it is the body that elects members to the higher organizations. This consists of elected and ex officio members. The elected members are chosen by the churches on the basis of numbers and self-support. The members ex officio by virtue of their position are ordained ministers, Chinese and foreign, principals and inspectors of schools, physicians holding medical degrees, licensed preachers, lady missionaries and Bible-women of experience. Among the stated functions of this body we find, "to locate workers belonging to the Association, to prepare the Station's estimates, to determine the needs of the Station and report to the District Association." The District Association consists of members elected by the stations and performs for the district the functions that the Station Association does for the station. In addition it acts upon recommendations of the Station Associations. The North China Council consists of one Chinese and one missionary from each station. This Council acts authoritatively for the whole Mission on questions delegated to it by the lower associations and is the link between the churches and the home Board.

In the above outline it is important to note (1) that Chinese and foreign workers are placed upon the same footing; (2) that while the higher organizations finally decide debated questions the ultimate authority lies with the Station Associations which elect the members of the higher bodies; (3) that all questions connected with the management of the Mission (save those which have to do only with the relations of the missionary to the home Board, as, for instance, missionaries' allowances) are put under the control of these organizations. It is also of interest to note that the stated object of these associations is the promotion of *all* forms of Christian work, evangelistic, educational, and medical. Such organizations mean not only co-operation of foreigner with Chinese but also of Chinese with Chinese. The missionary body used to deal with individual churches and pastors. By the new rules these separate units have been brought together and are on the way of attaining a solidarity which they did not possess before.

As the Congregational ideal has led to different methods of work so again it has led to different statements of belief. The individual church is left free to formulate its own creed so long as that is true to the ideals of the historic church in making Christ the supreme power in the world. But Congregation-

alism is not adverse to changing the wording of its creed from time to time as was done at the National Council of American Churches last year. The Congregational church stands at the forefront of progressive, constructive theology. She believes that while truth remains forever the same, the expression of that truth must change to meet the times. The Christian leader is a prophet of the new as well as a preacher of the old. Religion, the most vital force in the world, is the great need of every age. But to meet that need the forms and outward expressions of that inner force must change with the age.

Again, the Congregational church has always laid great stress upon education. The Pilgrim fathers in going from England to America carried with them a desire for learning great enough to cause them to plant schools which have become the New World's most influential universities. It is only natural then, that Congregational missionaries from those countries should consider education of prime importance in mission work. Congregationalism aims at an educated church membership. Not that it does not welcome and seek to reach the lowest and most ignorant but it is not content to leave its members ignorant. This emphasis upon teaching has led to the founding of schools in every community where the church carries on work. In laying stress upon education it does not minimize evangelization, for it holds that leading men and women to Christ is the end and all of missionary activity, but it does believe that education is one of the most potent forces in evangelization.

As the schools develop many of them grow into academies and colleges. The church considers higher education one of its special fields of operation and sets aside many of its strongest men to this work. As a result the church is securing a body of trained ministers and educators to help it meet its problems in this land of scholars. Many of those trained in Mission schools enter government or other secular employ but keep the mark of their Christian training with them.

One outstanding feature of Congregational polity has made it natural for this church to take the lead in striving to attain that desired goal, the union of all the Christian forces of the nation. The Congregational churches of China are not organically connected with the churches in England or America. This gives us freedom to develop an indigenous church in

China. We are not working to found a denomination, but a Chinese church which shall develop its forms of worship, its polity, and theology in accordance with Chinese ideas.

This enables us to take part in all sorts of union movements. Thus far the greatest attainment in the way of union has been among educational institutions. But the trend of the times is toward a closer union of all the Christian forces throughout the land. Whatever may be the organic form of the ultimate Chinese Christian church the Congregational church is ready heart and soul to enter that one common communion of our Lord.

Reminiscences*

THE LATE DR. H. V. NOYES.

IT is said to be the privilege of the old to write "Reminiscences." Possibly I am not old enough yet to avail myself of this privilege. I have, however, two other reasons for doing it now; first, I have several times been asked to do it. The second reason I fear is not a very good one but is this: It is easier to write reminiscences than to discuss some abstruse philosophical question, or to deal with one of those complicated "mission problems" that are disturbing our minds so much in these latter days.

It may seem surprising to some of you that the established work of Protestant Missions, on the main land in China, is within my recollection. Dr. Morrison's work was in Macao, and the work of Dr. S. Wells Williams, Dr. Bridgman, and one or two others, was mainly confined to the Foreign Factory Site. Even Dr. Happer waited ten years after his arrival before setting foot inside the walled city. My first¹ recollection of interest in Chinese missionary work dates from the treaty signed at Nanking in 1843. It opened five ports for foreign trade, viz., Canton, Amoy, Foochow, Ningpo, and Shanghai. I remember well how the religious papers, in the United States, called upon the Christian Church to send missionaries to China because the five ports open to trade would also be open to missionary residence. I presume the same appeals were made in England and Germany. The Presbyterian Board of Missions in the United States, in answer to this call, sent, in 1844, in addition to Dr.

* Read at the Canton Missionary Conference, May 28th, 1913.

J. C. Hepburn, then in Singapore, and Rev. Walter M. Lowrie, already in Macao, Rev. A. W. Loomis, Rev. John Lloyd, Rev. A. P. Happer, M. D., and Mr. Cole, a printer. These all met at Macao, and were assigned as follows:—Dr. Happer and Mr. Cole to Canton, Dr. Hepburn and Mr. Lloyd to Amoy, and Mr. Loomis and Mr. Lowrie to Ningpo. Mr. Cole, however, did not settle in Canton, as the printing work of the Board was transferred to Central China.

My next distinct remembrance of interest in China is reading the biography of Rev. Walter M. Lowrie. His father had a permanent position in connection with the United States Senate, but gave it up to become the first secretary of the Presbyterian Board in New York. I have heard that, while in Washington, he was so much interested in the Chinese that he used to rise at four o'clock in the morning to study the language. He was the moving spirit in establishing the Mission Press at Shanghai, and in contriving to print the Chinese language with movable type. His son Walter, an uncle of the Rev. J. W. Lowrie, D.D., now in China, landed at Macao in May 1842. His instructions were to proceed to Singapore and consult with missionaries there as to future work. He made the attempt to do so and, three weeks after arrival, went to Hongkong and embarked in the "Sea Queen" for Singapore. The ship, after beating against wind and tide for two months, put in to Manila, being short of provisions, and having been just 65 days making the trip from Hongkong.

Mr. Lowrie then took passage in the "Harmony" for Singapore, but, after a week, the ship ran on a hidden rock, and he with 22 others, packed like sardines in an open boat 21 feet long and 8 feet wide, was four days and five nights in drenching rain and torrid sun, with one umbrella for the party, before reaching land, after traversing 400 miles of sea. For that long journey they had only one oar, as three oars had been broken in getting away from the ship, and much of the time they were in constant danger of being drowned, as they encountered at least a gale if not quite a typhoon. Mr. Lowrie then took ship for Hongkong, arriving four months from the time he left. Evidently the Lord had work for him in China rather than Singapore.

I have already mentioned how the missionaries were distributed from Macao. One incident that occurred while they were still there, and told me by Dr. Happer, may be

interesting. He and four others, who messed with him, thought, for thanksgiving day, they would have a roast turkey, and ordered the butler to get one. They enjoyed it, but when the accounts came in found they must each pay \$5.00—\$25.00 for the roasted turkey and that too on a gold basis, for Mexicans were then the same as gold. Presumably the thanks had been given on the proper day, and farther discoveries were too late to interfere with that.

Mr. Cole the printer did not remain long in China. The man who really established the Presbyterian Mission Press in Shanghai was Mr. William Gamble. He it was who had thousands of Chinese characters in many books counted and classified as to frequency of use, and fonts of type arranged so that those most used could be placed nearest the typesetter's hands. Years afterwards, he was in Canton and made a day's trip with me in a boat. He told what exaggerated ideas he had about the Chinese on his first arrival. He said "The first night of my arrival in Shanghai I slept with a hatchet under my pillow. I had come out with the purpose of doing good to the Chinese and I had no thought of letting them put me all at once out of the field." He made another remark that fixed itself in my mind, *viz.*, "It is a good thing for a man to think out what is the best thing for him to do, and then stick to that." He said, "There seems to be little country work going on, why do you not take up that?" This has connected itself in my mind with that declaration of Paul, "This one thing I do," and with another suggestion made in regard to Dr. Green, one of the ablest students of Hebrew and Old Testament literature generally that the United States ever had, *viz.*, "By narrowing his sphere he broadened his influence." There is some danger that people by broadening their sphere, may narrow their influence. Otherwise expressed, "One may have too many irons in the fire."

My next recollection of interest in China was the "Tai-Ping Rebellion" which commenced about 1850. It was a mystery to me then, and is a mystery to me still, how Hung-Siu-Tsuen, who professed to be a Christian, to have his attempt based on Christian principle, to take the New Testament as his guide, and who commenced his work by vigorously destroying idols, should have obtained, in the beginning, such a following as he did. It was easily seen how a later following was obtained when it became known what license was given to

plunder and destruction : and the opposition to the Manchu dynasty, which he proposed to displace, was strong even then.

I remember, while in college writing a paper to be read before the Missionary Society, discussing this wonderful movement and its hopefulness for the speedy establishment of Christianity in China. I think I found about ten reasons for this hope. It was visionary, but I had the satisfaction of having much good company in being a false prophet. We all know how the leader, professing to start under the banner of the Prince of Peace, became the embodiment of savage cruelty, swept the country with fire and un pitying slaughter from Kwangsi to within seventy miles of Peking, till at last in 1864, conquered by Imperial troops led by Chinese Gordon and Li Hung-chang, he committed suicide. He had been the means of his country losing 20,000,000 lives. The attempt to overthrow the Manchu dynasty, which then so signally failed, has, in our own day, wonderfully succeeded and with comparatively small loss of life.

TRAVEL TO CHINA.

This brings me to my own personal experience in coming to China and living here. I was one of a company of four missionaries who, on the 3rd day of February, 1866, went on board the barque "Benefactor" bound for Hongkong by way of the Cape of Good Hope. Forty such craft could be stowed away in the floating palace in which I last came to China, measuring 28,000 tons as compared with 650.

The last thing that I did before the ship swung from her moorings was to throw my pocket book ashore to Dr. J. C. Lowrie, one of the two secretaries of the Board who was standing there. He took out the few dollars of United States currency, which he said would be of no use to me in China, and threw the pocket book back to me. The Board's treasurer had gone, by way of Wall Street, to get usable money for us, but he failed to arrive in time. I happened to have a \$5.00 gold piece and 50 cents in silver. This had to serve for incidental expenses for the whole party. The silver was used in paying postage on letters sent back from Java, at the rate of thirty cents per half ounce, and one dollar was paid for transfers in Hongkong. So I arrived in Canton with \$4.00 balance in hand, the whole incidental expenditure for the party having been \$1.50 or an average of thirty seven and a half cents for

each individual. If any one has travelled from New York to Canton at less incidental expense let him make it known. In the "good old times" the Hongkong and Canton steamers gave missionaries free passage and meals besides, if they cared to take them, never charged for any ordinary package sent either way, and the generous Customs also passed all missionary goods, in quantities large or small, without inspection or duty.

It was a cold wintry day when the "Benefactor" was towed out of harbor, and the next day a storm that sent the white spray flying from the waves was on the deep. It took only a few days, however, to get to the trade winds and the balmy air of the tropics. The best place was on deck, for the "dining saloon" was only large enough to hold a table that would seat three on each side and one at each end, leaving room enough for a waiter to slip around behind the chairs, and there was no "social hall." But outside the sky was clear, the sun was bright, the waves were blue, sea gulls were in the air, shoals of flying fish skimmed the surface of the water and dropped back again, fat porpoises flopped out from the waves, dolphins showed their beautiful changing colors, and now and then, before a storm, Mother Carey's chickens were sporting themselves on the sea. Wet weather came with the doldrums near the equator, then smooth water through the southern trade winds, rough weather and big albatrosses around the Cape of Good Hope, and then the Indian Ocean, memorable for its beautiful sunsets, so beautiful that sometimes the western sky, with its tinted clouds, looked like paths of glory up to heaven.

The first landing was at Java, about the end of April, after an experience of three months without any knowledge whatever of the inhabitants of the world besides those who were on board the "Benefactor." This barque was so small that its deck was always tossed up and down by every passing wave, till one longed for even a few minutes on an immovable floor, and came to appreciate the words of the Psalmist, "Then are they glad because they be quiet." One hundred and nine days was the journey from New York to Hongkong. No missionaries of the Presbyterian Board have since come to China in a sailing vessel by way of the Cape of Good Hope.

I have never forgotten a caution given me by my good fellow passenger, Rev. Jonathan Wilson, D.D., who had

been a missionary in Siam for eight years. He said, "Do not be too hasty in forming your judgment of what you see on the field. It may seem to you as though very little had been done." I kept this advice in mind, and was thankful for it. The work did seem slow. The amount accomplished did seem small. It had been twenty-two years since Dr. Happer's arrival, and the number of church members connected with the Presbyterian Mission was less than twenty. The first time I saw Mr. Roberts of the Baptist Mission he told me the number of members connected with their Church was 36 and he added, "But I do not know how many of them are Christians." Mr. Roberts was a little eccentric, but, from all we have seen of the members of the Baptist Church, I think we may calculate that there was earnest sincerity in most if not all of those Christians. I do not remember the statistics of other missions, but recollect that the number in all China was estimated at 5,000. The London Mission was most advanced, especially in Hongkong. I think about three years after the Chinese Christians in Hongkong and Canton purchased land and erected a chapel in Fatshan. They had a joyous opening with Dr. Chalmers present, but while at their evening feast, the front door was battered down, the building set on fire, and the Christians—men, women, and children—had to escape through a window at the rear and come flying for refuge to Canton.

If the work did seem small at first, I came in time to understand the difficulties that had to be met, and to admire the sturdy faith of those pioneers which held them to their work, notwithstanding all discouragements, or to use a military phrase still "stood by their guns" when, to outward seeming, it was like bombarding granite walls with pellets from a pop-gun. If we leave the power of God out, the attempt was, as criticizers said who looked at it from a merely human point of view, "foolishness." But our predecessors knew, what we know, that "It hath pleased God through the 'foolishness' of preaching to save them that believe." I call to mind such men as Dr. A. P. Happer, Dr. John Chalmers, Rev. George Piercy, Rev. John Preston, Rev. Charles F. Preston, Dr. R. H. Graves, Dr. J. G. Kerr, and Dr. E. Faber. No missionaries since have done harder work than did these early pioneers. Dr. Chalmers would, after his day's work, go into his study at nine o'clock and work until two o'clock in the morning. I remember

hearing him preach a good sermon which he said he had written during Saturday night. Dr. Legge told me that while translating the Chinese Classics, he went into his study at six o'clock in the morning and worked there till noon—doing in the afternoon the work that came to him as pastor of the Union Church in Hongkong. Dr. Faber told me that when he was learning the language he used to study at it twelve hours a day, and that was when the orthodox time was considered to be seven hours. The result was that, after three or four years, he would bring home a whole armful of Chinese books, go up to his chamber and go through them without a teacher. Dr. Kerr once told me that he had been able to prepare his medical books, which make rather a long list, by making his hospital rounds before eight o'clock in the morning. I happened to live for ten years where I could see that the light in his study rarely went out before ten in the evening. Dr. Happer had a class of ten theological students, and in addition every alternate day took his breakfast at five o'clock, reached the government school in the heart of the city at seven, taught English five hours, got back to tiffin at one, worked generally in the afternoon and an hour in the evening. Of those who mastered the spoken language, none deserve more special mention than Dr. Graves of the Baptist Mission, Rev. Charles Preston of the Presbyterian Mission, and Rev. Mr. Whitehead of the Wesleyan Mission, who always gained attention when speaking in English as well as Chinese.

In 1866, the discussion was still going on about, I will not say "the proper Chinese term for God" for different terms may very properly be used to designate the Deity, but the proper term for translating *Elohim* and *Theos*. Pamphlets on the subject were put into my hands. Dr. Legge gave me his; some one gave me Bishop Boone's, and I read whatever else came in my way. I soon found that, like other discussions, it was in part at least a question of definitions. If one started with defining God as essentially the being who rules the universe, emphasizing His Almighty power and authority, you could be sure that his conclusion would be "Shangti." If, however, he commenced by saying that the essential idea that we have of God is that He is the object of worship, the conclusion was just as sure to be "Shin." Of course both meanings are bound up together in our word "God." What made the strongest impression on my mind was what I saw as I walked

the streets. At every shop door was the "Shin" of wealth. Should it be translated the "spirit or spirits of wealth" or the "god of wealth"? Then, in many large shops, there was the one character "Shin" in a worshipping shrine, with incense sticks before it, but no idol in sight. From the explanation given by intelligent Chinese, it seemed wonderfully like the altar which Paul found in Athens dedicated to the "unknown God" and about which he said "whom ye ignorantly worship him declare I unto you."

THE MISSIONARY CONFERENCE.

A very much more heated discussion soon took place in the Missionary Conference. This Conference had only been recently established, and it gave abundant time for discussion. For the meetings were held from ten in the forenoon till one o'clock when there was an adjournment for tiffin: always a generous meal provided by the lady at whose house the meeting was held, but no ladies were expected to be present at the meeting.

Two or three years later, after some solemn deliberation as to whether it was best or not, a motion was made to "allow" the ladies to be present. Some one suggested that it would be more polite to say "invite" and the motion thus amended was passed; so we have been blessed with the presence and help of the ladies ever since. It was several years later, however, before the men had progressed so far as, after rather earnest discussion, to make the ladies voting members. After tiffin there was a second session from two o'clock till five, when the Conference adjourned to meet again two months later.

The question that I have mentioned as hotly discussed was whether it was proper to make a translation of the New Testament into Cantonese colloquial. This was stubbornly opposed. In fact feeling rose so high that some of the opposition resigned their membership in the Conference. It is pleasant to record, however, that, in process of time, they so evidently wished to be back again, that the Conference opened the door by sending them a cordial invitation to return, which was as cordially accepted. The opposition argued first: The Conference is an advisory and not an executive body and therefore should not do this work. This was unquestionably the correct view and prevailed. The second reason given was that it would be degrading to the Bible to put it into such a

style of Chinese. The work, however, went on. Committees were appointed, not by Conference, but by missionaries who favored it, to prepare a union version.

Matthew and John had already been prepared by Rev. Charles F. Preston, at the suggestion of Dr. S. Wells Williams, the author of the Middle Kingdom. Rev. George Piercy prepared the first draft of Mark and Rev. A. Krolzyck, Luke and the Acts. There were others on the committee. The opposition was so strong that the union version did not go farther than the Acts. It was claimed that the epistles could not be put into Cantonese colloquial. The rest of the New Testament, therefore, and all the Old Testament had to be done by individuals or individual Missions, who would gladly have worked with a union committee had that been possible. Rev. George Piercy, Dr. R. H. Graves, Dr. F. C. Henry, and Rev. H. V. Noyes were those by whom this work was almost entirely done. It is again pleasant to record that some of the stoutest opposers of colloquial lost their opposition, as the years passed on, used colloquial themselves, and advocated its use.

(To be continued.)

Language Study

IV. SUGGESTIONS ON METHODS OF CONDUCTING A CON- VERSATION CLASS IN CHINESE.

W. B. PETTUS, B.A.

THE most important thing for a missionary in connection with the mastery of the language is that he should learn to understand Chinese when spoken to him and to speak Chinese.

Unfortunately most of the missionary students of Chinese have had little or no experience in learning to speak a foreign language. When they have studied foreign languages it has been in order to learn to read or translate them. The result is that such experience as they have had in language study has fixed them in habits of study which hinder rather than help in the mastery of a spoken tongue.

Furthermore, the Chinese teachers whom they use have never studied the spoken language, their study having been confined to the literary language—which differs in its construction and vocabulary from the spoken language.

And besides this, the supply of books in the spoken language in China is comparatively limited, so that it is difficult to get material of this kind written by Chinese.

For these reasons it is important that those who attempt to help students in learning Chinese should concentrate their efforts during the early months on teaching them to speak and on showing them what they must do in order to learn to speak. There are many "conversation classes," but not infrequently their work could be described as the head of the Language School in Korea has described the work in that school, which is as follows :—

"The teachers have perforce been missionaries themselves, with very much to learn about the language as well as the best methods of inducting others into its use. The continual tendency has been to accumulate facts about the language, instead of acquiring the free and perfect use of the language itself. Grammar, analysis, fine etymological distinctions have often led us away from the infinitely more important subject of absolutely correct pronunciation, right emphasis, right euphonic changes and correctness itself. And until trained and qualified Korean teachers can be secured we are likely to have this tendency to combat."

I have visited several conversation classes in different parts of China, in which comparatively little Chinese was spoken and the work of the class was conducted almost entirely in English. I have no patent remedy or royal road to learning, and can only make a few suggestions growing out of experience and observation.

I. General conversation, without some definite basis, is not feasible in a class. The attainments of the class are usually so varied, and the temptation to talk to each other in English so constant, that such a class usually results in a monologue in Chinese by the teacher, more or less understood by the students; or of a discussion in English of some subject related to Chinese. A definite basis may be laid down in various ways :

(a) The teacher can talk to the students in Chinese, showing them through motions or by the use of pictures what he means, and having them repeat after him and answer his questions, all in Chinese.

(b) The conversation can be based on a portion of reading matter, the members of the class having read it before the class-meeting. This may be read aloud by the Chinese teacher, and the Chinese teacher and the various members of the class

may recite the gist of it from memory. If it is a story, several variations can be secured by having different members of the class tell the story from the point of view of the different people involved, as well as from that of an outsider.

(c) Some members of the class, after previous preparation, may give a brief address, or tell a story, and then this can be discussed in Chinese by the class and the language of the speaker criticised, also in Chinese. This method was used with good results in the class on preaching conducted by Rev. E. C. Cooper in the Kuling Language School, in 1914.

(d) The memorizing and reciting of monologue or dialogue is time well spent.

II. When the students are sufficiently advanced to do original work, topics for the conversation at the next session may be assigned which they may be required to prepare with their teachers or by attendance at lectures.

III. The conducting of a conversation class may be briefly described as putting in and then extracting. The class cannot reproduce anything which they have not learned, whether from the lips of the teacher, from a book, or in general conversation. It must first go into them, and it is not truly theirs until it also comes out. The conversation class might be called a class in expression because it should furnish an occasion to the student to use in speech the Chinese which he is learning in various ways. Many students have been seriously hindered in learning to speak Chinese by the courses which they have had to follow being so full that all their time has been taken in covering the course and they have had little time to really digest and use what they have been studying. The best way to help them to digest it is to cause them to use it—and this is the main function of a conversation class.

IV. The best conversation classes that I have visited have been those conducted by Chinese teachers. If there is no Chinese teacher who understands how such a class should be conducted, a foreigner cannot render a better service than to train an able Chinese to lead such a class. The preparation with the teacher should be made before the meeting of the class in order that he shall have a free hand during the class session. The Peking Language School already has some Chinese teachers who are able to conduct conversation classes

in Chinese, with good results. When a foreigner conducts a conversation class it means that the students are hearing and imitating a foreigner's Chinese. Furthermore, it is much more difficult for a foreign teacher who is accustomed to speaking English with the class, to refrain from the use of English during the class. The students will need explanations which can best be given them in English, but this should be done at some other time, and not during the conversation class.

A conversation class is successful to the extent to which the students hear, understand, and speak Chinese. Translation from English to Chinese and Chinese to English is a very complicated, intellectual process and does not necessarily help the student very much in learning to speak Chinese.

In Memoriam.—Mrs. Alice M. Tatum.

THE Central China Baptist Mission has lost one of its most consecrated and cultured missionaries in the death of Mrs. Alice M. Tatum at Mokanshan on August 9th, 1914, Sunday at sunrise.

Alice Mabel Flagg was born in South Berwick, Maine, June 2nd, 1864. She came along with the Angel of Peace who came to settle the terrible conflict between the North and the South, and afterwards went as a messenger of the Gospel of Peace from the West to the East.

Her father, Mr. E. H. Flagg, was a quiet, but useful deacon of the Baptist Church. Her mother was a very active Christian worker in the same Church. The names by which they were commonly called were Ebenezer and Mercy, two very significant scriptural names.

She attended the schools in her home town, and was often called on as a child to recite Scripture and poetry in the Sunday school. She was converted at the age of fifteen and joined the Baptist Church.

She graduated at the Boston University in June 1887, and was called soon after to the Chair of Latin in a Southern School, Chowan Baptist Institute, Murfreesboro, N. C., where she taught for two years. She had for some time felt the call to mission work, and was waiting for the Lord to open the way for her to go to China. It was in this school at Murfreesboro, that her husband-to-be, Rev. E. F. Tatum, found her and won her. She gave up the joy of accompanying him to China to complete her agreement with the Chowan Baptist Institute. Miss Flagg arrived in Shanghai on Sunday afternoon, November 10, 1889.

Being strong and bright and with a well-trained mind, the Chinese language gave her little difficulty. She was married December 17, 1889, and was unusually healthy and robust for six years. Her endurance was rather remarkable.

1895 was a sad year and a turning point in her physical life. Little Eva, the second daughter, died of cholera in August. Charlie, the first and only son, was born in October and Mrs. Tatum came very near dying. The physician thought it very remarkable that she recovered.

She did not, however, fully recover, for 1896 found her very weak, and in August little Charlie died and was buried in Yokohama, Japan. This shock of being taken to death's door herself, and of losing two babies in one year was too much for her constitution, for she was never again well and strong. Home vacations seemed only to keep her alive.

The last few months of her life she was eagerly looking forward to having with her the only surviving child, Joy, who had just finished school in America, and is now on her way to China.

The last nineteen years of her life were years of weakness and suffering, but years of faithful and effective service. Mrs. Tatum was a natural teacher and did some of her best work in the girls' and boys' academies, but this by no means kept her from doing much work among the women. She organized the first Chinese Women's Missionary Society in our Mission. She began it with a few women in her own parlour, at the Old North Gate, and now the attendance is sometimes a hundred, not to speak of other societies and the organized women's work growing out of her first society. The Chinese women loved her and will greatly miss her faithful and effective teaching. Her last work was teaching the wives of the Seminary students. She taught them Romans in the fall term of 1913 and Acts in the spring of 1914 and greatly enjoyed it. Mrs. Tatum was quite literary, and was often called on to write papers and make addresses, and for years was Associate Editor of *Woman's Work in the Far East*. Several of her tracts have been printed. She doubtless would have left some books behind her if health had permitted.

It was the writer's privilege to be Mrs. Tatum's neighbor for nearly twenty-five years, at times having her for months in his home, and he is not now able to recall a single instance when she said anything unkind to, or about, any one. It was a large part of her life to give pleasure to others. We shall miss her at Christmas, for at that time she went beyond her ability to make all about her have a happy Christmas.

She was devotional but faith was her distinguishing characteristic. She trusted her Lord with her heart, her mind, and her body, and her Master never disappointed her, for over and over again He snatched her miraculously from the grip of death, and now at last has lifted her by the hand of death into eternal life. She is sure to hear the welcome plaudit, "Well done good and faithful handmaiden, enter thou into the joys of thy Lord."

We shall all miss her, but most of all she will be missed by her husband, her daughter, and her sister and brother, Mrs. Emma Shaw and Mr. Chas. A. Flagg.

Let us who read this sketch pray that the God of all comfort may be close to them during this dark hour.

R. T. BRYAN.

SHANGHAI, CHINA, August, 1914.

Our Book Table

THE CHINESE PEOPLE, a Handbook on China (with maps and illustrations). By the Venerable ARTHUR EVANS MOULE, D.D., Missionary to the Chinese from 1861, formerly Archdeacon in Mid-China, Rector of Burwarton with Cleobury North. pp. 469. London; Society for Promoting Christian Knowledge. 1914. 5/- net.

Any book on China from the pen of the Venerable Archdeacon A. E. Moule deserves careful consideration; for few men living have spent more years in this country or have come into closer touch with its people. Yet we are bound to say, though we do it reluctantly, that the pleasure with which we have read the book now before us has been mixed with a measure of disappointment; and for this disappointment, the sub-title, 'A Handbook on China,' and the statement in the first lines of the Preface that the book 'is intended to furnish students—particularly students of Foreign Missions—with a repertory of information on things Chinese,' may to some extent be answerable. It was this description of the book that led us to approach it with the pleasurable anticipation of finding that Dr. Moule had given us a new *Middle Kingdom*, or brought Justus Doolittle's valuable *Vocabulary and Handbook* up to date, or improved on Dyer Ball's *Things Chinese*. But instead of the kind of book we looked for, we have a volume consisting of ten somewhat disconnected chapters on subjects such as the following: physical features and means of communications, the land and the people, origin and history of the Chinese, religious thought in China, China's sages, literature and education, early Christian missions, missions of Churches of the Reformation, China's relations with Foreign Powers. Although these subjects are just those which find a place in dozens of books on China, there is ample room for a fresh and satisfactory treatment of either or all of them; and there is urgent need for reliable information in a "handbook" form. We do not find, however, that Dr. Moule has helped us much in either direction. Take, for example, the first subject, The Physical Features of China. Where can we find an illuminating or even readable account of the geography of this country? We do not mean a mere topography after the Chinese style, or a catalogue of details such as we have in Richard's *Geography of the Chinese Empire*, or an unimaginative and incomplete survey like Archibald Little's in *The Far East*, or descriptions, province by province, similar to those in the first volume of the *Middle Kingdom*. From books of this class it is extremely difficult to get an idea of China as a whole or to see those essential features which help so much to an understanding of her history and development, her singular isolation throughout the centuries, her self-contained culture and distinctive civilization, the movements of her population or the variety of her products.

We are not without fascinating descriptions of parts or bits of China. Williamson, Hosie and James; Macgowan, Mrs. Bishop and Younghusband; Davis, Edgar and Fergusson and many others have written books and papers containing delightful and trustworthy accounts of provinces and districts through which

they have travelled. But this is not enough ; we want the broad features of the country summarized and fitted into the far stretching story of this huge mass of humanity ; and we want, still more, to see the people as they are on their own soil—influenced in habit and temperament by their physical surroundings. Then, is there no story worth telling about those grotesquely weathered primæval rocks which, with myriads of boulder-sentries flung far out to sea, form the coast line of Fukien and Kwangtung ; nothing about the deltas of the Pearl and Yangtze Rivers ; nothing about the snow clad mountains of the Far West, or the mighty rivers which have cut their tortuous ways to the ocean, or the shifting seas of sand which have blotted out the foot prints of countless hordes and buried the last remains of earlier civilizations ?

The Archdeacon in this first chapter on Physical Characteristics and Means of Communication touches on many subjects and about each one he has something interesting to say ; but having read and re-read the chapter we have to confess that our knowledge of the country has scarcely been enlarged or consolidated, and that only in one or two places have we found anything approaching to those 'purple patches' in which common things are radiant in the glory of a new appreciation and fresh description. The perusal of other chapters leaves the same indefinite impression. There is nothing to which exception can be taken, and there is much that is useful to the ordinary reader ; but there is little that is satisfactory to the student. The origin of the Chinese, the value of their traditional history, the formative forces which moulded their civilization, the unifying principles which made the nation what it is, the religious ideas which lie behind the earliest ritual and worship, are questions on which the light of fresh research, unprejudiced scholarship, and careful thought is sadly needed. We fear, however, that the student will not receive from this handbook the illumination which its title may have led him to expect.

The chapter, *Early Christian Missions and other Religious Influences from the West*, is both a valuable summary and a discriminating criticism ; but the chapter which follows on *Missions of the Churches of the Reformation* is disappointing. The historical part is well done, though we wish there had been some mention of the Continental missionary movement which sent forth men like Gutzlaff, and of Gutzlaff's own stirring work amongst the protestant churches of his native land which led to the Basel and Rhenish Missionary Societies entering upon their work in China in 1846. The Archdeacon states (p. 362) that his review of modern mission work is confined 'chiefly to the operations of the Anglican Missions,' and the reasons given for this limited outlook are—(1) 'the impossibility of following in detail the development of other missions and churches,' and (2) 'the fact that with the exception of the China Inland Mission . . . the Missions of the English Church under the C. M. S. are more widespread and numerous in workers and converts than those of any other individual Church.' In a 'handbook' intended to furnish students—particularly students of Foreign Missions 'with a repertory of information,' we can only regret that Dr. Moule did not take a broader view of

his opportunity. The fact that the book is written specially for Anglicans, is an additional reason for setting forth the full extent of the missionary work that is being carried on in China. In these times each church and each mission ought to know what other churches and missions are doing. We deeply rejoice in the conspicuous success of the Church of England Missions in China, but if any comparisons were necessary, should it not have been stated that it required the utmost all the churches could do to evangelize this country, and that, according to the latest and most accurate statistics available (China Mission Year Books 1913 and 1914), eighty-seven *per cent.* of the missionaries in China, and ninety *per cent.* of the total Christian community are outside the Anglican communion?

We have, it is true, the following appreciative reference to the work of other churches:—

“Gratitude and honesty combine in demanding full and admiring recognition of the men and women, dedicated and sent out to China during the past sixty or seventy years, by, it is believed, eighty-three different Christian bodies.” (P. 362.)

But how will these words be understood by those who know nothing of the facts?

In another statement we think Dr. Moule has also done less than justice to the actual facts. After expressing the belief that missionaries in China have been sent out by eighty-three different Christian bodies, he continues: ‘There were more than fifty organised Churches actually represented at the great Centenary Conference. . . . in 1907;’ and he adds: ‘Thank God for the devotion. . . . so exhibited. But is there not blame—yet is it so easy to apportion the blame?—for this travesty of the Union of Christendom, this distorted picture of the one Church of the Living God.’ It is a pity that Dr. Moule did not look again at the records of the 1907 Conference, for he would have found that the Conference was composed of representatives not of ‘organized Churches,’ but of *Missionary Societies and organized missions*. Thus the Anglican communion itself was represented by delegates from no less than five missionary societies. Other delegates represented interdenominational and local organizations like the Bible Societies, the Literature Society, and the Tract Societies. It would be well for writers to examine carefully the published lists of Missions and tables of statistics before making general statements. In the latest and fullest list of missions at work in China, no fewer than 121 separate names of societies or organizations are to be found. But even a cursory examination of the list will show that about one half of these missions or organizations are interdenominational or local, or that they are engaged in special forms of work. Then, of the other societies representing organized churches, by far the larger number indicate geographical and not ecclesiastical divisions.

We all deplore the disunion of Christendom, and shrink from the thought of its perpetuation on the mission field, and we therefore wish that a more helpful suggestion had been made towards union than that contained in the following quotation which we take from the author’s chapter on ‘Unity.’ After stating that the Chinese Christians are now looking for ‘that Church which Christ

Himself prayed for and which His Apostles described—One Church in faith, in order, in discipline, and sacraments, and charity,' Dr. Moule continues :—

Is it too late. to show them even yet that we can unite on one common basis of Apostolic and Primitive faith and order and creed and sacrament—one in matters of Christian conscience, taught and enlightened by the Scriptures of Truth, and one by laying aside for future adjustment all wholly minor questions of preference or prejudice or custom? Have we not such a Church, the English Church—if she remains true to her faith and order; not relapsing into later Roman error and non-conformity; not patronising or adopting the rationalistic assumptions and unassured results of criticism? If now the Church purges herself from errors thus on either side, here will lie and rest a Church "foursquare," a quadrilateral, a one and true basis and trysting place for Christians. Here, if they will come and see, the eighty differing Churches in China will find all the truth they love and need, but in harmony, not in isolation or exaggeration; and joining thus and presenting to the Chinese our Lord's own model and ideal, the Church of China will be gladly one in Christian communion with the Church Catholic, and strong for the glory of God and the increase of His Kingdom.' Pp. 374-375.

This is very beautiful; the goal is attractive but is the way practical? The Archdeacon's three 'ifs' loom like heavy clouds upon the horizon, and not a few of his readers who gaze with longing eyes towards his "foursquare" refuge will fear to venture on the journey.

The illustrations, mostly reproductions of old Chinese prints, are excellent, whilst the notes on the illustrations deserve special recognition.

STUDIES IN THE RELIGIONS OF THE EAST. By PROFESSOR GEDEN, *for some years a missionary in India, now tutor in Hebrew and Biblical Literature at the Wesleyan Methodist Theological Institution at Richmond, Eng.* Charles H. Kelly, London. 12½-net.

This work contains a thorough revision and considerable additions to two small volumes previously published by the author on "Studies in Comparative Religion" and "Studies in Eastern Religion." "Chapters have been added on Confucianism, Taoism, and Shintoism, in the hope of rendering the work more serviceable to those who are studying for the examination of the London University." It is to those chapters I shall confine my remarks—save that I must add here that Prof. Geden is a first-hand authority on the religions of India. He is acquainted with many of the original languages. Inasmuch as Dr. Geden's father was one of the Old Testament Revision Company one may speak of the son as to the manner born for oriental studies.

I do not know that I have ever read anything on Chinese religions by one who is confessedly a second-hand authority which gives a better perspective than Dr. Geden has managed to give—I would except Bishop Westcott; his contributions in his various works are not lengthy, but they are so accurate that I can hardly doubt but that before printing they must have been reviewed by some one who was a first-hand authority. One of those slight indications of an outsider is given by such a statement as that Confucius "is reported to have shown his filial piety by mourning

three years for the death of his mother" (p. 623). The remark is repeated on p. 649 "*He is said* to have observed a three years' period of mourning for his mother," (italics are mine). The apparent defence of the writer against imaginary sceptics is one that no resident in China would make. One can imagine a Chinese writing about England to say that "it is reported that the court ladies all wore nothing but black clothes for the period of mourning." A resident in England would never think of defending himself because he made the plain statement that ladies in mourning wore black clothes. He would not say "It is reported."

Of course, we have at the outstart a discussion as to whether Confucianism is a religion. The thick type inset that so conveniently summarizes the paragraph reads "Confucianism not a religion." From this dictum, Dr. Geden never departs. Most second-hand writers on Confucianism betray their utter lack of clearness on this point. They will all somewhere or other admit that Confucianism is *not* a religion—at any rate "in the strict sense of the word"; but they equally admit that in some other than the "strict" sense Confucianism is a religion. Dr. Geden might easily justify himself for writing on what is not a religion in a book that is about religions by the plea that the London University includes Confucianism in its syllabus for examinations of religion. Our author, however, does do a bit of wobbling on the question as to whether Confucius was an agnostic. On p. 619 the student is taught: "He was not an atheist; but he was a confessed and pronounced agnostic." On p. 630 the inference from Confucius' contributions to the Yih Ching is that "he was not really anti-theistic or in the strictest sense agnostic."

Four out of the five classics are well treated. The curious thing is that the fifth, which contains more matter on religion than all the rest put together, is dismissed in a paragraph of half a page which never mentions the word "religion."

In Dr. Legge's prolegomena to the Li Chi he gives a list of no less than twenty-nine French renderings of the word "Li" suggested by Mons. Callery, an earlier translator. Dr. Legge says it would not be hard to add to the number. I would venture to add one to the number which seems to me to be the best English equivalent of the word as it stands on the title page of the book. The English of "Li Chi" should be "Treatises on Religion." In De Groot's great work on Chinese religions the quotations from the Li Chi greatly outnumber those from all the other classical works.

Dr. Geden might greatly strengthen his work in future editions if he would re-cast the section on the Li Chi. All that he has to say on Ancestral Worship should come under the section. Instead of telling us that "some high authorities have maintained that the real practical religion of the Chinese was neither Confucianism, nor Taoism, nor Buddhism but ancestor worship" it would be better to teach that only when we make "Confucianism" to mean "that which Confucius *transmitted*" and not "that which Confucius *founded*" can Confucianism be regarded as a religion. But that is the proper meaning: Confucius never originated a single rite or ceremony, a solitary dogma or variation of dogma.

What he did do with signal success was to inculcate the teachings and practice of "the ancients" in such a way that for the past two thousand years have never been more than temporarily questioned. Now and again Buddhism and Taoism have received a preference from one emperor or another, but such periods have always been followed by violent re-action. Moreover, the Buddhism in China is a very Confucian variety of Buddhism—Taoism has managed to monopolize the title that ought to have been claimed by the so-called Confucianism. The sources of Taoism are all included in Confucianism: the wide divergence of Taoism from Confucianism is due entirely to post-Confucian Taoism *not* following the Way ("Tao") of the ancients but striking out a new path for itself.

In the matters that Confucius transmitted undoubtedly the premier place belongs to those connected with ancestors. The Analects would in themselves prove this; but the Li Chi alone can give the student any idea of the fulness and richness of Chinese views on ancestral ceremonies. If you only know the Analects you may be inclined to discuss whether you ought to speak of "Ancestral *Worship*." No one who knows the Treatises on Religion would hesitate for a moment.

The chapter on Taoism is quite as well done as that on Confucianism. It is interesting to note the ill effects of that worst of all the many bad attempts to romanize Chinese which is provided in the series of Sacred Books of the East. The system is very scientific and may possibly be helpful to any person—if such there be—who understands it. Inasmuch as "h" following a consonant indicates the aspirated consonant (*e.g.*, "Thang"="T'ang") the usual sound of "Ch" is ruled out. Instead, therefore, of writing "Chwang tzu," an *italic K* was used. Dr. Geden, who is a thorough student of the Sacred Books of the East, adopts their romanization as far as ordinary type-fonts allow. But by failing to italicise the initial letter of Chwang tzu's name we find him called "Kwang-tze."

No student of non-Christian religions will regret getting Prof. Geden's excellent book. There must be few indeed who would not find much to learn in the 900 clearly printed pages.

W.

THE STUDY OF THE ENGLISH BIBLE. By LOUIS M. STREET, M.A., S.T.D.
Association Press: London and New York.

Professor L.M. Street has written an exceedingly suggestive book which deserves careful perusal on the part of all earnest Bible students. We do not attempt to analyse the six chapters in which the author discusses with much earnestness such important topics as "The Organization of the Student Life,"—a thoroughly practical bit of writing,—"The Structural Study of the Bible," or the "Study of the Bible by Historical Periods."

These and all Professor Street's chapters are the embodiment of the results of an attempt to apply the elementary principles of the "study-process" to the English Bible. The whole discussion is more or less rigidly confined to the essential sphere of method. Our author thinks that we have fallen upon evil days as regards the popular knowledge and use of the Bible. He

asserts, without hesitation, that "our greatest Book" is as much lost to the people of to-day as was the "Book of the Law" to the people in the days of King Josiah. Without doubt this is not to be questioned as a sad fact in connection with many sections of our home populations. On the other hand, we are glad to believe that it is not true of all. As Professor Street will doubtless admit, there is to-day a greater and more hopefully intelligent study of God's Word being carried forward by the Christian masses in the home countries than ever before, and this interest is markedly coincident with the general advance in popular education, and is due still more to a quickened spiritual life in our churches. Still there is lee-way to be made up before the members of our Christian communities fully realise that the Bible is humanity's chief literary asset, and the most interesting book in the world. Professor Street in his helpful pages has done a great deal to stimulate and instruct the desire that already exists for Scriptural study on true and fruitful lines. He has indicated with much freshness and an adequate amount of scholarship an "exact and scientific method" of study, and has luminously sketched the best way of applying "with industry and precision" the abundant helps which lie to the hand of every student. Every reader will agree with the author when he says that "the mastery of method, the conquest of mental laxity and weakness of will, the acquirement of skill in handling details, and persistence in meeting and overcoming difficulties" is the basis on which all solid learning is to be acquired; and when these necessary principles, so essential in the work attempted by students of so-called secular subjects, are applied by men and women whose hearts and brains have been inspired and directed by a higher and holier motive to the study of God's Word, greater and richer results will follow the examination of the Book of all books.

We must not close this notice of a really useful volume without calling special attention to the helpful and scholarly analyses found in the appendix. Indeed, few will read Mr. Street's book without feeling a sense of admiration and profit, and no small degree of gratitude.

J. W. W.

CHINESE CURRENT LITERATURE—SOME MAGAZINES.

Much is said from time to time of how suddenly the Chinese have taken to the publication of newspapers. They have not stopped there, however, and the following notes will show that there is a good deal of activity in the line of magazines also. Only a few out of the whole large number are noticed, but they give quite clearly some idea of the variety of topics handled and the multiplicity of interests served.

1. *Eastern Miscellany* (東方雜誌) published by the Commercial Press in Shanghai, at \$3.00 a year, deals mostly with politics but includes articles on other topics and some stories. The writers are not those who are especially well known, yet the

magazine is worth while and quite interesting. Recent articles on the Secrets of the Palace were especially interesting.

2. *The Buddhist Journal* (佛學叢書), published by the 有正書局 in Shanghai for \$3.00 a year, is devoted almost exclusively to articles on the Buddhist classics, and the authors of the articles all write under *noms de plume*. The purpose of the Journal is to aid in the revival of Buddhism.

3. *The Ladies' Eastern Times* (婦女時報) is published at the press of the Eastern Times newspaper as a magazine catering especially to the tastes of women. It sells for forty cents a copy, the writers are well-known, and on the whole it is a pretty good magazine for its purpose.

4. "*Short Stories*" (小說時報), published in Shanghai at a yearly subscription of \$5.00, contains novels only. The style is good, and also quite simple; many of the stories are entertaining, and some are quite amusing.

5. *Economic Miscellany of the Republic* (民國經濟雜誌) is a journal of Political Economy published in Wuchang. The articles hardly seem to be of much weight and the magazine is not one of high order. The annual subscription is \$3.00.

6. *The Youth's Magazine* (少年雜誌) is a very good magazine for young people that is published in Shanghai by the Commercial Press, for a subscription price of eighty cents a year. The stories, while not written by the best known writers, contain good moral lessons and suggestions for the young, and make up a magazine that is to be recommended for young people and small students.

7. *Progress* (進步), published in Shanghai at a price of \$1.50 a year, is a worth-while publication containing articles on the subject of modern civilization by well-known writers.

8. *Conscience* (良心), on the other hand, is a paper of quite a different kind, also published in Shanghai at \$1.50 for a year's subscription. Its purpose is anarchic and its writers, therefore, write anonymously. In one copy, recently examined, there was a paragraph against Christianity.

9. *The Army Journal* (軍學雜誌), published in Peking for \$2.00 a year, deals almost exclusively with military matters. The writers are men not very well known to the public, as might be expected in a magazine of a more or less technical nature.

10. *Humanism* (人道) is a paper published in Japan at ten cents a copy, in the interests of the Socialists, with articles written by well-known men. It is apt to be anti-Christian and atheistic—a recent article on Religion taking this attitude freely.

11. *Constitutional Government* (憲法新聞) is published in Peking. The subscription is \$1.80 a year. It deals with matters relating to the Constitution, in articles written by men whose names are well known, and is well worth reading as it gives the latest and most current ideas concerning government.

12. *Journal of Agriculture* (農友會報) comes from Hangchow, where it is published at forty cents a copy. It is an agricultural magazine and published entirely in the interest of diffusing suggestions for improved methods of farming.

13. *Foreign Students' Journal* (留美學生報) devotes itself mostly to describing conditions in the universities in the United States and so is of particular interest to students intending to complete their studies in America. It is published at sixty cents a copy.

14. *Naval Journal* (海軍雜誌) is a magazine devoted entirely to naval affairs, and so is of interest and use to men in the navy only. It is published in Peking, at a cost of thirty cents a copy.

The above brief account will be interesting mainly as showing a list of interests for each of which at least the one magazine mentioned is published. Newspapers and magazines are new in China, but no wider list of subjects could be found in an equal number of publications anywhere. It shows quite clearly that the value of the printed word is appreciated, and that the Chinese are in earnest in their effort to push forward the various phases of the new civilization that they are adopting. That there are different grades of excellence in editing and writing is no cause for surprise, for of course that is found all over the world.

G. F. M.

動物初學 ZOOLOGY. *For Normal Schools.* By Miss Nielsen. *Presbyterian Mission Press, Price 30 cents,*

This book is a translation into simple Wên-li of a work used in Norway. It is most suitable as a textbook for Normal Schools in China. The first half deals with the leading animals of the various countries, while the second half treats of birds and insects. Each description is short and concise and yet gives the leading facts and features which should be known on the subject under consideration. There are good and abundant illustrations throughout the book and at the close of each subject is a short catechism summing up the main points which have been taught. A Chinese teacher with such a book in his hand could hardly fail to interest his pupils in Zoology and to impart to them information which they would retain.

W. E. P.-W.

SOME NEW C. L. S. BOOKS.

學堂小說小公主 SARA CREWE. By Miss Laura M. White and Miss Cheo Tsai Lan, 15 cents,

To those unfamiliar with the original we may say that the story belongs to the class so much in vogue at present,—of an imaginative, interesting little girl, whose fate it is to be brought up by a woman who is very much the reverse. Those who already know the “Princess” will be glad to hear her talk Chinese, even though this same Chinese is not always “*t'ung hsing*,”—as the use of 把 for “give,” and 告化 for “creature.” It is in Kuan-

hua, and that is the most important, since it is a child's story. The characters 孩 子 (*chien*³) for doll would supply a long-felt want, if the term could be restricted to that meaning.

改頁家政小史 THE HOME-MAKERS; A CHINESE STORY OF MOTHERCRAFT. By Miss Laura M. White and Miss Yü Ying Yuen. 15 cents.

The secondary title well expresses the scope of the work. Being prepared in collaboration, the ripe experience and Christian culture of the American woman added to the more perfect knowledge of her own country-women possessed by the Chinese, the result is naturally more helpful to the class for whom it is designed, than would be possible to either alone. We need just such books at the present stage, when those who have learned in our mission schools are taking their place among the matrons.

嬰孩學堂教授法 THE SCHOOL OF INFANCY. By Miss Laura M. White. 15 cents.

A prefatory note so well describes the book that we quote from it. "'The School of Infancy' is an attempt in simplest Mandarin to teach Chinese mothers how to apply some Montessori and kindergarten methods in their own homes, developing the faculties of their children while amusing and entertaining them before they arrive at school age." Very fortunately there is much more of Miss White than of Signora Montessori in the book. We hope these few lessons in teaching the very little ones how to play may tend to relieve the arms and backs of the poor little older sisters. Chinese young men have learned to play; the children are learning; but the little tots still have to be "toted."

A. H. M.

Correspondence

YEAR BOOK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: May I say through your columns that the editor of the China Mission Year Book would be glad to receive suggestions for the Year Book of 1915? We shall be sending out definite requests to various individuals in due course, but in the meantime we should be glad to receive copies of reports published on the field. We should also be glad to hear from missionaries of any special movements or

works of grace in their fields which might be of interest to our constituency.

Yours sincerely,

D. MACGILLIVRAY.

CHINESE HISTORY AND LITERATURE.

To the Editor of

"THE CHINESE RECORDER."

DEAR MR. EDITOR:—In the June issue, page 368, is an excerpt from Eitel, which is very suggestive. It reads,—

"One thousand Buddhas reminds one of the one thousand Zarathustras."

again,—

"Southern Buddhism knows no Amita."

(which reminds one of Uithra).

The Tibetan or older northern Buddhism Amita and Persian Uithra or Mid or Bod or Phut the ra or Sun-god are identical.

Phut left the human centre early in the genealogical table of Gen. x. He and his nephew the Sinite (Sinem) have no recorded descendants; v. 18, "and afterward were the families of the Canaanites spread abroad." He would pass through Persia on his way to Tibet. His nephew came further east to S. Kansu, Tsinchow and settled among Magog and Gomer. Of course it is not likely, notwithstanding the opinion of Sir William Jones, that the earlier Noah (Yao) and Shem (Shuen) migrated from the Euphrates to the Yellow River; but the Sinem brought the traditions with them from Shimar, Shinger, Sumer, and found answering localities on the Yellow River. There is a temple to Noah the atmospheric god in the north suburb of Tsinchow and one to Adam the ancestor of all ages in the west suburb. The frequent shrines of the San Yuan Kung Halls of the three originals are doubtless memories of white Japhet, red Shem, and black Ham. The voice of prophecy knows of a portion of one of the tribes—Asher—driven far away and when the assembling trumpet sounds Kaifeng and other parts will restore "these from the land of Sinim" to their fatherland who will doubtless revisit the land of their birth to carry out the commission of Matthew xxviii.

Then will be the harvest from China. At present their fellow Gentiles from the West are privileged to pluck "a first-fruit for salvation," and no more, which are to be selected specimens for manifestation with Christ in God's glory. Col. iii. 3, 4.

Sincerely,

G. PARKER.

CHEAP AND EASY TRAVELLING
VIA SIBERIA.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Though perhaps out of season, yet in the hope that God Almighty will soon restore us peace again, I will for the benefit of others give a short account of a trip home by the Trans-Siberian route. The commodities of travelling via Siberia seem not yet to be sufficiently known in our circle. To travel by express is very expensive and considering the fact that it is always overcrowded—it is also far from being comfortable. To be confined with one's meals to the dining car with the customary daily tipping makes it all the more uncomfortable. The 'passenger's train' which leaves Harbin or Vladivostock every day is only 24 hours slower than the express. It is much cheaper and life on it is far less monotonous. I travelled second class one way but preferred to come back third class. Platzkartas are issued also for third class and all one has to take to make one's seat soft and easy is a good *pu-k'ai*, i.e., bedding, just as when travelling in China. There is room in the cars for any amount of luggage of any size. The best

Russian families travel third class and one is always in good company. The price for a ticket from Moscow to Vladivostock is only sixty roubles (\$63.00 Mex.). The whole trip from Peking or Vladivostock to Berlin with food and diversas all included can be made for \$120 Mex. The train stops for 15 or 20 minutes at all principal stations. Boiling water (kipjadok) is supplied free everywhere. One only needs to take a tea kettle along. Tea, lemons, sugar, fresh milk, cream, butter, bread in all varieties, cooked meat, chickens, eggs, lemonade, fruits, et cetera, are sold at a very cheap price on all the stations. The buffets offer the famous Russian soup (bortsch) and hot meals of every description. A foodbasket with all its necessities will come in very handy on the voyage. Ladies are quite safe to travel on this train even third class. We had quite a number of single ladies in our car, though there are also special compartments 'for ladies only.' At Harbin, Manchuria, and Irkutsk trains are changed. One entrusts all his belongings to the porter (nazoldschik) who boards the train on its arrival, also the ticket which he needs to buy the platzkarta with. Only take note of his number. He will bring you safely to your place after half an hour or so. Fare 30-50 cents., *i.e.*, kopeken. There is a Red Cross

station at every big station, where all necessities are supplied free of charge for cases of accidents or sickness. Money can be exchanged everywhere at the stations. Big stations have also an 'information office' where every language is spoken. Tickets are bought much cheaper at the stations than at the agencies of the Sleeping Car Co. On Russian railways the longer the distance the cheaper the ticket, therefore buy it straight to Moscow or Berlin or to Vladivostock and Peking. Everybody does good to buy the little booklet: 'Russian made easy' supplied at every bookstore, for the sake of learning a few words which will facilitate travelling greatly.

Life on Russian trains, especially third class, is very home-like indeed, and I count the trip I have made as one of the happiest times I have ever spent on trains. Those amongst my colleagues who wish to travel cheap and can adapt themselves to circumstances will find this way of travelling superior to that in any other country. As I have made travelling facilities on the Siberian line my special study, I shall be glad to give any further information to any one who is anxious to get it.

I am, dear Sir, etc. etc.

Yours,

Ch. W. KASTLER.

PEKING.

CORRECTION.

In the notice of China Mission Year Book, 1914, in September RECORDER the price was inadvertently entered as \$1.50. It should have been \$3.00.

Missionary News

Language Classes in Wuchang.

October to April, 1914-1915.

Plans have now been completed whereby Language Classes (for beginners only) will be held in Wuchang for about six months, beginning October 12th, 1914. The classes will meet at 2.30 p.m., the days of the week, places of meeting, subjects taught, and teachers who have kindly consented to take charge of the classes, are indicated in the following table:—

Mondays, Boone Library. St. Mark and the Book of Common Prayer. Deaconess Phelps.

Tuesdays, London Mission. Radicals, Writing, and National Reader. Mrs. Foster.

Thursdays, Wesleyan Mission, inside Great East Gate. Conversation. Rev. C. W. Allan.

Fridays, Swedish Mission. Baller's Primer. Rev. A. L. Fagérholm.

No fees will be charged. Missions sending students must make their own arrangements as to living accommodations.

A meeting will be held in the Boone Library, Wuchang, on Friday, October 9th, at 2.30 p.m. to make plans, if possible, for a permanent Language School in the Wuhan Centre. Missions interested are invited to send representatives to this meeting.

Correspondence on the above subjects may be addressed to

BISHOP ROOTS,
43 Tungting Road, Hankow.

—
Canton Union Theological
College.

It was the unanimous opinion of the sectional Continuation Conference held at Canton, in 1913, that there should be founded in Canton City, a Union

Theological College of high grade, in order to train the leaders, made necessary by the rapid spread of Western knowledge, and the growing needs of the Church. A delegate was asked to convene the representatives of Missions interested. This was done, and the committee met several times, and finally recommended: "That this Committee of Representatives strongly endorse the recommendation of the Mott Conference held at Canton, and urge that steps be taken, as soon as possible, to establish the Union Theological College.

The following persons composed the committee:

G. H. McNeur, New Zealand Presbyterian Mission; C. A. Nelson, American Board Mission; E. B. Ward, United Brethren Mission; P. Jenkins, Church Missionary Society; J. M. Henry, American Presbyterian Mission; A. H. Woods, Canton Christian College; F. O. Leiser, Canton Y.M.C.A.; A. Baxter, London Missionary Society.

The above committee at once issued a circular letter, addressed to the "Missions and Churches of Kwong Tung." Favorable replies were received from seven societies, and a Provisional Board of Directors was organized, and a Constitution was drafted. The Board of Directors are: A. J. Fisher, (Presb.) chairman; A. Baxter, (I.M.S.) secretary; E. Dewstoe, (Wesleyan); P. Jenkins, (C.M.S.); C. W. Shoop, (U.B.M.); W. Mawson, (New Z. Presb.), and C. A. Nelson, (A.B.C.F.M.)

The Constitution: A few sections, briefly stated are as follows:

1. The purpose of this Union Theological College shall be to provide

theological training for pastors, evangelists, and other Christian workers.

2. Each Mission having a part in the Union shall be expected to provide:

(1) At least one foreign teacher, giving his full time to the work of the Institution, and a residence for the same, or

(2) \$20,000 (Mex.) in property or endowment, or

(3) An annual grant toward the Institution of \$1,200 (Mex.)

Each of these, (1), (2), (3), shall be considered as one unit of work.

3. The Chinese Churches may have a part in this Union on the same basis as the various Missions; unit (1) in this case, may be a Chinese teacher and his residence, or a Chinese Church may unite with a Mission in making up a unit.

4. Each Mission or Church shall maintain and care for its own students, either in its own hostel, or through arrangement with other Missions or Churches having hostels.

The following Missions or Boards have taken one or more units, or are contemplating doing so:—American Board; Am. Presbyterian Church; Church Missionary Society; London Mission; New Zealand Presbyterian; United Brethren and Wesleyan Mission. (The Canadian Presbyterian Mission expects to join.)

The Union Theological College has secured as its temporary site a house of six rooms in the London Mission compound, but steps have already been taken to secure a permanent site. The present quarters will be used for Recitation Rooms, Administration Office and Library. Temporary hostels will be secured in the neighborhood of the college.

The Faculty: A Faculty has been elected and is composed of the following missionaries: C. A. Nelson, Am. Board; J.M. Henry, Am. Presb.; P. Jenkins, C.M.S.; W. W. Clayton, L.M.S.; G. H. McNeur, New Zealand Presb.; E. B. Ward, U.B.M.;

S. G. Tope, Wesleyan Mission. The native staff is composed of Rev. Yeung Seung Po, L.M.S., and Rev. Mo Mau Ming, Am. Presb., others are still to be elected.

Course of Study. There will be two grades, the higher for students who have passed through a middle school, and a lower for those who have not passed through a middle school. In addition there will be a preparatory year to meet the needs of students who have not had the advantage of a modern elementary education or who are deficient in Chinese. Each of the regular courses covers a period of three years.

The Union Theological College will open October 1st, and about 50 students are expected. The committee composed of the representatives of the Missions interested has tried to frame the Constitution with the hopes that there may be the closest co-operation between the Chinese Churches and the foreign Missions. It was necessary that the initial steps should be taken by the representatives of the Missions, and for some time the heavier share of the work may be in the hands of the Missions; but, to insure permanency and efficiency, we feel that the College should be made increasingly, both as regards support and control, an enterprise of the Chinese church.

C. A. NELSON.

CANTON.

Census of India Report.

During the decade 1901 to 1911 the population of India as a whole increased by 7.1 per cent., or if we exclude the gain due to the inclusion of new areas, 6.4 per cent.

The Christian element of the population has increased during the decade by 32.6 per cent., having risen from 2,923,241 to 3,876,203, an actual increase of nearly one million. The number of Christians per 10,000 of the general population has risen from 99 in 1901 to 124 in 1911. A comparison with previous decades will show how rapidly the Christians have increased in number each decade: 1881, 1,862,634; 1891, 2,284,380; + 22.6; 1901, 2,923,241, + 28.0; 1911, 3,876,203, + 32.6.

In thirty years (1881-1911) the proportion of increase has been 108.1 per cent., the total numbers having been more than doubled.....

The Census Report affords interesting figures for comparison of the increase and present strength of the various denominations of Christians. In the Census Romo-Syrians (322,586) are very weak reckoned separately; but in comparing the strength of Roman Catholics

with that of other Christians it is fair to add the Romo-Syrians to Roman Catholics. The Romo-Syrians acknowledge the authority of the Pope; but their services are in the Syrian language, and they follow in part the Syrian ritual. It will be seen that the Roman Catholics, if we include the Romo-Syrians, have more than half the Indian Christians. The Anglican Church stands second with one-eleventh only of the Indian Christians. If account is taken of all Christians in India, including Europeans and Anglo-Indians (Eurasians), the proportion of Anglicans is higher—one-eighth. The Baptists have almost reached the number of Anglican Indian Christians, only falling short by 636. Then come the Syrians (Jacobite, Reformed, and Chaldean) not far behind. After a considerable drop come the Presbyterians, with the Methodists close behind them. Next come the Congregationalists.

COMPARATIVE FIGURES OF INDIAN CHRISTIANS OF VARIOUS DENOMINATIONS.

					Numbers per In-crease Indian	
Total number of Indian Christians.					Actual Increase.	Per Christian.
In 1911					In 1901.	
Roman Catholics, including						
Romo-Syrians	...	...	1,806,854	1,445,091	361,763	25 506
Roman Catholics, excluding						
Romo-Syrians	...	...	1,393,720	1,122,508	271,212	24 390
Romo-Syrians	...	...	413,134	322,583	90,551	28 116
Anglicans	...	...	332,807	213,273	119,534	56 93
Baptists	...	...	332,171	216,915	115,256	53.1 93
Syrian Christians (Jacobite,						
Reformed, Chaldean)	...		315,157	248,737	66,420	26.7 88
Lutherans	...	...	216,842	153,768	63,074	41 61
Presbyterians	...	...	164,069	42,799	121,270	283.3 46
Methodists	...	...	162,367	68,489	93,878	137 45
Congregationalists	...	...	134,240	37,313	96,927	*259.7 38
Salvationists	...	...	52,199	18,847	33,352	17.7 15

* This astonishing increase is largely artificial and is due to the fact that many Congregationalists in 1901 were put down as Protestant or Unsectarian.

The Roman Catholics gained in numbers 271,212, or rather 361,763, if we include the Romo-Syrians increase. The rate of increase of Roman Catholics (excluding the Romo-Syrians) has been 24 per cent. It is to be noted that in Madras, where the Roman Catholics are most numerous, they have grown by only 8 per cent., the rate of increase of the total population. But in Behar and Orissa they have gained 68 per cent., and in Burma 62 per cent., in Bombay 35 per cent., and in Bengal 19 per cent.

"The most remarkable success is in the Jashpur State of the Central Provinces and Behar where they have now 33,000 adherents—chiefly aboriginal Oraons—practically all of whom have been gathered into the fold since 1901."

The numbers, including Europeans and Anglo-Indians, who declared themselves to be Anglicans were 492,752 in 1911 and 360,818 in 1901. This gives an increase of 131,934—*i.e.*, at the rate of 36.5 per cent. If we take Indian Christians only, and again reckon only those who declared themselves to be Anglicans, the figures are 332,807 for 1911 and 213,273 for 1901. This gives an actual increase of 119,534—*i.e.*, at the rate of 56 per cent. This total increase of 119,534 is a little lower than that of the Presbyterians, who stand next in total increase to the Roman Catholics, and a little higher than that of the Baptists. The rate of increase is a little higher than that of the Baptists, more than double that of the Roman Catholics, but very much lower than that of the Presbyterians, Salvationists, and Methodists.

The Baptists are just behind the Anglicans in total number

of Indian Christians, and have had an increase of over one-half the total of the year 1901. Where their largest numbers are—Madras (in which Presidency two-fifths of their total number are to be found)—their growth has been at the rate of 22 per cent. during the decade. In Burma, where their numbers are now nearly as high as in Madras, they have been nearly doubled. But this increase is in part artificial, as in 1901 many Baptists did not return their sect and so were not shown as Baptists. Their chief work is among the Karens, of whom nearly one-eighth are now Christians. In Burma the Baptists are much the largest body of Indian Christians—Baptists, 120,549; Roman Catholics, 50,770; Anglicans 9,999.

The Syrians (excluding Romo-Syrians) have gained an increase of 66,420 or 26.7 per cent. By far the largest number of Syrian Christians are in Travancore State. Most of the rest are in Cochin. Madras contains over 20,000. The Roman Syrians number 413,134, the Jacobite Syrians 225,188, the Reformed Syrians 75,848, and the Chaldean Syrians 13,777.

The Lutherans, whose actual increase in the decade has been 63,074 Indians, have increased at the rate of 41 per cent.; 104,074 out of a total of 216,842 are in Madras. Here their increase has been at the rate of 35 per cent. In the province of Behar and Orissa, where their numbers are nearly 88,000, they have increased at the rate of 43 per cent.

The Presbyterians have an actual increase of 121,270 Indians, larger than any denomination except the Roman Catholic. Their numbers of 1901

have been multiplied three and five-sixth times in the course of the decade. This increase is the most remarkable of all. "The most phenomenal progress has been made in the Punjab, which now contains 95,000 Presbyterians, against only 5,000 in 1901; in the two districts of Sialkot and Gujranwala alone there are now 52,000 whereas in 1901 there were only 500. Most of the converts belong to the Chuhra Chamar and other depressed castes. In the United Provinces there are 14,000 Presbyterians, or nearly three times as many as in 1901." These are the fruits of the mass movements.

The Methodists have doubled their numbers in the United Provinces in the course of the decade, and have a large absolute majority of Christians of all races taken together in these Provinces—104,148 out of a total of 177,949. The Anglicans come next with 30,902. If we take Indian Christians alone the Methodists claim 102,379 out of 136,469, the Presbyterians 9,790 and the Anglicans 6,309. Three-fifths of the present strength of the Methodists are in the United Provinces. Their rate of increase has been higher in the Punjab, where they now number 11,582 Indians, in Bombay 11,609, Baroda 4,833, and Hyderabad 8,121. Their total

of Indian Christians (162,367) is two and one-third times as large as in 1901. Their total increase of Indian Christians in the decade has been 93,878.

The Congregationalists have, according to the census figures, gained 96,927 Indians, though in 1901 their numbers were only 37,313—at the rate of 259.7 per cent. But this astonishing increase proves to be largely artificial, due mainly to Congregationalists in 1901 being put down as Protestant or Unsectarian. If, as suggested in the note on page 387 in vol. i., part I, of the census of 1901, the figure 59,810 was added to 37,313, the actual increase in the decade would be at once reduced to 37,117 or 38 per cent. The Congregationalists number 134,240 Indian Christians. Of these 81,499 are in Travancore, 36,565 in Madras, 11,519 in Bombay, and 2,336 in Bengal.

The Salvationists have grown from 18,847 to 52,199 at the rate of 176.4 per cent. In the Punjab they have now 17,970 as against a few hundred in 1901. In Travancore their present strength of 16,759 is five times what it was ten years ago. In Bombay they number 9,924 Indians, in Madras 4,876, in Baroda 1,540.

Extracts from Review of Census of India Report in "East and West."

The Month

CHINA'S NEUTRALITY.

When it became evident that Japan would take a part in the war in Europe by assisting her ally to hold the forces in Tsingtao in check, rumor-mongers became very busy and there was considerable uneasiness in the Chinese minds. However, with the actual declaration of war by

Japan, matters became more definite. Furthermore, since the scope of Japanese action was definitely limited and the Japanese assurances with regard to action against China were deemed satisfactory by both China and the United States, the outlook as regards China became more hopeful. Japan also promised to assist in preventing revolutionaries from taking

advantage of the present situation to stir up disorder. The question of China's neutrality presented a knotty problem. It was solved by China disclaiming all responsibility for military steps taken in connection with the siege and attack on Tsingtao within the radius of which it was necessary for belligerent troops to act. This move was felt to be a wise one. Germany, however, expressed her dissatisfaction with it and threatened to take action in future to deal with this breach of neutrality.

ROCKEFELLER FOUNDATION FELLOWSHIP IN MEDICINE.

The Rockefeller Foundation offers to Chinese graduates in medicine a limited number of Fellowships which will enable them to pursue their medical studies in the U. S. A. These fellowships are open to students now in China, or already studying in foreign countries, and may be used for any type of medical work approved by the Rockefeller Foundation. They will consist of \$1,000 (gold) annually, and will be granted for one year only. An allowance for travelling expenses will be made when necessary. If the record of the holder of the fellowship is satisfactory he may continue to be granted the use annually for a series of years.

Applicants for the Fellowship should address the China Medical Commission, Rockefeller Foundation, 26 Broadway, New York.—*The National Review*.

RED CROSS COMMISSION.

The work of the Hwai River Conservancy Commission as far as the actual field is concerned is completed. The Commission was assisted very materially by the results of two years of instrumental surveys in the flood region by the Kiangsu Survey Students. The maps and plans thus obtained were found of great value by the Board. The work of these students should be credited to Mr. Chang Chien who is responsible for the educational appointment of the Kiangsu students connected with these surveys. As a result of the investigations made it is hoped that better results can be obtained than were anticipated before. The report of the Commission will probably be submitted to the Red Cross Society in October.

THE PUBLIC PEACE.

It has been greatly feared that with the advent of the war and the withdrawal of foreign troops from the interior of China there might be outbursts of lawlessness. Up to the present there have not only been no such disturbances of the public peace, but there have been no signs of any. On the contrary the very regions which a year ago were centres of disaffection, and even of armed conflict between the rebel forces and the government troops are at present remarkably quiet. The Government has taken no risks. Wherever there has been the least indication of unrest the Government has made thorough enquiries and has strengthened the forces of law and order, so that the local officials have sufficient backing of force to put moral dispositions into the hearts of the great bulk of the populace. As for many reports that are current of rebel activity, they are to be read with some discrimination. There is not the slightest doubt that they are ex-rebel soldiers, even officers holding ranks as high as that of a general, self-appointed of course, who would be glad enough of any sort of disturbance, but the closest enquiry seems to show that they are lacking in funds and hence in followers. More than that there is no popular desire for anything but peace and good order. On every side there are signs of contentedness with the present regime, which is preserving the peace and thus fulfilling the primary duty of a Government.—*The National Review*.

RELIGIOUS NOTES.

At Kiangchow, Shansi, the order has gone forth that the Confucian sacrifices are to be observed in September; as a result the Confucian temple is being repaired and instructions have been given that those who formerly attended to the needs of these sacrifices should resume their duties, taking care that the sacrifices be conducted with the old time dignity.

We learn that the Buddhists in Tsiangto have opened a public dispensary for the free treatment of diseases and the free distribution of medicine. This is probably an attempt to imitate the Mission hospitals. Eight Chinese doctors are treating about three hundred patients daily.

Missionary Journal

BIRTHS.

- At San Yuan Hsien, August 15th, to Mr. and Mrs. ANDREW YOUNG, E. B. M., a daughter (Hannah Armstrong).
- At Chikongshan, August 25th, to Mr. and Mrs. E. G. BEVIS, C. I. M., a daughter (Lois Jane).
- At Taikuhsien, August 29th, to Mr. and Mrs. JESSE B. WOLFE, A. B. C. F. M., a son (Walter Husted).
- At Kanchow, September 3rd, to Mr. and Mrs. W. H. SINKS, C. I. M., a daughter (Ethel Edia).
- At Kuling, September 7th, to Mr. and Mrs. C. BEST, C. I. M., a daughter (Helen).
- At Mokanshan, September 10th, to Rev. and Mrs. K. VAN EVERA, A. P. M., a daughter (Louise).
- At Taianfu, September 13th, to Prof. and Mrs. PERRY C. HANSON, M. E. M., a daughter (Elizabeth Moody).
- At Kiangyin, September 14th, to Rev. and Mrs. L. I. MOFFETT, S. P. M., a son (Newton Craig).

MARRIAGES.

- At Shanghai, September 21st, Mr. HUGH MCKAY, P. M. P., to Miss EVANGELINE HUDSON TAYLOR.
- At Yokohama, August 25th, Miss ETHEL TRIBE, M.D., to Rev. TIMOTHY RICHARD, D.D., C. L. S., and E. B. M., Shanghai.

DEATHS.

- At Lichuanhsien, August 26th, LILLY PALMBERG, one year old daughter of Mr. and Mrs. PALMBERG, S. C. A. M., from dysentery.
- At Kanchow, September 4th, ETHEL EDIA SINKS.
- At Liaochow, September 11th, MARY, aged 2 years and 3 months, third daughter of Rev. and Mrs. J. HOMER BRIGHT of the Church of the Brethren Mission, from dysentery.
- At Hangchow, September 12th, the Rev. J. J. MEADOWS, C. I. M.

ARRIVALS.

- August 25th, Mr. and Mrs. W. HAGQVIST and two children (ret.), A. J. BOWEN, D.D., M. E. M., (ret.).

August 30th, Miss DELIA R. FOLENSBER, M. E. M.

September 2nd, Rev. J. M. BLAIN, (ret.), P. M. South, Dr. and Mrs. E. M. MERRINS, A. C. M. (ret.), Miss J. RICKETTS, A. P. M., (ret.), Mr. D. P. FRARY, Yale Mission, Mr. and Mrs. F. W. BANKHARDT, M. E. M., and 3 children (ret.), Rev. and Mrs. E. L. FORD, M. E. M., and 2 children (ret.).

September 7th, Rev. and Mrs. A. W. MARTIN, M. E. M., and 5 children (ret.).

September 8th, Mr. G. F. DRAFFIN (ret.).

September 11th, Dr. and Mrs. W. W. WILLIAMS, M. E. M., and 2 children (ret.), Mr. K. S. LATOURETTE, M. E. M., and Mr. R. G. URCH, A. B. C. F. M.

September 16th, Rev. and Mrs. EDGAR K. MORROW, M. E. M., and Rev. G. A. MILLER, San Jose, Cal. visiting M. E. M.

September 17th, Miss S. TAYLOR, E. M. (ret.), Miss B. PIKE and Miss M. POHNERT, both E. M.

September 17th, Misses M. A. EDWARDS and K. E. COOKE (ret.), and Misses S. I. STEVENS and R. M. MATHESON.

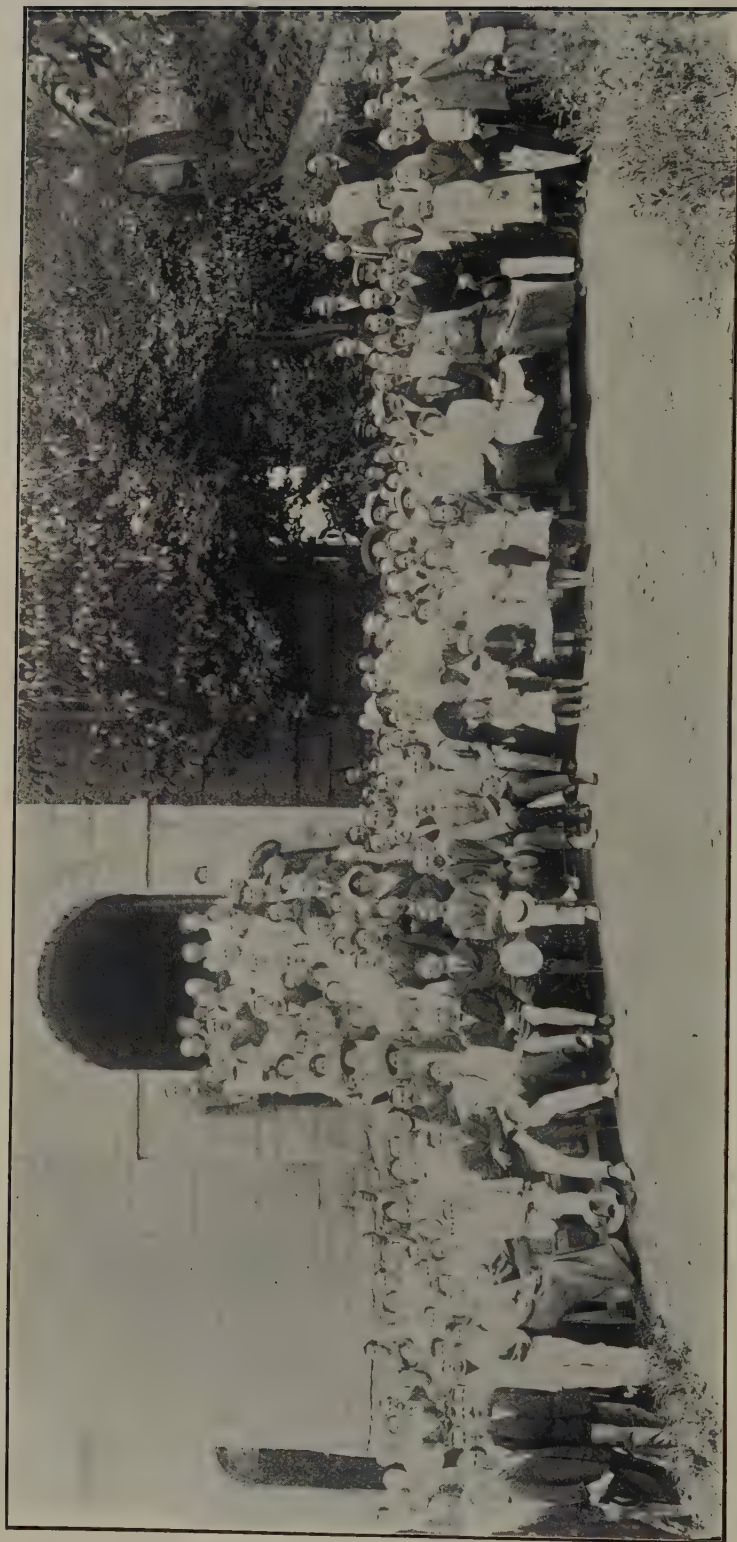
September 23rd, Rev. and Mrs. J. H. JUDSON, A. P. M., (ret.), Rev. and Mrs. W. R. JOHNSON, M. E. M. and 3 children (ret.), Mr. and Mrs. N. BENSON, Mr. and Mrs. J. L. BENSON, Mr. and Mrs. FRIBERG and 2 children (ret.), Mr. and Mrs. G. CARLBERG, Mr. and Mrs. J. J. LINDELL, Mr. and Mrs. D. W. VIKNER, Miss HANNAH COLBERG, Miss INGEBORG NYSTUL, (ret.), all of the Augustane Synod Mission; Mr. and Mrs. STORAASHI, Nor. Luth. Mission, Miss DAVENPORT, and Miss N. R. DE JONG, both A. P. M.

DEPARTURES.

September 12th, Mrs. G. E. SIMMONS, Mr. TIPPET, both C. P. M., and Mr. and Mrs. Douthie and two children, Brethren Mis.

September 22nd, Miss HOOK, Ch. of Eng. Zenana Mission.

September 25th, Miss SARA BRACKBILL, C. M. M.



MISSIONARY CONFERENCE, CHI KUNG SHAN, AUGUST 1914.

THE CHINESE RECORDER

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VOL. XLV

NOVEMBER, 1914

NO. 11

Editorial

The Evangelistic Movement.

WE have given the right of way in this issue to various phases of the stirring evangelistic movement which is now making itself felt throughout a large part of China. Comprehensiveness of planning and co-operation occupy prominent places in this winter's missionary campaign. A number of province-wide evangelistic campaigns are under consideration for which the campaign in Fukien is expected to provide valuable experience. Much evangelistic work is not recorded or talked about and so comparisons between the past and the present must be made cautiously. Nevertheless we are safe in saying that the plans for evangelistic work now in operation and under consideration mean a more thorough attempt to meet existing needs than has ever been known before. A few of the high notes struck at the Summer Evangelistic Conferences are given in this issue. The article on "Intercession and Evangelism" emphasizes strikingly every Christian's responsibility for taking a part in the present evangelistic movement by undertaking a personal share of the *work* of intercession. The article, furthermore, points out clearly the power of personalities actuated by holy desires. In this connection let us remember that the Fukien Provincial Evangelistic Committee has issued a call to prayer for the campaign which is aimed to reach directly the men of thirteen large cities. In the article on "The Message and the Method of Evangelistic Work" emphasis is

laid upon the importance of the point of contact. Humanly speaking Christian workers have much responsibility in gaining the attention of those to be won. Paul's sermon at Athens did not produce the results that some of his sermons did, but a different kind of a sermon might have been less fruitful. If every sermon preached could win as much attention as Paul's at Athens, the results of Christian work would be much greater than they are. The response to the campaign conducted by Mr. Eddy is in some respects marvellous, yet we should not overlook the vast amount of preparation which has gone before it as is indicated in the article on "Some Facts of the Past Year That Are Significant in Relation to the Cause of Evangelism in China." We note with thankfulness, also, the courteous recognition by the Chinese Government, officials and business men, of the leaders in the campaigns now going on, and the great amount of help rendered by non-Christians to make them successful. The heart of China was never more open to the appeal of Christ than now; the need of the Chinese people for an efficient religion was never more realized by the leaders than it is to-day. The present evangelistic movement, moreover, comes at a time when it will do much to offset the effects of the war in Europe on the influence of Christianity by drawing special attention to its vitality and its real message.

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Special Features.

MANY of the methods now being used have an appearance of novelty because they are old methods tried under new conditions. Yet the combining of certain methods gives the present evangelistic movement an appearance of freshness and increased efficiency that is encouraging. Careful planning occupies a prominent place. One of our correspondents says, "Brains are needed as well as consecration." It is realized that the spirit of God can work more efficiently through consecrated plans; furthermore, God expects us to do *all* we can to help. Representatives have been sent from many places in China to study the campaign in Fukien. Two representatives from Japan also are among them who hope thereby to gain help in the carrying out of a three years' evangelistic program which has been started there. Then, too, the realization of the need of an intimate knowledge of the field to be covered is shown in such movements as the study of conditions by various Commissions

which reported to the Mokanshan Conference, the careful study of the student situation and the L. M. S. report of its country fields. The most prominent feature of the present campaign, however, is the preparation and use of *plans to follow up* special evangelistic efforts. In this connection the chief need has been Bible study class leaders who could instruct inquirers. To meet this need normal classes have been established in advance. In Peking, for instance, 250 were trained in such classes, in Amoy 200, and in Foochow 80. The Foochow Conference of the Methodist Episcopal Church placed in the hands of every member of the Church a portion of the Scriptures which was to be learned. This was for the purpose of deepening their spiritual life. That we have reached the time when this method is indispensable is shown in the fact that as the result of Mr. Eddy's recent meetings in Peking 1,917 inquirers were enrolled. 124 classes were organized, all of which were carried on in connection with the various Churches. Most of this work was done by Chinese Christians. This suggests another encouraging feature of the present campaign—the active part played by the Chinese. In South Fukien, for instance, we learn that the campaign is entirely in the hands of Chinese committees. The work is being done so that the Chinese Church can carry it on.

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The Educated In the Pangkiachuang, Shantung, field the
Classes. following plan for reaching the educated classes
by means of Christian literature is being used.

It is an established fact that these classes cannot be reached by the ordinary chapel-preaching. Therefore by means of the post-office, which can go into every home, an attempt is being made to reach them. The work at present is confined to the county cities in which post-offices are established. The Chinese preachers in these cities were asked to prepare a list of twenty to forty names of reading men, each name to represent a small circle within the city. The idea was that with the Chinese propensity of passing literature about among themselves, ten or more men could be reached through the central man. In this way a list of over one hundred and fifty names was secured.

The work began with the presentation to each of these men of a year's subscription to the *Christian Intelligencer*, which is published by the Presbyterian Mission Press. Thus world news

from a Christian point of view, news about the work of the church throughout China, and articles dealing with practical life would reach them weekly. A letter of explanation of the plan was inclosed in the first copy of the paper sent. Later a personal letter was sent from the central mission station inquiring if the paper arrived regularly and the answers received were of such a character that it was evident that the aims are being reached.

This work was preliminary. The plan is to follow up this work by sending through the mails to these same men at regular intervals a series of ten books, carefully selected. These books will lead gradually to a definite presentation of Christianity by means of literature. The aid of the Christian Literature Society was obtained in the selection of these books.

In the future it is hoped that this work may be carefully followed up by personal work. To this end a recent college graduate has been invited to take up work for reaching the student and reading classes. This student will receive training in the Tientsin Y. M. C. A. for a series of months, after which his time will be devoted to cultivating this field. Furthermore, the plan is to obtain, if possible, from these one hundred and fifty men a list of names of their personal friends who would be interested in receiving literature dealing with their national as well as personal problems. The aim is that not less than ten names shall be secured from each man, thus making a mailing list of fifteen hundred key men in the field under consideration. Further plans look forward to pushing out into the country districts and including all teachers of government or private schools. In this plan the truth must be recognized that all this work to become effective ought later to be followed up by personal work. This literature will form the basis for presenting in a direct appeal the claims of Christianity on the individual life.

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**Work for
Students.**

AT four of the Summer Conferences work for students was given a leading place. Accurate knowledge of this work is more readily obtainable than that of other forms of evangelistic work which are scattered about the country. It is for students, merchants, and officials that the Y. M. C. A. has put forth most of its effort. The student body is a strategic point in the Christian campaign for all students are potential leaders. Two dangers seem to take the

lead amongst those that confront them. These are,—immorality and lack of definite religious ideals and convictions. Mr. J. S. Burgess of Peking has pointed out that with the exception of a negligible minority the students there are Confucianists, of whom 99% have no faith in Confucianism as a religion in a real and vital way. It is possible that the same thing is true of students in other centres. That they respond to those higher influences is shown by the significant fact that some Chinese leaders claim that a very few of the leaders in the last rebellion were students trained abroad. Of the 1,917 inquirers registered in Peking after Mr. Eddy's meetings, 504 were students. The meetings of this series, furthermore, that were the best attended were those for students.

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The Country Field.

WHILE the cities are the centres of modern ideas and activity yet, as one of our correspondents points out, the country stations are more free from politics which in some respects makes them easier problems. Since we are bound to concentrate to do effective work, it is wise to make the cities largely our aim, yet we are glad to see that the vast country fields are coming in for their share of special attention and effort. We must not forget, moreover, that many of the strongest Christian leaders at home receive their early training in country centres. We wish it were possible for someone to give us a comprehensive survey of all that is being done in country districts. We refer to one instance only,—the Rev. J. Goforth reports that in company with his wife, they have for twelve years been opening new centres, sometimes taking their children with them, and in no place during the twelve years can the work be counted a failure. One result of the Peitaiho Evangelistic Conference will be increased activity in country work in the North. The Northern Baptists around Swatow are considering the advisability of appointing three foreign missionaries as general field evangelists who shall take charge of the evangelistic work in an entire given field. Work along Y. M. C. A. lines also might be extended to country villages in China. The report of the L. M. S. in its country fields indicates what can be done in this line of work. As a result of this tour a systematic attempt is being made to cover the whole region in two country districts with evangelistic effort.

The Sunday School Summer Conference.

WE are fortunate in being able to publish in this issue eight pictures illustrative of the praiseworthy attempts of the leaders in the China Sunday School Union to apply the principles of pedagogy to the work of the Sunday school. It is impossible to tell how many Sunday schools there are in China. First, because there is no definite idea as to what constitutes a Sunday school, and second, because so far attempts to get statistics on this line of work have been very unsatisfactory. That this work is growing, however, is proved by the fact that the circulation of the Uniform Lesson Helps was, in the first quarter of 1911, 26,950, and in the second quarter of 1914, 68,000: an increase of slightly over two and a half times. The ideal, of course, should be one Sunday school for every congregation. During 1914 evangelism was the topic considered by the summer conferences; it is possible that in 1915 the topic may be Bible study as a method of conserving the results of evangelistic work. It should be remembered that the China Sunday School Union is working intensively on this very problem and is endeavouring to put into the field annually some who shall understand how to make the best use of the opportunity for Christian culture presented in the Sunday school. Summer schools along the lines carried out in the report in this issue should be conducted in many centres. Sunday school work, like evangelistic work, is a field where co-operative efforts can be applied easier than in many other spheres where co-operation is proposed.

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Chinese Christian Workers.

WE give below a quotation from a letter of the Rev. S. E. Meech of the Union Theological College in Peking. Mr. Meech states tersely a problem which is probably not confined to the fields he knows best, and which should receive prayerful consideration:—

“I have now been engaged for some years in teaching work in the College here, and have kept in touch with the country evangelistic work. I am more than ever impressed with the need for more being done by the missionary who will work in the country and take up any form of work which comes to his hand, keeping the preaching of the Gospel ever in the front. From my own experience I should say that there is as great a need of the foreigner's work in simple evangelistic work as ever. It is true

that we are all the time turning out trained men for this work, but what is the training compared with that of the foreigner after his generations of Christian antecedents and his own personal acquaintance with such work in the home lands before coming to China? My conviction is that the majority of our men (Chinese) go out to their work not knowing how to set about it. It is true that they get some instruction during their college course, and, I hope, do some practical work during that course, but when sent out to occupy districts in which they stand alone they are at sea, and only follow in the already deeply worn track of their Chinese confrères. And so it seems to me that there is still the need, and will be for years to come, for the foreign missionary to take the lead and show the best methods which experience has laid down for doing the work of an evangelist. There is also the need of the fire and life of Christian service being maintained in the heart of the Chinese worker, and here is too the need of the missionary's association and help in these country districts."

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Christian Unity. MANY excellent addresses were delivered at the various summer conferences in addition to the few which we have been able to publish. In addition to what we have we are glad to be able to quote in part from the notes of an excellent article on "Christian Unity" delivered at Chikungshan by Dr. R. H. Glover:—

"We, as missionaries, are necessary to one another, and cannot exist apart. There is a diversity which is the necessary counterpart of unity. If all were Moodys, Spurgeons, Finneys, it would not be a body but a monstrosity. Yet we are all contributors to the glory and perfection of the Body and it is the increase of the Body for which we are working. Our individual views and leanings must be tempered in relation to the view of those associated with us. The present is the age of distorted independence. According to the measure in which we are controlled by the Spirit of God, we shall be tempered into a spirit of sweet communion. Let us therefore give chief attention to Christian unity with those with whom we are most closely united in work where we are. The greatest difficulty in the way of the full outpouring of the Holy Spirit is the lack of unity among ourselves. We are too often inclined either to leave others alone or to indulge in idle gossip about them. Scripture teaches that the various members of the Body not only do not attempt to harm one another, but seek positively to help each other. We should therefore commend the work of others, and by being faithful to one another endeavour to form together the fitting Body for our Glorious Head, Jesus Christ."

The Sanctuary.

"Holy Father, keep them in thy name which thou hast given me, that they may be one, even as we are." St. John 17: 11.

PRAY FOR THE PEACE AND UNITY OF THE CHURCH.

O LORD Jesus Christ, Who saidst unto Thine Apostles, Peace, I leave with you, My peace, I give unto you; Regard not our sins, but the faith of Thy Church, and grant her that peace and unity which is agreeable to Thy will, Who livest and reignest God for ever and ever. Amen.

O GOD of Peace, Who through Thy Son Jesus Christ didst set forth One Faith for the salvation of mankind; Send Thy grace and heavenly blessing upon all Christian people who are striving to draw nearer to Thee, and to each other, in the Unity of the Spirit and in the bond of peace. Give us penitence for our divisions, wisdom to know Thy truth, courage to do Thy will, love which shall break down the barriers of pride and prejudice, and an unswerving loyalty to Thy Holy Name. Suffer us not to shrink from any endeavour, which is in accordance with Thy will, for the peace and unity of Thy Church. Give us boldness to seek only Thy glory and the advancement of Thy Kingdom. Unite us all in Thee as Thou, O Father, with Thy Son and the Holy Spirit, art One God, world without end. Amen.

O LORD Jesus Christ, look with pity, we beseech Thee, upon Thy Church weakened and hindered by differences and divisions; bless the effort to bring together in conference all who confess the faith of Thy Holy Name, Who livest and reignest with the Father and the Holy Ghost, God, for ever and ever. Amen.

"When a man's ways please the Lord, He maketh even his enemies to be at peace with him." Prov. 16: 7.

PRAY FOR THE PEACE OF THE NATIONS.

GRANT, O LORD, we beseech Thee, that the course of this world may be so peaceably ordered by Thy governance, that Thy Church may joyfully serve Thee in all godly quietness; through Jesus Christ our Lord. Amen.

O ALMIGHTY GOD, the refuge of all those who put their trust in Thee: we turn to Thee in this time of trouble; direct the course of this world, we humbly beseech Thee, in accordance with Thy holy will; take away whatsoever hinders the nations from unity and concord; prosper all counsels which make for the restoration of a rightful and abiding peace. And this we ask for Thy mercy's sake; through Jesus Christ our Lord. Amen.

O ALMIGHTY GOD, Who canst bring good out of evil, and makest even the wrath of man to turn to Thy praise: We beseech Thee so to order and dispose the issue of this war, that the nations now at strife may be brought to a lasting peace, and that all the nations of the world may be united in a firmer fellowship for the promotion of Thy glory and the good of all mankind; through Jesus Christ our Lord. Amen.

Contributed Articles

Intercession and Evangelism

MISS RUTH PAXSON.

HERE we have two great themes blended into one : intercession and evangelism. The major emphasis is to be put upon intercession ; but intercession in its relationship to evangelism ; evangelism in its dependence upon intercession.

First, What is evangelism ? Let us confine ourselves for a moment to the personal equation in it. Three persons are concerned : God, who works to win , the one to be won, and the one who wins him. Consider God's part in evangelism ; His finished work of saving and keeping men through Christ Jesus' death and resurrection ; His perfected method of wooing and winning men through the presence and power of the Holy Spirit in the world. God's part is done. We must stop a moment to think of the one to be won also. The Bible clearly reveals his condition whether he be rich or poor, learned or ignorant, great or small, cultured or crude. He is one ignorant of God, whose mind is blinded by the god of this world ; he is far off from God and must be brought nigh ; he is lost and must be found ; he is dead and must be made alive again. The Word of God as clearly shows what he may become. He may know God as a loving Father and Jesus Christ as an all-sufficient Saviour : more than that, he may enter into an intimate personal relationship with God, even really come into His family as a son and heir and co-heir with Jesus Christ : still more than that, he may actually have God Himself within him in all His fulness through the indwelling Spirit : he may grow daily into a discernible likeness to Jesus Christ, so incarnating the very life of the Son of God again on earth that he is able to say "For me to live is Christ." Then having attained to this life himself through the complete abandonment of his life to God he goes out as a witness, as one filled with a passion to win others to God until his home, his community, his city, his nation have heard the voice and

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

felt the transforming touch of the living Christ ; this and still more is evangelism. But it is all of this whether we speak of it in general terms in connection with a campaign or in specific terms in connection with an individual.

“Who is sufficient for these things?” Who here is equal to such a task as this? Not you, not I, not any man or woman on earth, no matter what his natural endowment or training. Jesus speaking to one of the highly cultured scholars of His day said, “that which is flesh is flesh and that which is spirit is spirit;” teaching him that by no natural means can the natural ever be changed into the spiritual. Only one thing can ever span the gulf between the natural and the spiritual and that is the life-giving power of the living Spirit. The man who offered the importunate prayer said, rightly, “My friend has come and I have nothing to give him.” Jesus said, “apart from me ye can do nothing.” Power belongeth unto God and to no one else.

Nevertheless God has entrusted to us the work of evangelism. He has committed unto us the ministry of reconciliation. And God never denies Himself nor mocks us. God has remained steadfastly true to His purpose to save men through Jesus Christ and in spite of all the unfaithfulness of His children. He remains absolutely true to His plan of doing it through human personality. But how? The plan is so simple that its very simplicity is a stumbling block. It is this—*power through personality by prayer*. God’s power, your personality, prayer, the marvelous combination of the Holy Spirit and you. We must believe that God has no other plan for winning men and women in this world but this one—power through personality by prayer. Intercession is the one means and the only means of touching and releasing the power of God. “Intercession is the power on earth that commands the power of heaven.” There is no other. So we will forever stand at the threshold of this great open door of evangelism and never enter it and possess what is beyond unless we are willing and determined to give intercession its God-appointed place in our lives. So we come to the second part of our theme which is intercession.

I am not going to try to persuade you or myself into becoming true intercessors by telling how other men and women have prayed although the witness of such lives is of inestimable value. Nor shall we consider at this time how all great

movements of evangelism have been begun and carried through in prayer. Most of us are more or less familiar with these facts. We know and admit the facts but they have influenced our prayer life but little. No, we need something more virile, vivifying, vitalizing than this to lift us out of our spiritual inertia: out of our anæmic prayer-life up into the life of an intercessor after God's own heart. The purpose of this message is that God Himself may lay for each of us an indestructible, bedrock foundation for our life of intercession upon which the Holy Spirit, the Master builder, shall erect a superstructure after God's own pattern which shall defy all the storm, stress, and strenuousness of the complex life we live. Dr. Gamewell's house at Peitaiho is built upon a promontory of solid rock. When building he was warned by the sailors, I think, that it could not withstand the fierce blasts of wind that at times swept over the bay. But Dr. Gamewell did not give up or give in, but by long iron rods embedded six or eight feet in the solid rock the little house is held fast and withstands all kinds of wind and weather. Our spiritual inertia, the force of old habits, the nagging, insistent pressure of work are all against us in the desire to be an intercessor such as God seeks. We must have our desire embedded in something solid, deep, and eternal enough to hold us fast in all kinds of confusion and complexity. There are five things I shall mention as this bedrock foundation. The first is the will of God. What is the will of God for every man and woman if He had His way in human lives? The Word tells us. Stated negatively it is "God is not willing that any should perish." Stated positively, "For this is the will of the Father that everyone that beholdeth the Son and believeth on Him should have eternal life." Everyone in China? Yes, "everyone that beholdeth and believeth," for God is love. He is no respecter of persons. He wants men to be saved. How then does He mean that they shall behold and believe? By the release of His power through a personality in response to prayer. It is a combination lock. The loss of any part means failure to unlock human hearts to the message of the glorious Gospel of Christ. We have here the simple statement of our Father's will for the people among whom we live and work in China. We came to China to do His will. Are we doing it? If not, where is the failure in the combination? Is it in our prayer-lives? "My meat and drink is to do the will of my Father" was part of the

bedrock foundation of Jesus' life on earth and it compelled and constrained Him to spend whole nights in prayer that men might "behold and believe." Is it part of the bedrock foundation of your life and mine? Does the clearly revealed will of the Father for perishing men and women compel and constrain us to pray?

This leads me to the second stratum in this bedrock foundation of a life of intercession which is the life of Jesus Christ on the earth and on the throne. His life on the earth—what was it? A life of intense activity, never-ending work. I do not believe Jesus ever had an idle moment. He had moments of relaxation and rest, but never of idleness. He worked as few have ever worked. But was He a man of prayer? What place did intercession have in His life? A careful study of the records can not fail to convince us that intercession was put absolutely first—that the Son of Man was pre-eminently a Man of prayer. Prayer was to Him communion with the Father without which He could not live: it was fellowship with His disciples without which He could not work: it was to Him, as the sent one of God, the supreme and the greatest working force without which His whole mission to sick, sightless, sinful men would have failed. He never worked apart from prayer. He spent long hours, whole nights in intercession. "The greater the pressure of work the more determined He seemed to be that there should be no shortening of the time nor flurrying of the Spirit." Though the very Son of God Jesus had to have His supplies replenished by continual and long continued seasons of prayer. "His life work, suffering, and death were all accomplished through prayer." Our Christ was a praying Christ. The life He lived for us was a life of intercession. All that Christ was as an intercessor we may be: the part that intercession played in His life as a working force it may—nay, it must—play in yours and mine. "Prayer in Christ on earth and in us cannot be two different things." But one shrinks from saying or even thinking that he can really follow the example of our Lord on earth for He was the very Son of God and must have had a power to will and to do that never can be ours. No, it never can be done by mere imitation. But here we come to the very root and essence of the Christian life itself. What is it to be a Christian? It is nothing less than to have Christ Jesus formed in you until you can say from experience "Christ is my life:" "I live,

yet not I, but Christ liveth in me :'' "For me to live is Christ." But what Christ? The very same praying Christ who lived on earth who will continue to pray in the very same way in you and in me.

But not only did the Christ who was upon earth pray but the Christ who is now on the throne. If intercession was the chief method of Christ's work on earth, it is now His almost exclusive work at the right hand of the Father : "Wherefore He is able to save to the uttermost them that draw near to God through Him, seeing He ever liveth to make intercession for them." But what connection can a praying Lord far off on the throne of God have with my life of intercession on earth? What connection has your head with your arm? Jesus Christ is the head of the church which is His body ; we are each one members of that body. Jesus Christ, the head, though now at His Father's right hand is still carrying on His saving work on earth. How? Through unceasing, direct intercession to the Father on the throne. But again how? Through the intercession of members of His body, the church, really, vitally united with Him on earth, whose highest duty and privilege are precisely the same as that of the head. "As in heaven so on earth intercession is God's channel of blessing." Have you and I entered into the fulness of this marvelous truth of an indwelling Christ: are we "complete in Him"? Then we must be an intercessor as He was and is.

The third stratum of this foundation for a life of intercession is the promises of God. I can think of nothing more solid or stable or sure upon which to build one's life of intercession than the immutable Word of God. I can conceive of no greater incentive to a life of intercession than the unchanging promises of Jesus Christ. Before we turn to the promises think a moment of the Promiser. He is one who could not deny Himself and would not deceive us. He can not lie and He will not mislead. But what does He promise? "*Whatsoever* ye ask in My name that will I do :'' "If ye ask *anything* in My name I will do it :'' "Ye shall ask *what ye will* and it shall be done unto you :'' "*All things whatsoever* ye ask and pray for, believe that ye receive them and ye shall have them." Jesus had given the commission to that little group of disciples "Go ye, . . . make disciples of all the nations." An apparently impossible task! How could they do it! But on that last night it would seem as though He wanted to assure them over

and over again that He had given them power to do whatever He had commanded to be done, so we find in His farewell discourse the wonderful sixfold repetition of the unlimited "anything," "whatsoever," He who had said, "All power is given unto Me in heaven and in earth," through these promises now declared that this same power was at their disposal. In the work of saving souls Jesus Christ gave to them the right to draw upon that power to an unlimited degree through intercession. It was as though He said to them, "I took your place on the cross : you will take my place in the world but you must have power to do my work there. I give you my word for it—my unchanging word—I pledge my own name as security that in response to prayer these promises will be fulfilled." God would have us have unhindered use of His omnipotent power : as heirs of God and joint heirs with Jesus Christ He would have us "possess our possessions." Are we doing it? Have you unclaimed deposits in the treasure house of God? They are waiting for you but can be drawn out in but one way—believing intercession. The unlimited promises of God unveil to us the limitless power of God and I verily believe that, if we do not permit them to constrain us to a life of intercession here and now, they will some day condemn us as we stand before the judgment seat of God to account for the things done in the body.

The fourth stratum in this bedrock foundation upon which our life of intercession is to be built up is the outstanding purpose of our lives as Christians, as missionaries. What is it? To teach school? To heal the sick? To keep accounts or to keep a house? To preach the Gospel merely? None of these things as an end in itself but all only as a means to one end in every life. What then is the purpose of your life and mine in China? Jesus Christ tells us, "Ye did not choose me, but I chose you, and appointed you, that ye should go and *bear fruit*, and that your fruit should abide: that whatsoever ye should ask of the Father in my name, He may give it you." Jesus Christ said very little to His disciples about work but He said much about fruit-bearing. Upon that He put tremendous emphasis, even to making true discipleship dependent upon it. In fact He said only through much fruit-bearing can we glorify the Father. But work and fruit-bearing are by no means synonymous. Some of our work is merely the energy of the flesh, the working off of a surplus nervous energy or the

dissipation of a limited supply of it. But what is fruit-bearing? We shall know very clearly when some day we stand alone before Him with whom we have to do and render our account. Will it be the number of patients treated or pupils taught or meetings led or hours spent in interviews? No, God keeps but one kind of statistics: He only writes *names* in the book of life. It is not the output of our work but the fruitage of that output that counts at all with Him. A short time ago a missionary said to me, "I have never worked so hard as I have this year and have never seen so few results. It is because I have prayed so little." Oh! if we could but come to believe to-day that it is the bearing of eternal fruit and not the burning of nervous energy that God wants we should see that intercession may, no, must have its God-appointed place in our lives. Jesus taught us and revealed to us through His own life that fruit-bearing depends upon prayer. "I chose you and appointed you that you should go and bear fruit and that your fruit should abide; that whatsoever ye shall ask of the Father in my name, He may give it you." Are you bearing fruit? Are you praying?

The next thing I will mention links up naturally and closely with the truth just mentioned, namely intercession as a working force; it is more, it is the greatest working force in the spiritual world. What is prayer? It is communion and fellowship with our Heavenly Father and I would not take one jot or tittle from our reverent thought of prayer as such. But I am convinced that we must also come to regard intercession as work. We say, we can't give intercession its rightful place because of the pressure of work. Then what is intercession? It is *work*; the chief, the most imperative work we have to do. It is the hardest and most taxing work some of us will ever have. Intercession deceives both the active and the passive temperament. It seems like such a leisurely thing to kneel to pray and exactly suited to a passive nature. Why, it requires an exertion and energy that is utterly beyond a naturally passive disposition except through the energizing power of the Holy Spirit. It seems then that it would be easy for an active nature, but intercession demands such a stillness of mind, quietness of heart, and concentration upon God and the objects desired that to a naturally active, energetic nature it would be impossible save for the calming, controlling power of the Holy Spirit.

We must face it—intercession is work, the greatest fruit-bearing work God gives us to do. If then it is work, it will be reckoned in with our day's schedule. If it is the greatest working force, it will naturally be given the first and chief place in our day's schedule. If intercession is work we shall love to pray as we love to do all other parts of our work. Which would you rather do, preach one sermon and win three thousand souls to Christ or preach three thousand sermons and win one person? The answer will reveal which you love to do more, preach or pray. It is a sad commentary upon the lives of the disciples as well as upon those of the Pharisees that the only people of whom it is said in the Word that they "loved to pray" were the hypocritical Pharisees. If intercession is work, then there should be system about it. Why I believe some of us would be recalled home by our Boards if we used as little system about other parts of our work as we do about our intercession. Any man who began six or eight lines of work and gradually gave them all up would be severely censured by his colleagues. But what of it when it concerns our life of intercession?

If intercession is work, we shall be as unfailingly faithful in it as in any other phase of our work. If you have a clinic, a class, a preaching service or an appointment of any kind it is your duty to be there at the stated time and it would be the honorable and fitting thing to excuse yourself from any person or any other kind of task or pleasure to be faithful to this duty. How is it with you and me in regard to that appointment with the sovereign God of heaven and earth to talk and plan with Him regarding the greatest work in the world? We play fast and loose with our task of intercession. For trivial, unnecessary things; for slight ailments; for mere pleasures; for sheer laziness and spiritual inertia; for the pressure of other duties only apparently more important we cut out the hour of intercession altogether or postpone it to a more convenient time which never comes. And we reason that no one knows about it but God who is gracious and merciful and remembers that we are but dust and who will willingly substitute desire for deed. The story is told of a famous violinist who after having gained world renown still continued to practise six or eight hours a day. Some one remonstrated with him saying that now he had gained his reputation he need not continue this drudgery of daily practice.

He replied, "If I ceased to practise for a day, I should know it; if for two days, my best friends would know it; if for three days, the whole world would know it." Do not let us deceive ourselves into thinking we can cease to pray and no one will know it; no matter to what height of Christian experience we have attained. If we cease for one day we shall feel the loss in our own lives; if for two days, our colleagues will know it; if for three days our pupils, patients, and audiences will know it. I verily believe that our whole life of service would be completely revolutionized if we began to-day to think of intercession as the *greatest* working force and put it into each day's schedule as such.

Evangelism—intercession—intercession and evangelism in China!

Let us ask ourselves to-day is God ready for this vast spiritual awakening in China now before us? What more could God do to get ready? He has sent Jesus Christ to be each man's Saviour: He has given the Holy Spirit to woo and to win. He has opened the windows of heaven to pour out the blessing. Reverently I say it, God's part is done: He cannot do more. But for what does He wait? Just as truly as the out-pouring of Pentecost depended upon the waiting prayer of those early disciples so does a Pentecostal out-pouring upon China wait upon the prevailing prayer of God's people in this land. *Power through personality by prayer.* Are you ready?

Is God willing? He has said He was and to back up His statement has given those unlimited promises by which we may prove His sincerity if we will. Through the promises of Jesus Christ God the Father has been willing to open the storehouse of His power and put it all at our disposal. But there is but one means of obtaining it. *Power through prayer.* Are we willing to pay the price? Is God able? He was in the first century: He has been in Korea and He has given evidences of the mighty working of His Spirit in some parts of China. He says nothing is impossible with Him; He has proven it many times. God is able. Are you? If not, do you desire to be? Will you to-day determine by His grace to be?

"And I sought for a man among them that should build up the wall, *and stand in the gap before me for the land*, that I should not destroy it and *I found none.*" "And He saw that there was no man and *wondered that there was no intercessor.*" God waits for intercessors. Will you to-day yield

your life to become one after God's own heart? I believe to some of us it will be as important a step as when we surrendered our life to Jesus Christ or definitely purposed to become a missionary. It may be the most difficult decision some of us have ever made. To break through old habits; to continually resist the clamour of pressing duties that have always had right of way; to be willing to suffer misunderstanding; to make every other call subordinate to this one in spite of disapproval and opposition will not be easy. Intercession costs. I know of nothing that costs so much. It will mean hours where we have spent minutes. It will undoubtedly mean giving up time we have spent in fellowship with people to spend it with God. I have come to see that to say I have not time for intercession is nothing but self-exaltation and self-confidence of the most malignant form for it is equivalent to saying I can work without God. Nothing is a greater victory for the devil than for one to think he hasn't time to pray; he fears nothing as he fears a praying saint. Intercession costs vitality. We read of our Lord "He offered up prayers and supplications with strong crying and tears." Can you see Him coming in the morning from those nights of prayer in the mount? Have you listened to Him in Gethsemane and heard Him from the Cross? Can you believe such intercession did not cost Him life itself? Do your prayers bleed? Do they cost you anything? Have you ever spent yourself in prayer? At Kuling a young man came home utterly spent from baseball. It was good for him for all day he had been hard at mental work. We spend ourselves at tennis, at baseball, at language study, at preaching; but have you ever spent yourself in intercession? David Brainerd did. He said "I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such an agony from sun half an hour high until dark that I was wet all over with sweat." Dr. Jowett says rightly "All vital intercession makes a drain upon a man's vitality. True intercession is a sacrifice, a bleeding sacrifice, a perpetuation of Calvary, a filling up of the suffering of Christ." Unquestionably if our intercession blesses it must bleed. Does yours?

"And He saw there was no man and wondered that there was no intercessor." Does He say that as He looks upon your station? Your city? Will you yield your life to God to-day and let Him make you a man, a woman of prayer?

Will you put your life under the control of the Holy Spirit that He may make you an intercessor after God's own heart? Here are two verses that I hope the Holy Spirit will embed in our consciousness. The one a severe, forbidding one, "To him that knoweth to do good and doeth it not to him it is sin." Sin not to pray? Sin not to make use of the omnipotent power of God freely put at my disposal for the blessing of others through intercession? Sin to steal the birthright of salvation through Jesus Christ from hundreds of Chinese men and women through lack of prayer? God says it is sin for "To him that knoweth to do good and doeth it not to him it is sin."

But let us turn from the word that compels to the one that constrains; from the one that whips us into prayer to the one that woos us into it. "Verily, verily, I say unto you, he that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do because I go unto my Father." The works that Jesus did! And even greater!! According to the very words of Christ Himself this is our privilege, nay, even the thing God expects of us. Are we doing "the same works"? the "greater works"? If we are not, how can we do them? Jesus answers our question. "Because I go unto my Father and there at His right hand unceasingly intercede *for* you. I also take up my abode in you and to the extent to which you yield yourself to me for a life of intercession, I will intercede *through* you."

God waits for intercessors. In this day of God's willingness and power will you give yourself to Him anew to become an intercessor after His own heart?



The Message and the Method in Evangelistic Work

SHERWOOD EDDY.

IT is the growing conviction of many workers that two principles should guide us in the presentation of the message and the determination of our methods in modern evangelism on the mission field. The first is the adaptation of the message to the hearers and the gradual presentation of truth as they are able to receive it. The second is with regard to the method of our work, that absolute dependence upon God should be coupled with the most com-

plete fulfillment of human means. Concerning the adaptation of the message to the hearers our Lord recognizes the principle of gradual revelation when He says: "I have yet many things to say unto you, but ye cannot bear them now." The whole unfolding of Scripture, both in the Old Testament and the New is a recognition of this principle. The Apostle Paul recognizes the same fundamental method when he says: "I am become all things to all men, that I may by all means save some."

With regard to the method of our work, Hudson Taylor voices the great principle of combining faith and works, the divine and the human, when he says: "Trust in God should not lessen our use of means; and use of means should not lessen our trust in God." The great missionary, Eliot, recognized the same principle when he said: "Prayer and pains through faith in Christ Jesus can do anything." Some believe that if they pray they need not take pains, while others believe that if they take pains there is little need of prayer, but both are indispensable. Carey voices the same principle when he says: "Expect great things from God. Attempt great things for God." In all our work let us recognize that no human organization is a substitute for the omnipotent working of the Holy Spirit, and also that the presence and power of the Holy Spirit does not remove the necessity for the most earnest use of means and the most thorough human organization of which we are capable. We believe in God and we believe in the use of means.

In the presentation of the message in evangelistic meetings four guiding principles are clearly set forth in II Corinthians 4: 2. "We have renounced the hidden things of shame, not walking in craftiness, nor handling the word of God deceitfully; but by the manifestation of the truth commending ourselves to every man's conscience in the sight of God."

1. THE CHARACTER AND CONDITION OF THE WORKER.

We must concern ourselves not only with the message but with the man behind the message. Philipps Brooks says: "Preaching is the communication of truth through personality." And again: "No man can do much for others who is not much himself." "As the man is so is his strength." "If a man purge himself . . . he shall be a vessel unto honor,

sanctified, meet for the master's use, prepared unto every good work." First of all then we must begin with personal consecration; the worker's own life must be right. He must be an open channel for the grace of God.

2. THE PRESENTATION OF THE MESSAGE.

This is to be by "the manifestation of the truth." Not by the destruction of error, but by the manifestation of truth. Not destructive, but constructive; not negative, but positive. Not by endeavoring to destroy the darkness, but by letting in the light. Browning says: "Preach the truth and let it work." There are four attitudes which we may take toward a non-Christian religion: that of wholesale condemnation; that of wholesale commendation; that of comparison or contrast, and that of completion, or showing that Christ comes not to destroy but to fulfill every truth and every deepest aspiration of the human heart. To condemn the other man's religion is to repel the man. To commend it with unstinted praise leaves him self-satisfied. To contrast the two religions, endeavoring to prove that you have a better religion than he, throws him on the defensive, leads to a tug-of-war in which the whole weight of nationality, patriotism, and prejudice are thrown in the scale against you and the hearer is placed in the worst possible attitude for receiving the truth. We should know the hearer's religion in order sympathetically, in terms that he can understand, along lines of least resistance, to manifest the truth in the saving message of our sufficient Gospel. Napoleon always chose his own battlefields. When the enemy left the heights at Austerlitz he said: "Within three hours that army is mine." He knew the advantage of his own position. Let us choose our own battlefield. We have but one, and that is Christ. If a non-Christian hearer would argue about the inconsistencies of Christians let us not be drawn aside, but stay on the main battlefield of Christ. If he would begin with the obscurities or misunderstandings of the Old Testament, let us bring him back to Christ. He is the beginning and the end of our message.

I received a painful lesson in this matter many years ago during a special mission in Ceylon. Each day non-Christian Hindus had been deciding for Christ. Finally the Hindu students combined and practically challenged me to refute Hinduism. They said: "Why do you ignore our religion?"

What is the matter with Hinduism? Why cannot Krishna save us?" I fell into the trap, and the next day exposed Hinduism, at least to my own satisfaction. There was not another convert in that college. The whole community was thrown on the defensive. They organized in personal work to hold their own forces. They went into the press to attack Christianity, and no more converts were won at that time. I went to the next college determined to know nothing but Christ and Him crucified. I began in the opening meeting with the text: "Whoso committeth sin is the bonds slave of sin," and after speaking for an hour until there was evidence of deep conviction I took the other portion of the passage: "If, therefore, the Son shall make you free ye shall be free indeed." At once a number of men under deep conviction became inquirers and began to follow the life and teaching of Jesus Christ. Had I tried to prove that I had a better religion than theirs, or demonstrate the faults of their own system, I might have won my argument but I would have lost the men.

3. THE OBJECTIVE AND AIM OF EVANGELISM.

"Commending ourselves to every man's conscience." Not to the intellect alone, for there is not the central seat of the difficulty. Not to the emotions alone, for they do not reach deep enough as a permanent ground of conduct and character. But we should aim at the conscience and the will. In a marvelous way God has prepared the moral conscience of China. With all its defects, China probably has the deepest moral conscience of any nation in Asia or of any non-Christian people in the world. If so we should not fail to use this great asset or to appeal to this powerful ally. We aim then not primarily at the intellect but at the conscience; not to win the argument, but to win the man.

4. THE DIVINE PERSPECTIVE IN EVANGELISM.

"In the sight of God." Not in the sight of men, not in the fear of men, not for the praise of men, but in the sight of God. Viewed in the sight of men we shall see an unattractive student or a dull coolie, or a hopeless doubter or sinner, or we shall be only conscious of our own unworthiness and be afraid to speak. But in the sight of God we shall forget ourselves and see every man in the light of eternity. God made this man, Christ died for him, the Holy Spirit has been working in

his heart. This personality is of infinite value. It has infinite possibilities in Christ. Let me see each man in the sight of God and seek to win him.

Here, then, are four great principles in the presentation of the message. The worker's own life should be cleansed ; he should seek to manifest the truth rather than destroy error ; he should aim at the conscience rather than at the intellect or emotions alone ; he should work in the sight of God and not in the sight of men.

Let us now apply these principles to the presentation of the message in a series of evangelistic meetings. Supposing we have four nights in which to present the message to a non-Christian audience. On the first night let us seek a point of contact with the audience. Let us ask ourselves "What is the deepest concern of this people? What is the line of least resistance upon which I can gain access to their hearts and arrest their attention and interest at the very beginning?" It is our conviction that the point of contact to-day in China is national and social. In social evolution man's life develops in widening circles of expanding loyalties. From the self-centered and selfish life he expands to that which centers in the family, then to the class or guild or clan, then to the country in a new-born national consciousness of patriotism, then to the wider social consciousness of humanity, and lastly, if he finds a vital relation to the true God as Father, he begins the cycle again in a larger synthesis which holds all in right proportion, with a new individualism, a new conception of responsibility to the family, the class, the country and humanity. It is our conviction that the life of the masses in China to-day is centered in the family, while the interest of the students and leaders centers in a new national consciousness expressed in patriotism. The deepest question in the heart of a student audience to-day seems to be "What will save China?" He has not yet advanced to the concern of what will save his own soul. If this is so, some such subject can be taken on the first night as "The Crisis in China" or "The Secret of National Greatness" or "The Rise and Fall of Nations," showing that moral character is the only basis for national or individual life. We believe that the point of contact is national but not political. We have nothing to do with politics. On the second night we may take some such subject as "The Need of China," aiming

at conviction of sin. The sins of dishonesty and impurity seem to be those upon which we can gain the deepest conviction of sin to-day in China. On the third night we may take some such subject as "The Hope of China," showing in the light of China's crisis and of her need that Christ is able to save and satisfy the nation and the individual. We can present Christ in his teaching, in His character, in His social programme (Cf. Luke 4: 18) for the poor, the sinful, the ignorant and the downtrodden. And finally we may present Him as crucified Saviour and as risen Lord. We may ask at this point for honest investigators or inquirers who are ready to join Bible classes to make an open-minded and earnest study of the life and teaching of Christ. On the fourth night we may take up some such subject as "What is Christianity?", showing them how they begin to enter the Christian life, and showing the importance of Bible study, of prayer, of a vital relation to the Living God through Christ, and of service for one's fellow-students and the nation.

It was found last year when this method was tried, that audiences which averaged two thousand a night were maintained with practically no loss during the first three nights, until Christ had been fully presented and inquirers had been called for. On the fourth night it was both natural and desirable that the audience should be reduced to those really interested, who were prepared as honest investigators to go forward in the study of Christianity. At the close of the third meeting on the subject of Christ, cards were passed to those who wished to become investigators, whereon the inquirer agrees to fulfill two conditions: (1) to make a thorough study of the four Gospels with open mind and honest heart, joining a Bible class to do so; (2) to begin to follow the life and teaching of Jesus Christ, according to his conscience, as fast as he finds the truth. On the fourth night all these inquirers were organized into Bible classes upon the spot. Normally-trained Christian teachers, prepared for months beforehand, were assigned to these classes, and for some months a thorough study of the Life of Christ was made. After this it was hoped that one by one the students would be won from the Bible class into the church. Where received first on probation and carefully trained and prepared for baptism by the churches themselves they could be made ready for membership and service in the church. From the very outset,

however, these investigators or inquirers were taught that Christianity means both receiving and giving, both Bible study and communion with God on the one hand and immediate and earnest service for men on the other. They were started at once in some form of personal work and of social service to bring their friends into Bible classes and to attempt some service for their fellow-men. The large meeting should always be followed by the small Bible class. Each has its place. Experience shows, moreover, that it is in the continued small class that permanent results are obtained. The series of meetings are the beginning, not the end of the effort. At most, at the end of such a series of meetings, government students or non-Christians are only honest investigators or inquirers. All depends upon conserving, following, and winning these students, individually and in classes, to a vital, personal relation to Jesus Christ, to active membership in His church, and to a life of service for their fellow-men.

Some Facts of the Past Year That Are Significant in Relation to the Cause of Evangelism in China

E. C. LOBENSTINE.

THE unsettled political conditions in China during the past year have interfered less than one might have expected with the progress of missionary work. With but few exceptions missionaries have been able to remain at their stations throughout the year, and to continue their usual forms of work. Notwithstanding the attempt to make Confucianism the state religion, and the noticeable revival of idolatrous worship, the general outlook for the presentation of the Christian message was never brighter. It is clear that this is a time of unprecedented opportunity for evangelistic effort, and that the secretary of the China Inland Mission voices the conviction of missionaries in all parts of China when he says that "the general missionary outlook never gave more cause for encouragement than it does to-day, and there are indications in the near future that there will be an ingathering on an unprecedented scale."

The friendliness of the people toward missionaries was never greater, nor has there ever before been manifested so

active an interest on the part of the educated classes in the Christian religion. Many marks of such interest, some of them of the most impressive nature, could be quoted from the experience of almost every Mission.

It is not possible, with information at present available, to state just what has been the growth of the Christian community during the past year or two, and the general statistics thus far available are too unreliable to be used as a basis for estimating the progress that is being made from year to year. It seems certain, however, that the rate of growth is more rapid than it was a few years ago and that an increasingly large number of educated men and women are entering the Church.

The special meetings for students conducted by Dr. Mott and Mr. Eddy in February and March of 1913 revealed an interest in Christianity both on the part of the student body, and on the part of officials and gentry which few realised, and the admission of thirteen hundred of these young men into the churches either on probation or by baptism during the twelve months following the meetings, is a fact of the utmost importance. It cannot be doubted that the hearts of all classes of people are accessible as never before. This is the day of the supreme opportunity of the missionary. In the words of the members of the National Conference of 1913 "A great door and effectual is opened in China for the direct preaching of the Gospel. Never have all classes of the people been as accessible as they are now. Never have they been so ready to give a respectful hearing to the message. Never has there been such a significant inclination on the part of the men in high position to look toward Christians for the sympathy, the help, and the inspiration which they feel that they and the people need in this period of change and reconstruction."

The second fact which impresses one, as one looks out upon this vast country, is the growing conviction on the part of missionaries that the Master's words "*I sent you to reap,*" spoken first to the disciples as He sat by the well of Sychar, apply to China to-day. On all sides are evidences that the past few years have been hastening the maturity of the seed sown through many years of patient labor, and that the main emphasis of missionary work must now be devoted to gathering in the grain that already is ripe for the harvest. The Christian Church is entering upon a new stage of work in China. The Church must adjust herself to the new conditions and prepare

herself for large accessions. Some are fearful lest there be a too large increase in the membership of the Church. They point out, what is undoubtedly true, that far more attention must be given to the nurture of the spiritual life of the Christian community if it is to grow in its knowledge of the truth and to fulfill its mission. They fear that the Church is not yet prepared to deal with large numbers of new converts. But it is not ours to choose the times and the seasons when such ingatherings shall be made. The fields are white unto the harvest. The grain must be garnered or it will be lost. These thousands of young men and young women, officials, students, and business men, eager in their search for knowledge, intensely earnest in their desire to find the source of individual and of national greatness, will not wait. They are determining now what their future is to be. Could there be any finer challenge to the Church of Christ in China to put forth her best efforts at the present time? Could there be any stronger appeal to pastors and laymen to bear a faithful witness to their Master than the knowledge that so many of the best men of the nation are searching for some sure foundation for the morality of this people?

Surely the white harvest fields must have added emphasis to Pastor Ding Li-mei's appeals to the Christians in the southern provinces and in Szechwan, as month by month during the past year he has moved to and fro amongst them, urging them to reconsecrate their lives to God, showing them by simple but impressive illustrations the smallness of the Christian community as contrasted with the total population of their city or province, and urging every man to fit himself by prayer and the study of the Word, to lead at least one other man to Christ this year. The meetings for the revival of Christians, conducted by Messrs. Goforth, Miller, Hsieh and others gain new significance in the light of these new conditions, and it is the consciousness of these white fields that has made possible the gathering together during the past few months of many hundreds of men and women in normal classes to prepare themselves to take a more active part in leading men to Christ in the evangelistic efforts of the coming year.

The conferences of 1913 made clear that in the minds of many missionaries there is a feeling that there is a good deal of avoidable waste in connection with their work, and led to the expression of an earnest desire that some means be found, if

possible, to lessen it. The conferences showed that in most sections of China neither in the city nor in the country work has there been that concerted planning on the part of all the societies which is needed if the most effective work is to be done with the available resources. It was felt that only by thorough studies of the work of the different fields could the Missions and the Churches hope to make that progress which was considered possible. The conferences urged the carrying through of "surveys" in order that a more accurate knowledge of the facts may throw new light upon how the waste, which is believed to exist, may, in part at least, be overcome.

The year has seen a beginning in investigations of the kind here called for. More than one missionary society has been restudying carefully its work in China. Some cities have begun to make surveys of the religious conditions of their city and of the work now being done by the different churches. These reports will be awaited with interest, and if one may judge from the report of the one committee, which has already reported the results of its study, some striking facts will certainly be brought out, which will have a direct bearing upon the future work of city evangelization in China. The Presbyterian Mission in Shantung, failing in its appeal to the Home Board a few years ago to secure their endorsement for the opening of a number of other cities in the province for missionary occupancy, were led to seek some other solution, and they are now committed to a new plan which many believe will be as effective as well as much less expensive than their original plans would have been could they have been carried out.

In different parts of China men, whose lives are devoted to country evangelistic work, are also facing this same question with a view to finding out whether their own lives and those of their fellow-workers are being used to the best advantage. A rather thorough study was made of the field of the London Missionary Society in South Chihli by the Rev. Arnold Bryson, in company with Mr. Sidney Clarke, a prominent English layman. As the result of a careful study of the conditions in the one hundred and twenty-four market towns visited, comprising ninety per cent. of their field, and of the results of work done in years past by the Mission, they returned more impressed than ever with the great openings everywhere, and with the need of changing their methods of work.

Institutional work is likewise being subjected to a careful scrutiny in many centers, and the tendency to unite wherever possible in all work of middle school grade and above is continuing. Even in the matter of theological education, where the Missions are slowest to engage in union work, it is a big question whether all of the one hundred and forty-three different theological institutions (the figure given in the China Mission Year Book, 1914) are needed, and whether by the union of some of these institutions some men could not be released to advantage for other work.

But it is not merely their work that missionaries are studying but their own lives, to see if here, too, there is not some avoidable waste. There is a growing restlessness on the part of many of the ablest workers occasioned by the increasingly great demands upon their time made by mission administration in its various forms. Conferences, annual and other mission meetings, financial work, the superintending of buildings under construction, mission correspondence, the preparing of reports, etc., are so eating into many men's time, that they have reached the point where they say that relief must be found somewhere. Some relief is hoped for in a few of the larger Missions by bringing out business agents and concentrating as much of the mission business as possible in their hands. But there seems little chance of any large relief in some of these other matters until those Missions in which "every one votes on everyone's else work" are prepared to recognize administration as a definite department of mission work and to entrust larger powers to their executive officers.

The year of continuous work, which has been done in following up the student meetings of the spring of 1913, is another fact of great significance. It has brought into the Church a strong body of educated young men, the largest body of the kind that has ever been added to the Church in China in any one year; it has demonstrated that the Bible class is a most fruitful means, if not the most fruitful means, of deepening the faith of these men in Christ, and of strengthening them in their purpose to follow him, and it has shown what can be done in making the work of such Bible classes effective through the careful preparation of the leaders and through thorough organization. Those who, in different cities, have had these Bible classes in charge have placed the whole missionary body

in their debt, not only by what they have done for these men, but by the way in which they have kept their records of the attendance at these classes, and have studied the results that have come from them. These records go far toward explaining the wide differences in the visible results of the student meetings in different cities, and in different churches in the same city. They reveal also the comparative uselessness, if not the actual danger, of planning for large evangelistic meetings, unless those who engage in them are prepared to follow the meetings by thorough continuous and systematic teaching extending over a number of months at least.

Again the year has proved the ease and the value of co-operation between different Missions in evangelistic work. In no other form of mission work is co-operation so easy. Some problems inevitably arise when different Missions unite in church or in school work, but in planning for evangelistic meetings only a minimum of organization is required, and this of only a temporary nature. One is not surprised, therefore, to learn that wherever such union work has been carried on during the past year, the workers are enthusiastic over the results. The few who last year were inclined to stand aloof when such meetings were planned, have been completely won over by the results of last year's work, and there is the heartiest co-operation on the part of all in arranging for this year's meetings. The uniting of all of the Christian workers in each center has not only greatly added to the thoroughness of the plans but has proved of strong apologetic value as well.

Another fact worthy of note are the plans, extending over an entire year, that have been made in the Province of Fukien for evangelistic meetings, which shall reach most of the larger cities in the province. In no city was there a more ready response to the Christian message as presented by Mr. Eddy a year ago than in the city of Foochow. Already during the summer of 1913 plans were begun to extend the work to other parts of the province as soon as adequate preparations could be made. All of the missionary societies working in the province have united in this preparation. Two executive secretaries, a Chinese and a foreigner, have given full time for the past half year to this work. Large meetings of a preliminary nature have been held in each of the cities, which it is planned to reach. The co-operation of the leading officials and gentry has in every case been secured. The directors and professors

of the government schools have been visited and their co-operation promised. Special pamphlets have been prepared to be placed in the hands of enquirers, courses for the Bible classes which are to follow the meetings have been determined upon, and teachers for these classes have been in training. It is expected that in the neighbourhood of one thousand Christian workers from different parts of the province will attend the Workers' Training Conference that is to precede the meetings. The whole Christian Church will follow with their prayers those upon whom the burden of the work will fall during the coming months, and many are already praying that in their provinces also it may not be long before an opportunity is given to follow in the lead of Fukien.

One further fact is of great significance, we believe, to the cause of evangelism in China at the present time. It is the appointing by the China Continuation Committee at its second annual meeting held in May of this year of a Special Committee on a Forward Evangelistic Movement, with Bishop H. McC. E. Price of Fukien as chairman, and the call of the Rev. A. L. Warnshuis of the Dutch Reformed Mission of Amoy to become National Evangelistic Secretary. This action was taken in the desire to carry out the spirit of the following finding of the National Conference of 1913: "The Conference believes that the time is ripe for a great forward movement in the evangelization of special classes in cities. The call is urgent for comprehensive plans carried out with careful organization that will embrace the actual work and the conservation of results. We appeal, therefore, to the churches in China to plan together for a co-ordinated evangelistic campaign in the immediate future beginning with the larger cities. To ensure the success of such a national evangelistic campaign, united effort on the part of the Christian forces in each locality is a first requisite. Recent experience has shown that there is no other line of effort in which the co-operation of all communions is easier to bring about or which is more fruitful in results, and we request the China Continuation Committee to take such action as may be necessary for the prosecution of such a campaign." Mr. Warnshuis has accepted the call extended to him by the Committee. It is hoped that he will be able to take over his new duties beginning with January 15th. He will bring to his new work a rich experience gained in many years of successful missionary work in Southern Fukien, and will

come fresh from the campaign in Fukien Province, with which he has been prominently identified from the beginning, and for which he has been set aside by his Mission for the coming months.

In view of these and many other facts which might be mentioned shall we not again make the watch cry of Carey our own,

“Expect great things from God,
Attempt great things for God.”

remembering at the same time the words of our Master

“I have sent you to reap.”

The Summer Evangelistic Conferences

DURING the summer of 1914 there were held in various parts of China eleven special conferences on evangelistic work, three of which were in West China. Of the eight held in other sections we have received reports of five. Mr. Sherwood Eddy and Dr. W. E. Taylor attended the conferences at Mokanshan, Chikungshan, Peitaiho, and Kuling, where Mr. Eddy's addresses took the principal place. The Rev. E. C. Lobenstine spoke at the conferences at Mokanshan and Kuling; Miss Ruth Paxson spoke at the Peitaiho and Kuling conferences. The conferences that have reported were well attended and were so conducted as to bring about cumulative interest. What was said specially of the Mokanshan conference can be said of all in which part was taken by Mr. Eddy and Dr. W. E. Taylor, that is they were notable for the broad view given of the progress of the kingdom and the inspiration obtained from the view of an advance towards a world-wide evangelistic campaign. Furthermore, these conferences marked the dawning of a great evangelistic movement in China for the success of which the unity of spirit shown and the inspiration received are full of promise. Hints were given also of the great amount of work being done which is often unnoticed, and emphasis was laid on the importance of “follow up plans” and methods of conserving results. In this connection a remark by Rev. G. G. Warren in his report of the Kuling convention probably represents the feeling of the majority of those who attended these conferences. He said he heartily joined in deprecating any attempt to obtain signatures to promises, however

simple and elementary the phrases of such promises may be, unless there is adequate preparation made beforehand to deal with those who sign such promises. To cut the corn and leave the grain lying in the fields is not good harvesting.

THE MOKANSHAN CONFERENCE.

Previous to the opening of this conference, several committees made up of men familiar with local problems formulated reports along the lines of country work, city evangelism, and conservation of results. These reports did much to help the conference arrive at a consensus of opinion as to the lines of work most needed. Conservation of results and city evangelism received the chief emphasis in these reports. It was recognised that conditions have greatly changed and that a more friendly spirit to everything modern has resulted in an unprecedented openness of mind to the Gospel. Of this new attitude of mind the cities are the center.

The conference adopted the following findings:—

“We missionaries assembled at Mokanshan for prayer and conference July 12th to 19th, 1914, wish to record our profound conviction: First: that after years of seed sowing in this part of China the time has come in the Providence of God for harvest, and we believe, therefore, that a great forward movement in evangelism should be undertaken.

Second: that, inasmuch as heretofore much of the preaching, hospital and educational work has been inadequately followed up, we propose in future more carefully and prayerfully to conserve the results of these arms of mission service.

Third: that in view of the importance of these conclusions for the extension of God's Kingdom, we ought, and propose to give ourselves increasingly to prayer and work to this end, bearing in mind

- (1) that Bible study is the most fruitful centre of evangelism;
- (2) that we must be willing to count the cost;
- (3) that co-operation is essential;
- (4) that, useful as the suggestions made in the conferences regarding various phases of the work have been, the full benefit will accrue only when we study seriously the published reports, and when workers here and there pledge with each other, and with God, to work out some of the methods.

THE CHIKUNGSHAN CONFERENCE.

At Chikungshan, Messrs. Eddy and Taylor arranged to speak at three sessions daily and conducted their first meeting half an hour after reaching the mountain top. Mr. Eddy's addresses were most heart-searching, reviving, and uplifting.

Dr. Taylor's presentation of facts left no doubt in the minds of his hearers that the time has arrived for accomplishing great things. At the special testimony meeting on the following Sunday many testified to the great blessings they had received at this conference. As a practical and tangible result the missionaries of Honan Province, who were largely represented at the conference, have approved of the inauguration of an evangelistic campaign for students in the chief cities of the province, and have appointed a Provincial Evangelistic Committee to arrange for carrying this into effect. This committee has already begun its work, and arrangements have already been made for holding such campaigns in two cities.

THE PEITAIHO CONFERENCE.

At Peitaiho the conference on evangelistic work was given the right of way. The attendance was excellent and the interest in the living themes presented was keen. The Preparation of the Workers, the Conservation of Results, Evangelistic Work in Smaller Cities, Towns, and Villages, the Place of Social Service in an Evangelistic Campaign, and other topics received careful attention. As a result of the conference many plans were made for an evangelistic campaign in addition to those to be conducted by Mr. Eddy, the general method decided on being to first use means for reviving the churches, and then through them move out into regions beyond with preaching bands, stopping in a center a month or two, holding meetings, attending fairs, and conducting Bible classes for men and women.

Certain impressions stood out in this conference.

(1) The deep interest expressed in securing suitable campaign literature.

(2) A deep impression that God by His Spirit was calling for a forward movement all along the line.

(3) That if God's people are right with him, and follow the leading of his Holy Spirit, they may confidently expect in the near future a great harvest.

(4) "Trust in God should never lessen our use of means, and use of means should never lessen our trust in God."

THE KULING CONFERENCE.

The attendance at this conference has not been equalled since the visit of the Rev. F. B. Meyer. The meeting was presided over by Bishop Roots, Chairman of the China

Continuation Committee. A summary of the leading evangelistic movements of the past twelve months started the conference off with the idea that we have already entered into the glorious dawn of a promising evangelistic movement. Interesting diagrams dealing mostly with the special work amongst students showed the results of such work. These diagrams showed that there had been certain cities where, within twelve months of well attended missions, the number of students who had entered Christian Churches was practically nil, other cities where scores or even hundreds had been added to the membership of the Churches. Such study brought out the necessity of work that went beyond the organization of the Mission itself being undertaken. One of the noticeable features of this conference was glimpses into work that is already being carried on and which is all too little known. For instance, the Rev. E. C. Cooper told of a mission conducted at Pingkiang, a small county town where the Wesleyan Methodist is the only Protestant church. The workers had their hearts fired at the great Changsha Mission and when they got back home set their colleagues on fire, and in the enforced absence through family affliction of the missionary in charge the Chinese church set to work with a will, so that in a week's meetings eight hundred signatures were taken. The impressions received at this conference were not formulated into definite findings, but the inspiration given will bear fruit in greater activity during the coming months.

THE KULIANG CONFERENCE.

This conference considered evangelistic work under such headings as

- "Effective Methods in Women's Evangelistic Work."
- "The Use of Volunteer Lay Workers."
- "Bible Study and Social Service."
- "The Discovery and Enlistment of Chinese Christian Leaders."
- "Conserving Results."

As a result of these papers and the discussion thereon certain recommendations were adopted embodying the opinion of this conference.

1. That this conference emphasises the importance in cities of using such methods as guest hall work, "at homes" and special invitations with a view to reaching women not reached by the more ordinary missionary methods.

2. That the conference urges churches and missionaries to assist in every way possible the province-wide campaign to be held this autumn; especially that earnest efforts be made to relate all the missionary stations and out-stations with the campaign in the various centres; and that special attention be given to the enlisting and the training of personal workers and the organization of Bible classes among new inquirers.

3. That this conference thoroughly endorses social service, or the social application of Christianity, as an evangelistic agency, and commends it to the careful consideration of the churches in planning evangelistic work for the coming year.

4. That this conference approves the undertaking of a missionary survey of northern Fukien, confining the inquiry for the first year for the sake of immediate serviceableness, to items regarding the occupation of the field and self-support.

Proper action was taken to make all of these recommendations practically effective.

The conference in its spirit of unanimity and its impressed sense of God's readiness to do great things through weak human instruments gained much no doubt through the nearing approach of the so-called Eddy Evangelistic Campaign in October and November. In thirteen cities throughout the provinces there have been for some months past strong local committees of leading Chinese Christians. They are linked up with a central provincial committee of both Chinese and foreigners. Plans are being laid carefully, prayerfully, expectantly. Stress is being laid not only upon three-days' training conferences in Foochow and Amoy for selected personal workers from all the centres and upon the details of the scientific and evangelistic meetings themselves, but especially upon three months to three years or more of follow-up work. Normal training classes for Bible class leaders and plans for activities along the lines of social service are already well in hand. With a great rising tide of intercessory prayer in behalf of this special effort to bring the Gospel into effective touch with the lives of especially the middle and upper class Chinese the out-look is very promising.

Here is where the friends of the Kingdom all over China can help. An even greater backing of intercessory prayer is earnestly desired by all the leaders and workers in this magnificent enterprise. If God especially bless the Church of Christ in Fukien through this province-wide campaign it will point the way of His leading for other provinces.

Evangelistic Meetings in North China

W. E. TAYLOR.

THE series of evangelistic meetings which is being held in fourteen cities through China this fall, began in Tientsin on September 16th. The large Honan Guild Hall was crowded to the doors with over 2,000 students and several hundred were turned away. In addition to the daily meetings for students, a special meeting was held for some 1,500 school boys from about twenty institutions, while 1,800 business men attended a meeting held specially for the merchants and gentry. Meetings were also held for women students. On the last day a total of over a thousand inquirers expressed their desire to join Bible classes in order to make a study of the four Gospels and an honest investigation of Christianity. Last year after the meetings in this city five hundred Confucian students were enrolled in Bible classes which were conducted among the students in every one of the fourteen government colleges and higher institutions in Tientsin, while over two hundred of these students were received by the Churches either by baptism or as probationers requesting admission to the Church.

The next week was filled with meetings in the old conservative capital of Peking. The city was entered "in weakness, and in fear, and in much trembling." A great door and effectual was opened unto us, but there were many adversaries. God answered prayer in a marvelous manner. President Yuan Shih K'ai received the speaker and expressed deep interest in the meetings. The Vice-president of the Republic, General Li Yuan Hung, gave the speaker a special luncheon and requested him to address his family and guests, on Christianity as the hope of China. The Ministry of the Interior granted a site for a pavilion for the evangelistic meetings within the Forbidden City itself. This pavilion was just in front of the Imperial Palace. It was placed next to the sacred altar where the emperor annually worshipped the "Spirits of the Land." It seemed of strange significance that near the spot where the emperor prayed to an "unknown God" for fruitful harvests for his people we should have the priceless privilege of proclaiming God as Father and Jesus Christ as Saviour at the beginning of this great spiritual harvest among the students and leaders of China. While the Ministry of the Interior gave

the site, the Ministry of War granted two hundred tents from the army to make the pavilion rainproof. The Minister of Education granted a half holiday to all the government students in Peking to enable them to attend the opening meeting. The Minister of Foreign Affairs sent his representative to the meeting in person.

On the opening day four thousand students crowded the hall and listened with earnest attention. After hard hitting on moral issues, however, the audience on the second day was reduced to a little less than three thousand as Mr. Eddy spoke on the sins which are undermining China's individual and national life. On the third night he spoke for over an hour on Jesus Christ, the only Hope of China. More than a thousand men signed cards as inquirers to join Bible classes from more than a score of colleges in the city. The next day at a meeting of 1,500 school boys some 500 more indicated their desire to join Bible classes. A meeting was also held in another part of the city attended by 1,700 of the gentry and business men, and the Board of Trade asked for reserved seats at this meeting. Three hundred and fifty of these men indicated their desire to join Bible classes. Although twenty thousand men had attended Professor Robertson's science lectures the week before, hundreds of these men were refused tickets for the evangelistic meetings, as only a limited audience of students and officials could be admitted. In all more than two thousand inquirers in Peking expressed their desire to study the Bible in classes.

Last year, with far less preparation, five hundred non-Christians were in Bible classes and more than 150 of these were received by the Churches, but the results this year will be much greater than last year. The response of the officials and leaders of China was most notable here in the capital city, which has long been the most conservative center of China. At one meeting held for inquirers who were deemed near the point of deciding for Christ, there were recognized one former governor, two generals, a private secretary to the President, the director of China's national bank, prominent officials, a young non-Christian philanthropist who is providing free education for several hundred students and distributing the Bible to hundreds in the capital. My interpreter was a young man recently converted. His father was the governor of four provinces, his uncle the celebrated Marquis Tsun, China's Min-

ister to England and Russia, his grandfather China's greatest statesman, Tseng Quo Fan. Though a recent convert, he has become a bold witness for Christ. In this small group, there were three men of prominent official position who had all been baptised and become earnest Christian workers during the year.

In addition to the fourteen thousand who attended the evangelistic meetings in Peking, the message was extended to thousands of readers by the twelve Chinese newspapers of the city which published the reports of the lectures, and many of them are continuing a series of articles on Christianity. Over a hundred newspapers in China are already co-operating in this Christian campaign.

Two hundred Chinese Christian young men have been normally trained to lead the Bible classes in conserving the results of these meetings. Preaching places in twelve parts of the city have arranged special Sunday evening meetings for these inquirers to relate them to the Churches, and all the Christian forces of the city were united in splendid support of these meetings which were held under the auspices of all the Churches in the city. About a hundred workers, Chinese and foreign, consisting of representatives from Missions in five surrounding provinces, were present at the meetings to prepare to conduct similar evangelistic campaigns in other parts of China. A splendid organization backed by importunate prayer, is enlisted in following up these inquirers. For lack of time, the speakers had to decline invitations to speak at various non-Christian colleges, but left the city with hearts full of gratitude to God for such undeserved answers to our weak faith.

The crowded itinerary permitted only one half day in Paotingfu. Strangely enough, we arrived on the very birthday of Confucius, the worst possible day for a large attendance of students. In spite of all obstacles, five meetings were held during the afternoon, and five hundred non-Christian students and leading men in this conservative city indicated their purpose to join Bible classes as inquirers. Mr. Eddy stood once again on the evening of that crowded day by the grave of his class mate, Horace Pitkin, in the quiet cemetery which marks the spot where the martyrs fell. At last his dreams are coming true, and he being dead yet speaketh. The blood of the martyrs has proved again the seed of the Church, and China after the last spasm of opposition, is turning to-day, sobered and chastened, with open mind to consider the claims of Christ.

Religious Experience of Four College Students

JOHN STEWART BURGESS.

THE first student was a native of Hunan Province, of the city of Changsha. At a meeting in the Western Hills for government students he had for the first time presented to him Christianity as a power to enable men to help to solve the problems of the poor, of the ignorant, and of the oppressed in China. At the end of this gathering he stood up and said: "I came out here not believing in Christianity, but I have heard Christianity presented in a new way. The students of my own college and of other colleges in Peking are intensely interested in helping to solve the problems of their country, especially the economic and social problems, and in endeavoring to uplift the condition of the poor and oppressed. We have formed societies, but so far we have been unable to do anything. I see in this conference that the power of Christianity in men's lives is the only thing which will enable them to bring about the results which we so much want. Therefore I have decided to become a Christian." This man returned to his college. In a few weeks he had opened a night school for over ninety servants of that college, where the students taught four nights a weeks. He was also made secretary of a club of sixty men from different Peking colleges, which devoted itself to several forms of social service, such as lecturing on health and hygiene, investigating the condition of the rickshaw coolies, and opening night schools for poor children. This young man was won to the Christian faith because he saw that Christianity gave power to uplift and help the common people of his country, and because it enabled men to sacrifice themselves for the benefit of others.

The second student was a native of Chekiang. He was the head student of his class, and in every way the most brilliant Chinese student which the writer has met. He has read widely in economics, social science, political science, and government. Two years ago on New Year's day he, with another student, decided that they would form the habit of rising early each morning and studying some good book. They did this not because they were interested in any one book, but because they believed it a helpful thing for a young man early in life to form stable habits. They selected the Bible as their study

book. In a few months they had read the Gospels. After a short time Dr. Mott came to Peking. They decided to join a Bible class. Gradually this young man began to think more favorably of Christianity. The one book which was most influential in leading him to the Christian faith was the translation by the Christian Literature Society of a book by Professor James Arthur Thompson called "The Bible of Nature," in which the modern spiritual view of evolution and its relation to Christianity is clearly depicted. One day this young man came to my study. He had in his hand four closely-written pages containing questions which he wished answered. These questions covered the relation of religion to science, comparative religion, the relation of philosophy to Christianity, the questions of the inspiration of the Bible, the divinity of Christ and the miracles, the relative value of idealism, materialism, monism, reasons for belief in the resurrection, in the existence of God, etc. In the months that followed, this young man had long conversations with a considerable number of Christian leaders, and finally he decided that enough of his questions were answered to enable him to become an avowed Christian. He said: "I wish to be baptised by the pastor in this city who is the most scholarly; I believe him to be Pastor Cheng Chin Yi of the London Mission." He went to Pastor Cheng and asked if he could not join his church. He went full of enthusiasm for service, eager to be used in the new Christian life. Pastor Cheng was so impressed with the development in the Christian life of this young man and in his great promise, that he put aside the usual rules of the church and allowed him to be baptised within two weeks. As soon as this man became a Christian he began to do personal work in his college. He led other men into Bible classes. In public meetings he was a fearless witness for his faith in Christianity. He became the head of a club to discuss religious problems, and finally the assistant teacher of a Bible class composed of the students of his own college. It was because this man had his questions answered in a scientific way, and because he had been led by the careful thought of a group of Christian teachers to believe that Christianity is in harmony with the verified results of science that he had made his decision.

The third student was a man from the province of Chihli. He was energetic, a natural leader, an ardent Confucianist and patriot. In years gone by he had hated Christianity with a

bitter hatred as a foreign institution that was leading men away from all that was best in the past of China. In 1911 he went to a meeting at the American Board Mission, at which Dr. George William Knox of Union Theological Seminary, one of the great Christian apologists of America, made an address. Dr. Knox gave his proofs for the existence of God. According to the arguments presented, God was the embodiment of all the highest good in life. He was the power who gave the highest benefits to the individual and the highest blessings for society. All that was good in the world came from him. To this student such an idea was entirely new, and he began to consider whether there might not be a God. Gradually he came to have the conception of a personal God. He with the other student I have mentioned, were the two who decided on New Year's day to study the Bible daily. He, too, joined a class after the Mott meetings. He was eager for religious experience. He was eager to have in his own heart the power of the new faith which he had seen in other men's lives, and he was eager for his nation to have this religious dynamic. A month ago he told Mr. Eddy that he believed with his intellect that Christianity was true, but that he had not as yet experienced the benefit of the Christian religion in his own soul. Mr. Eddy said: "You never will experience those things until you definitely make your decision to follow Christ. If you will, the experience of the new life will come and grow." He said: "Then this day I will become a Christian." That night I happened to pass the room in which he was staying and saw him writing in his diary. He said: "I am writing about my decision to-day. I have decided to be a Christian. This is the great day of life." The phase of Christianity which won this man to accept it was that Christianity is the power that will give fulness of life to the individual and social progress and betterment to the nation.

The fourth person was from Chekiang Province, a friend of the second one I have mentioned. He had been gradually won to a belief in most of the principles of Christianity through the arguments and conversation with his friend. But there was in his heart a deep bitterness against an enemy who had harmed him, and he could not understand the doctrine of forgiveness of one's enemies. He said a month ago to Mr. Eddy: "I believe in most of the teaching of Christianity, but that teaching that a man should forgive his enemies is quite

impossible. I cannot believe that a man can do this. Nothing short of a miracle can make a man forgive his enemies." Mr. Eddy replied: "What you say is quite true. Only the miracle of the new life given by Jesus Christ can enable a man to forgive his enemies." This satisfied the inquirer and he decided that night to be a Christian. He was won by the appeal of Christianity to satisfy the problems and needs of his own heart.

The aspects of Christianity which won these four men are the aspects of Christianity which, if emphasised, can win thousands of others. If the Church in China and Christians are enthusiastic in their teachings and in their deeds of service and brotherly love to help the poor and the oppressed and the prisoner and those in economic distress, many students, eager to help their country, will be eager to accept the Christian faith.

The second student whom I have mentioned who joined the Church so eager and enthusiastic for service told me six months after he had been baptized in the church that he was at that time no more an active member of the church than the day he joined. He had never been asked to do any service of any sort whatsoever, and the benefits he had received were hearing sermons, but the service he had been enabled to do was nothing.

In the next place the intellectual appeal, an intelligent and modern apologetic for the Christian faith, showing that Christianity is not based on dogmatic assertion but is in actual harmony with scientific truth, and that a deep appreciation of science will make us better able to understand Christianity, is another method which may be used to win men to the Christian faith. For many years the Mission Boards have realized that in India there was a great need for men specially trained in apologetics to lead the students into Christian faith. Perhaps the Indians and the Japanese are more keen in philosophical speculation, but probably there are no students in the world who are more deeply interested in the relation of religion to moral and social problems, and the relation of religion to science, than are the Chinese. The careful thought and preparation of our best students is none too good to win these men to the Christian faith.

The third appeal which wins students to Christ is that Christianity is that which will help the nation and help the individual to be more useful to his nation. It gives a fullness of life, it enables a man to be a better citizen, it encourages

people in civic righteousness and in abolishing evil practices. The church whose members are actively interested in public affairs and whose sermons are vitally touched with the public interests of the day, this sort of a church will attract the government students.

The fourth student was won, as we have seen, by that argument which is most powerful in winning all classes of men—that Christianity can alone satisfy the needs of the human heart ; can alone help the sinful and weak and give comfort to the sick and sorrowing. Dr. Mott's powerful appeal in Peking at a great meeting of students that Christianity is the force to help a man to overcome his temptations won many hundred students to a favorable attitude toward the Christian religion.

Recent Developments and Experiences in Two Large L. M. S. Country Fields in North China

A. C. B.

THE condition of many of the churches in these districts has been for some time a source of discouragement to the workers. There have been stagnation in the spiritual life of the Christian communities, a lack of the evangelistic spirit, self-centred satisfaction and no sense of responsibility for heathen neighbours. The leaders of the Churches have been obsessed with various plans for the development of self-support with no vision of expansion, a sickly plant being fostered with much difficulty in a hothouse atmosphere. A year ago Mr. Sidney J. W. Clark of London visited us with the express purpose of making a complete survey of the two fields in company with the missionaries and leading preachers. The object in view was to visit as far as possible all the market centres in each *hsien* (9 *hsiens* in the Tsangchow district and 14 in Siaochang), and to secure full details regarding the population, educational facilities, and any special features characterizing each strategic point. The surveys involved hard travelling in each area. In one 124 market centres were visited, in the other over two hundred, about 80% of the total. The best available maps of that section of the province had been secured, and at the conclusion of the survey a new map was made showing clearly all the strategic centres in their relation to existing work.

The value of this enterprise was early manifested in the new and overwhelming vision that came to each member of the surveying parties of the greatness of the need, and the wonderful opportunity throughout the length and breadth of each district.

During our tour we established friendly relations with the educational authorities and leading gentry in several new centres, sent packets of Christian literature by post to them on our return, and received from each individual a cordial letter of appreciation and thanks. Certain conclusions were forced upon us.

1. The urgent need for a widespread evangelistic movement on a definite plan in and from all centres occupied by the Mission.

2. The prime necessity for intensive work in each Church throughout the district as a preparation.

3. The work can be best done by bands of picked workers occupying each centre for at least three weeks, holding classes for the Christians, but giving part of each day to thorough evangelistic work in the neighbouring villages with all available workers at disposal—voluntary and paid.

4. Solution of vexed problem of self-support lies along the line of a wider evangelistic movement.

5. Vital relation of proposed evangelistic campaigns with work of the hospital. Old patients, isolated Christians and enquirers scattered over the area to be linked up.

In the Tsangchow Hospital there is a copy of the special survey map in the wards, and a red dot on the map marks the village of each enquirer.

For most of last winter the writer with several trusted helpers was engaged in combined intensive and extensive work at four centres in the Tsangchow field. In one centre we stayed a month, and at others never less than three weeks. The results were cheering beyond all our expectations. Moribund churches were revived, lapsed members restored in many cases, the Christians encouraged, and the workers fired with new enthusiasm as they saw the work growing. A new spirit of hopefulness has come over the churches, and the leaders have realized a new call, and a new zest for service. Plans are now being developed for evangelistic work during the coming winter in new centres hitherto untouched by Christian influences. The missionaries and Chinese preachers of the two areas in question are meeting together early in the autumn for a fortnight's conference, and we are expecting great things of God as we face our common task in reliance upon Him.

Summer School Efficiency

E. G. TEWKSBURY.

CHINESE workers from eleven provinces and fourteen denominations; speaking a dozen dialects; presiding elders, country evangelists, professors and students; the Summer School building, a made-over barrack; the food, a compromise—rice for the Southerners, *mien* for the Northerners; the weather,—usual heat, unusual rain.

The problem: in eight weeks, under the above conditions, to give such training in Religious Pedagogy and Sunday-school Method as would be *worth while*.

To solve the problem: the following methods, some of them perhaps unique for a school held in the summer, were adopted:—

I. A SPECIFIC TASK-IN-VIEW AS STUDENT INCENTIVE.

Only those were invited to attend who could be set free for whole or part time on their return to do special extension work for the promotion and improvement of religious education. There were two reasons for making this a condition of attendance: first, that the men themselves might be thirsty, eager to fit themselves for an already assigned duty. Second, that the Missions might more fully realize a responsibility on their part to "follow up" summer convention work. The outcome was above all expectation. More than half of the men came with and returned to specialized tasks.

II. SPECIALIZED KNOWLEDGE AS THE INSTRUCTOR'S QUALIFICATION.

If training for special tasks, not general inspiration, was demanded, specialists would need to be the instructors. At present few missionaries have specialized in Religious Pedagogy and Sunday-school Method. But such is the stress that is being placed upon this work in theological and other colleges in the home lands that it cannot be long before the missionary who does not place emphasis upon the teaching function of the ministry will be an exception.

The General Secretary of the China Sunday-school Union, ably assisted by Prof. J. B. Webster of the department of Religious Pedagogy and Sunday-school Method at the Shang-



No. 1. The "Pupil-discussion" Study-teaching Method.

Co-operative discussion, two by two, of a study "problem" presented and later summarized by the teacher.



No. 2. The "Group" Study-teaching Method.

The "problem"-lesson received from the teacher, discussed and reported upon by organized groups

"Study-teaching" at the Peitaibo Summer School, China S. S. Union.



No. 3. The "Relay" Study-teaching Method.

The class divided. The teaching given to one section passed on to individuals of the other.
The work proved, by shift, and return passes.



No. 4. A Teacher-training Preparation Class.

Co-operative preparation for teaching class of village urchins. Deciding aim, point of contact, expression, follow-up, etc.

"Study-teaching" at the Peitaibo Summer School, China S. S. Union.

hai Baptist Theological Seminary, conducted the summer's instruction. Lectures were also delivered by the Rev. W. F. Dawson, on *Child Psychology*; by N. S. Hopkins, M.D., on *The Brain*, etc.

III. PRINCIPLES FOR TEACHING MATERIAL.

It was necessary that the students should return as Practical Specialists. A Practical Specialist is able to bring universal laws practically to bear upon specific local problems. He can help to solve the "how," because he knows the "why."

Foreign Sunday-school methods and organization are exotic. The root principles from which these methods have grown are, however, indigenous to the world. The China Sunday-school Union wishes to train real investigators and solvers of difficulties. We hope to equip our men, not with cut-and-dried Sunday-school plans, but in such a way as to enable them to sit down beside the country pastor, helpfully study the local soil and conditions of growth, and give such suggestions as shall make sure that the Sunday-school product may be an indigenous product and bring forth fruit.

IV. CO-OPERATIVE STIMULI FOR THE STUDY-TEACHING PERIODS.

The more or less non-compulsory, free-and-easy spirit in a school conducted during the summer makes the enforcement of regular school routine study and drill impracticable. Individual attention and mental activity are best stimulated by co-operative and social group work upon definite "problems" suggested by the leader. Three co-operative methods, which we have called Study-teaching Methods, viz., "Pupil-discussion," "Relay," and "Group" Study-teaching, were invented and used at the Summer School, to secure self-activity on the part of every student and for the whole instruction period. These methods are illustrated in photographs Nos. 1-4.

A group of missionaries who tested these study-teaching methods one morning in the Peitaiho Assembly Hall, can testify to their usefulness in securing sure activity from every student in a group. They are applicable not only to summer school work, but to any sort of class-work, to country Sunday-school work, to adult Bible class work, etc., etc.

V. "PRACTICE TEACHING" AS THE APPLIED WORK.

A specific task-in-view, a specialist for teacher, principles for the lesson, and any amount of co-operative stimuli will not take the place of the student's own laboratory work. Our beautiful laboratory was among the pine trees on the slopes of the Lotus Hills at Peitaiho. Selected groups of scholars to be studied and taught were available for "practice teaching" and "criticism teaching" for half of the school term. Every would-be specialist had his chance to diagnose these cases and test his pharmacopoeia. There are few better ways to incarnate a principle of educational psychology than by facing a group of village urchins! Certain of these incarnate-principle methods are illustrated in the accompanying photographs, Nos. 5-8. *Applied* learning usually comes from *doing*, or perhaps more truly in this case, from teaching. *Learning by teaching* is a motto of the Sunday-school Movement.

An experience of five summer conferences seemed to indicate the use of the above somewhat peculiar methods. The real test of the efficiency of this Summer School, as of all like schools and conventions, comes at the home-going, when the special task-in-waiting becomes the present duty. Purposeful, specialized, fundamental, co-operative study accompanied by actual teaching ought to make men "meet for the Master's use."

The Sixth Meeting of the Executive of the China Continuation Committee

THE Sixth Meeting of the Executive of the China Continuation Committee was held in the Union Church Hall in Shanghai, September 17th and 18th. There were present: Bishop L. H. Roots, Dr. G. H. Bondfield, Bishop J. W. Bashford, Dr. Thomas Cochrane, Mr. Shen Wen-ch'ing, Mr. C. T. Wang, Dr. F. D. Gamewell, Mr. D. E. Hoste, Mr. F. S. Brockman, Dr. D. Duncan Main and the secretary.

Mr. Zia Hong-lai tendered his resignation from the Executive and from the chairmanship of the Special Committee on Uniform Terms, a Hymn Book, and a Book of Prayers, owing to the condition of his health. Rev. Ch'en Ch'iu-ch'ing of the London Missionary Society, Amoy, was elected to fill the vacancy thus made on the Executive Committee, and Rev. Shen Wen-ch'ing was elected chairman of the Special Committee on Uniform Terms, etc.



No. 5. Telling the Bible Story.

Small classes of village urchins, listening to story prepared in Teacher-training class.
"Critic" teachers taking notes.



No. 6. Children's "Expression" Work.

In this case using individual sand-trays. Teachers watching with professional interest the results of their story-telling.

"Practice Teaching" at the Peitaibo Summer School, China S. S. Union.



No. 7. Large Sand-table Work.

Supplements the children's own "expression" work.



No. 8. A Blackboard "Practical Illustration."

Drawing an incident from everyday life, suggesting to the children a future follow-up activity.

"Practice Teaching" at the Peltaiho Summer School, China S. S. Union.

Dr. J. C. Garritt was elected a member of the Continuation Committee and of the Executive Committee (under resolution No. 51 of the Second Meeting of the China Continuation Committee), to fill the vacancy made by Dr. J. Walter Lowrie's prolonged absence from China.

Letters received from Pastor Ch'eng Ching-yi show that he has been making a satisfactory recovery during the past months, and that his physicians approve of his return to China this fall. Pastor Ch'eng was due to leave England on September 12th, and missionaries and Chinese Christian workers will all rejoice that the committee is soon to have Pastor Ch'eng's services.

The secretary reported that copies of the Minutes of the Second Meeting of the Continuation Committee had been sent to the secretaries of all mission organizations in China, and to the secretaries of the home societies. Approximately one thousand copies of the Chinese Minutes were sent to Chinese pastors and other Christian leaders in China. Reports of the meeting of the Continuation Committee have also appeared in the CHINESE RECORDER and in the China Mission Year Book.

A letter from Rev. A. L. Warnshuis, accepting the call of the China Continuation Committee to become National Evangelistic Secretary, was presented to the meeting and the following resolutions were adopted: Resolved:

That this Committee records its deep sense of the goodness of our Heavenly Father in opening the way for and leading Rev. A. L. Warnshuis to accept the position of National Evangelistic Secretary.

That this committee assures Mr. Warnshuis of its appreciation of the sacrifice he has made in deciding to give up the sphere of work in which some of his best years have been spent, and in which his labours have been signally successful; assures him, also, of its sympathy in the difficulties and personal inconveniences he will encounter in entering upon the new duties to which he has been called, and, further, repeats its promises of hearty support and prayerful co-operation.

That this committee acknowledges the generous consideration with which Mr. Warnshuis' colleagues in the Amoy Mission and his Board in New York have dealt with the request for his release for special service in connection with the China Continuation Committee, and recognizes the seriousness of the loss which the Mission and the Board will sustain by Mr. Warnshuis' removal from Amoy. Notwithstanding this loss and the extra burden which now fall upon the Mission and Board, we re-affirm our conviction that the importance of, and urgency for, a forward evangelistic movement is a justification for the call of Mr. Warnshuis to this new work. This committee also urges most strongly that he be set apart for the whole of his time.

That this committee expresses the hope that the Board of the Reformed Church in the U.S.A. will continue to retain Mr. Warnshuis on its list of missionaries and provide his usual salary, it being understood that all extra expenses will be borne by the China Continuation Committee.

The secretary reported the following resolution passed by the Publications' Committee and the Directors of the Christian Literature Society: "Resolved that we view with sympathy the co-operation of the Continuation Committee and the Christian Literature Society in preparing the China Mission Year Book, English edition, and that we gladly offer the same as a medium for publishing articles and statistics furnished by the Continuation Committee, subject to the usual supervision of the editor." There was also a letter from the editor of the China Mission Year Book, asking for a definite assurance that the committee would undertake the directory and statistics for the 1915 edition of the Year Book.

It was resolved that the Executive Committee of the China Continuation Committee undertakes the annual collection of mission statistics for China from this date, and that such statistics, when collected, be placed at the disposal of the Christian Literature Society for use in their Year Book, but that this Executive Committee is not prepared at present to undertake the preparation of a mission directory.

The China Continuation Committee will accordingly endeavour to collect general statistics of the work of the Missions for the year 1914, and these will be published in the China Mission Year Book of 1915. The headings of statistical forms prepared by the Special Committee on Statistics of the Edinburgh Continuation Committee with the additions adopted by the China Continuation Committee at its May meeting will be used. It will greatly facilitate the work of the Committee in collecting these statistics, and save others unnecessary correspondence if those appointed in each Mission to prepare statistical returns for their own Mission will send their names and addresses to the secretary. Statistical sheets will soon be ready and may then be obtained upon application to the secretary.

That the collection of statistics for the whole of China is desired both by missionaries and board secretaries is evident from the interest with which the Christian Literature Society's statistics, collected for the Year Book, have been received. A study of these for 1914 with the charts made from them reveal a good many inaccuracies, and it is of great importance, if these general statistics are to be made a basis of comparison for the sake of studying the development of mission work in China, that steps be taken to make them as accurate as possible. The China Continuation Committee, therefore, at their May meeting decided to call a Statistical Secretary. They are now able to announce that there is an excellent

prospect of securing in the fall of 1915 the services of Mr. Charles L. Boynton for this position, and that his salary will be privately met.

With reference to the expression "official organ" of the China Continuation Committee used of the CHINESE RECORDER in the minutes of the committee's meetings (First Meeting of the Executive Committee No. VIII, Second Meeting of the Executive Committee No. VIII. 3, Minutes of Annual Meeting page 26), it was resolved that these words be hereafter dropped, and that it is understood that the magazine is only to be used as a channel of communication for reports, etc., from the China Continuation Committee, inasmuch as the committee has no right of control over the Editorial Board of the magazine.

Dr. Main reported that he had been unsuccessful in securing the services of a secretary for the Medical Missionary Association, and that he did not anticipate such a man being forthcoming within the present financial year. The committee felt sympathy with Dr. Main and the Medical Missionary Association in their disappointment, and noted that the salary for the secretary would not be called for within this financial year.

The treasurer brought in a report covering the first five months of this fiscal year, April to August inclusive. All obligations have been met, and there was a balance on hand, but it was voted that in view of a probable difficulty in raising the funds for the budget of the current year, the estimated expenditure be referred to a special committee consisting of the members of the Executive Committee residing in Shanghai, for a thorough revision and for a report at the next meeting of the Executive.

A communication from G. Miles, Esq., secretary of the Central China Religious Tract Society, urging that the China Continuation Committee undertake to assist the World Evangelical Alliance to secure a more general observance of the week of prayer in China, was received, and it was resolved that the China Continuation Committee correspond with the secretary of the World's Evangelical Alliance with regard to the organization of the week of prayer in China, and that we appeal to the World's Evangelical Alliance for funds sufficient to print the usual program for the use of the Chinese Churches. The committee is informed that programs for the Week of Prayer for 1915 either in Wenli or in Mandarin may be obtained free of cost from the headquarters of the Central China Religious Tract Society in Hankow. All missionaries and Chinese pastors are asked to assist in securing the observance of the week of prayer throughout the Christian churches in China.

The committee spent a good deal of time discussing the bearing of the war upon mission work in China, but decided not

to take any action at this time beyond the following resolution :
“ That in the use of any funds contributed for the relief of distress arising from the war, which the committee might be asked to administer, and in case of any special emergency arising, we authorize the secretary and the honorary treasurer and the members of the Executive Committee residing in Shanghai in connection, if practicable, with the chairman, to act for the Executive Committee and, in case the crisis becomes sufficiently grave, to call together again the Executive Committee.’”

The committee has thus far issued no appeal for funds to assist Missions that are affected by the war. The committee has, however, been asked both by the Kuling and the Peitaiho communities to distribute offerings raised by them. Most appreciative letters have been received from those Missions who have been the recipients of this expression of Christian sympathy.

It is understood that the secretaries of the missionary societies in England and America are considering the question of raising a Missionary Emergency Fund to assist those societies whose work in different parts of the world will be seriously imperilled by the war, but no definite information has been received regarding the outcome of their deliberations. Unless some such action is taken some of the societies are likely to be in need of help if the war continues.

Interim reports were presented from the following Special Committees :

On a Forward Evangelistic Movement.

On Survey and Statistics.

On Business and Administrative Efficiency.

On the Social Application of Christianity.

On the Training of Missionaries.

It was resolved that in view of the fact that the Executive learns that the language schools are likely to have a smaller attendance this year the Executive raises the question whether this will be a favorable time for the visitation of these schools. If, however, the time is favorable in the judgment of the Commission, the Executive Committee would deprecate a postponement of the proposed visit. In any event the Executive hopes that the Committee on the Training of Missionaries will present the conclusions as to the methods of language study, which may be drawn from the data which are now in hand and which may be collected during the year.

It was arranged that the next annual meeting be held in Shanghai on May 4th to 8th, 1915, and that the next meeting of the Executive Committee be held in Shanghai in the middle of February.

E. C. LOBENSTINE,

Secretary.

Office of the China Continuation Committee
29 North Szechuen Road,
Shanghai.

In Memoriam.—Marjorie Lewis. An Appreciation.

“**T**O what purpose was this waste?” asked the Lord’s disciples, when they saw the lavish gift of a woman’s love poured out in seeming wanton uselessness. And may be in some hearts the same question will frame itself, in face of the fresh loss that has fallen upon the Shensi Mission, in the death of Miss Marjorie Lewis. After only eighteen months in China, she has been called from earthly service to the heavenly, and those who knew and loved her here, sometimes find the question “Why?” rising unbidden in their hearts. Why the long years of training and preparation? and then, after only eight months in the city which was to have been the scene of her life-work, the swift call to the presence of the King!

During the short time she has been with us, Miss Lewis has taken a place in all our hearts which it will be difficult to fill. Both intellectually and in other ways, she was peculiarly fitted to be the successor of Miss Beckingsale, whose place in the Sianfu Girls’ School she came to fill. The keenness with which she entered on the study of Chinese, first at the Peking Language School, and later here, had carried her far; her first examination was passed with honours, and she was already able to give considerable help in the school.

The value of her intellectual gifts was still further increased by her strenuous training at the Royal Holloway College, where she took her London B.A. degree; and by the many years of practical teaching experience which followed, and which gave her a wider outlook upon life, and a fuller realisation of its possibilities. “She was so *sane*,” a friend said of her, referring to the balance of her mind, and her kindly understanding, sympathy, and the keenness with which she entered into work or play.

But it is above all else her qualities of heart and soul that will ever be a fragrant memory for those she has left behind. One has rightly said of her, “She gave herself unreservedly to the service of Christ, and never drew back.” The few sentences she spoke, when she was farewelled by the committee before leaving England, were characteristic of the whole trend of her mind, for the chief thought uppermost then was one of thankfulness for the months spent at Carey Hall, and the help she had received from the spiritual tone and teaching there.

Only a few days before she was taken ill, she spoke at our weekly Prayer Meeting, on Psalm 105: 14, “He suffered no man to do them wrong.” After enumerating the troubles through which the Israelites had passed, and the kings and peoples who apparently *had* wronged them, she showed that in God’s great

wisdom and love, all these seeming evils were over-ruled for the good of His people; just as now both great troubles and the small vexations of daily life may turn out for our good, through His working. "He may permit what seems evil to work against us, but after all, it is *His* hand that guides the arrow, and determines where it shall strike." Surely she could not have spoken a more fitting word, had she known it would be her last.

Some words written on a slip of paper and found after her death, are an index of her spirit—"Take my heart, for I cannot give it Thee, and put away everything that hinders me from being altogether Thine." Only those who knew her best, knew also the intensity of her longing for a life of unbroken communion with God, and that the very strength of this desire made her keenly sensitive to anything that hindered spiritual life. "The clouds are gone, and the sun is shining again," she said joyfully one morning, after a time when prayer had been difficult. Now the sun is always shining for her, and the clouds will never more veil His face.

Only a few weeks ago, we had a talk as to how best to lay the needs of China before students in women's colleges at home. These lines will perhaps be read by some such, who are standing at the parting of the ways, and to whom the question comes, as to one of old, "Whom shall I send, and who will go for us?"—to China, to India, or may be to the homes close at hand? Yet wherever it be, is there a nobler life-purpose than this,—to spend every power in our Lord's service, for needy ones in dark places, and to break the alabaster box at His feet, till the whole house is filled with the odour of the ointment?

M. M. SHORROCK.

Sianfu, August, 1914.

Our Book Table

"PROPOSALS FOR A CENTRAL MISSIONARY COUNCIL OF EPISCOPAL AND NON-EPISCOPAL CHURCHES IN EAST AFRICA." By FRANK WESTON, D.D., *Bishop of Zanzibar*. London: Longmans, Green and Co. 1914.

One sympathizes a good deal with Bishop Weston of Zanzibar. He is described, by one who seems to know him well, as "a true orator, possessing a most attractive personality, and full of enthusiasm." He must be conscious that his feeling constrained to be hostile to the act of Christian fellowship at Kikuyu is a painful experience. The way of peace for us all is to try to understand each other, and to make ourselves understood. This pamphlet is an effort in this direction, but it does not carry us far. In it Bishop Weston sketches proposals for a "possible plan of coöperation between Episcopal and non-Episcopal Churches," which, he says, has long been in his mind. He, too, is longing for coöperation, if not yet for unity.

But a difficulty at once occurs to the reader. In his "Open Letter" to the Archbishop of Canterbury, Bishop Weston has com-

plained that the Primate has already "prejudged the matter" by speaking of the religious bodies concerned as "branches of the Church of Christ." Is it then by inadvertence that the Bishop in these proposals speaks of "non-Episcopal Churches," while he disallows the Archbishop's calling them "branches of the Church"? Hail to all such inconsistencies of language! They illustrate the anomalies of our divided condition. Each body knows that it cannot speak of itself as "the Church," and most of us feel grave doubts whether the phrase "a Church" be a legitimate one at all. This pamphlet proposes the formation of a "Central Missionary Council of East Africa," but the constructive plan of a constitution, the definition of duties, and still more the definition of limitations, are somewhat crude, and offer little prospect that this scheme will ever become operative. It is only fair, however, to remember that it is planned for East Africa, where the present Church membership justifies a preponderating representation of the Anglican Communion. It need not surprise us that the scheme is quite unfitted for imitation in China. From any standpoint within the Church in China, it would serve no purpose to criticize this scheme in detail.

The division of the Churches concerned into "Episcopal" and "non-Episcopal" is conventional and convenient, but it suggests far-reaching thoughts. The living Church cannot be described by "nons." A Presbyterian fails to recognize himself or his Church as "non-Episcopal." He belongs to a Church order which has always held fast the historic Episcopate of the New Testament, and to him it is unthinkable that a Presbyterian Church should be, at the same time, "non-Episcopal." To him this episcopate has the authenticity of an apostolic origin and a historic succession. Its identity is not based on dubious chartularies from Rome or Avignon, but on the recognizable likeness between the Presbyters of to-day in Africa or Canada, in China or in Scotland, and these described, in essentials, in the Epistles to Timothy and Titus.

The proposals end with an Appendix containing a form of service for the Council, of which it is difficult to speak. At first sight it seems to be a Communion service, but when the vital point is reached, under the heading "An Act of Communion" the members of Council are to say, "O Lord Jesus Christ, Bread of Life and King of Love; for our sins' sake I may not now receive Thee sacramentally." The actual words are quoted lest any description of them should seem incredible, and without comment, because comment is impossible. It is enough to feel sure that neither in East Africa nor elsewhere will Christian men ever come together to offer this as their response to our Lord's appeal, "This do in remembrance of Me."

This pamphlet offers no solution of our difficulties, but it may serve a useful purpose if it teaches us our need of patience with each other. The questions raised by Bishop Weston will soon receive full and impartial consideration from the Archbishop and the consultative Committee of Bishops to whom they have been referred. Let us help them by prayer for their guidance by the Spirit of Truth, Who is also the Spirit of Love.

J. C. G.

CHINA'S DAYSPRING AFTER THIRTY YEARS. By FREDERICK BROWN, F.R.G.S., of Peking, etc. With Forewords by the late Sir Robert Hart, K.C.M.G., and the Rev. F. B. MEYER, D.D. Introduction by Rev. T. A. SEED. London: Murray & Evenden, Ltd.

This book is printed in clear type and on 'feather-weight' paper. Its importance, however, seems to us scarcely to call for such a 'bush' as Mr. Brown has thought well to give us in a personal preface, two forewords and an introduction; for those who have read the author's earlier book, "From Tientsin to Peking," will see that the present volume is very largely a reprint. The illustrations are good although we think the author might have been content with one photograph of himself instead of three, especially as he appears in at least two other illustrations.

At this late date there must be some special justification for telling us once again the story of the march of the allies to Peking in 1900, and we have not found such a justification in the book now before us. The relief of the Legations can never be forgotten, but there are now many permanent memorials and stirring accounts of that achievement.

The last chapter, headed "The Subsequent Awakening," scarcely justifies the somewhat puzzling title which the author or publisher has chosen. So far as Mr. Brown describes to us the reconstructed Chinese Church, the faith and characteristics of some of its members, the breadth of the present opportunity and the progress which education has made, this chapter is helpful; but his survey is extremely limited and never gets far beyond the Mission and district with which Mr. Brown was connected. We are told that the Revolution, fall of the Monarchy, and establishment of a Republic, will be dealt with in a subsequent volume, but this hardly compensates for our disappointment at the meagre account of China's awakening which the present volume supplies.

H.

UNPOPULAR GOVERNMENT IN THE UNITED STATES. By ALBERT M. KALES, Professor of Law in Northwestern University. University of Chicago Press.

This book is calculated to interest any student of Civics, but is of special interest to the American citizen. As the title indicates, the author does not believe that the United States has popular government. He has coined a new word, which seems to be a good one, *viz.*, politocrat, by which he means those who make politics their sole business or profession. The burden of the work is a plea for "government by commission," as it is called in the United States, that is, electing a very few men, five or six, and placing in their hands the conduct of the government of the city or state. He shows vividly how impossible it is for even the conscientious and intelligent voter to know the men who are nominated for the various offices. He gives a fac simile ballot, used at the last Presidential election in Chicago, which contains no less than three hundred and fifty names, and says truly that it is impossible for even the most intelligent voter to know the qualifications of all these men for the offices they are willing to fill. How then is it possible for the ignorant voter? To

help the voter in his choice a class of men has arisen, which may be called the advisory board. They are self-appointed and generally hangers-on of some prominent "politocrat" and able by persuasion or baser means to "swing" a larger or smaller vote to any ticket. Now, says the author, it would be possible for even an unintelligent voter to know much about, say, five men. Therefore elect five men and give them absolute control of the government. Allow them to appoint all subordinates and be personally responsible for the conduct of affairs. In a State or City like New York the author does not seem to see that, where thousands of subordinates must be employed, it would be next to impossible for these five men to know the qualifications of all their employees. Though "government by commission" has been tried successfully in a few of the smaller cities, it has yet to be proved that it will do away with "unpopular government."

H. V. S. M.

THE AMERICAN-JAPANESE PROBLEM. A STUDY OF THE RACIAL RELATIONS OF THE EAST AND THE WEST. By SIDNEY L. GULICK, M.A., D.D. *Prof. in Doshisha Univ., and Lecturer in the Imperial Univ. of Kyoto. N. Y. Chas. Scribner's Sons. 1914. Pp. 349.*

This handsomely illustrated and carefully indexed work is an important contribution to a mutual comprehension between West and East. In nineteen chapters the whole question of the interrelations between Japan and the United States is viewed and reviewed in all its aspects, and the conclusion is reached that a satisfactory and an enduring settlement can only come about through a larger mutual understanding, and a recognition of the other's point of view. The concluding chapter, "Outlines of a New American Oriental Policy," is a statesmanlike effort to show how the relations of the two countries may be and should be put upon a footing of permanent friendliness. This book is to be regarded as the most important of Dr. Gulick's volumes in English. In California in particular prejudice against the Japanese is often so strong that it is not at all sure that the book will have due weight. On this account especially it ought, notwithstanding, to be a useful forerunner of the coming celebration in 1915 of the Panama Canal opening. For even those most hostile to Japan are presumably willing to welcome her contribution to the expected expansion of commerce. Incidentally the volume is valuable as an objective testimony to the growing importance of missionary influence as mediating between country and country, and between race and race. The book should be in every library of works relating to the Far East.

A. H. S.

THE DIRECT METHOD OF TEACHING ENGLISH TO FOREIGNERS. *Isaac Price, A.M. Methodist Publishing House sole agents in China. Paper covers 75 cts, cloth \$1.*

This book professes to be for those who know no English but as one goes through it, it becomes apparent that the pupil is expected to know quite a good deal. The lessons on Action Words are quite good in so far as they deal with those words, but the pupil needs

to know a great many words in addition to the Action Words. As a matter of fact English cannot be taught in the Direct Method apart from the teacher so that the success or non-success of the book depends to a great extent on the one who uses it. It is, however, a useful book to one in need of help; and it is suggestive.

But the foreigners this book is intended for are European and the difficulties that European foreigners have to contend against and those Oriental foreigners have to contend against are by no means the same. The main difficulty as far as the Chinese are concerned is the use of the verb and the constitution of the predicate, and none of the lessons treats either of those subjects.

R. G. D.

華英福音初階. THE GOSPEL PRIMER. By Mrs. ADA HAVEN MATEER, *Peking*. Price ten cents.

In this little book, the first of its kind, we have the Gospel story set down in English and Chinese (Mandarin) in 45 chapters, each occupying a page. There is a vocabulary to each chapter, but the main idea is not to teach English but the Gospel. If you object to teaching English because it is not mission work, you can combine the two ideas by using this primer. Lesson 1 is "God sees all," and Lesson 45 "Christ's need of China." Lesson 43 is the hymn "Just as I am."

D. MACG.

REVOLUTION AND OTHER TALES. By MARGARET BALDWIN. London: Church Missionary Society. 1/-.

We have here ten stories connected with the experiences of workers in the C. M. S. women's hospital at Foochow. The stories illustrate in various ways the far reaching and Christianizing influence of the mission hospital.

THE MANHOOD OF THE MASTER. By HENRY EMERSON FOSDICK. London: Student Christian Movement. 1/6 net.

Mr. Fosdick has arranged in the form of dally readings a series of studies in the life and character of Christ. They were written for Y. M. C. A. study circles in America, but they offer many valuable suggestions for those who are teaching Chinese young men in church and school.

H.

GLEANINGS FROM THEOLOGICAL MAGAZINES. By G. G. WARREN.

The Hibbert Journal for July 1914 has a capital missionary article from the Rev. W. Montgomery, B.A., B.D., on "Schweitzer as Missionary."

Dr. Albert Schweitzer has recently gone to French Equatorial Africa as a medical missionary. Mr. Montgomery reminds readers of the Hibbert that Dr. Schweitzer is well known to them as the author of *The Quest of the Historical Jesus*, which a few years ago fluttered the theological dovecotes and forced upon us once for all the importance of eschatology. Next, we are shown another side

of this versatile scholar: 'Abroad he is . . . widely known as a musical critic of distinction who has written a large book on Bach and several smaller studies, has been organist to the Paris Bach Society, and has given recitals in most of the capitals of Europe.'

Dr. Schweitzer is described as 'a tall, handsome, powerfully built man of about forty, with an easy, natural manner.' Having determined to go abroad as a missionary, he added to his studies, in Berlin and Paris, the medical course of his home university, Strasburg. As an Alsatian he is equally at home in French and German. 'He is one of those men whose personality tells directly. The impression which one receives from him, first, last, and all the time, is one of immense but well disciplined energy. In any company he would "count," and in any circumstances would not be negligible. Some of those who have read his books with interest have expressed their regret that a man of his abilities, in taking up missionary work, should not have gone to one of the older civilisations, where his intellectual powers would have had more scope. Having met him, I do not feel this. Brilliant as he undoubtedly is, his intellectual powers are less exceptional than his vigour, his power of self-projection. And it is among a primitive population that this particular quality tells most. "The natives," as my wife remarked after first meeting him, "won't have a chance with Herr Schweitzer; they'll just have to be converted!"' Allowing for the fact that a compulsory conversion of a particular type does not enter into Schweitzer's ideals, that remark sums up one's impressions admirably. His influence is bound to be immense.'

Dr. and Mrs. Schweitzer have taken up work at Lambaréné on the Ogové River. Although the financial support for himself and his work is 'entirely derived from funds provided by contributors of various nationalities and confessions,' he has, happily, been able to make an arrangement to use premises belonging to the Mission Evangelique of Paris.

One lovely touch of humour is worth re-quoting from his voyage letter—it describes the steamer getting under weigh at Teneriffe: 'I stood on the bows and watched the anchor slowly drag loose and come up through the transparent water. Just then I noticed a bluish bird which hovered gracefully over the waves ahead of us. A sailor told me that it was a flying-fish. Thus I had my first sight of this fabulous creature on the first of April.'

Equally interesting extracts from the accounts of landing, journey to a conference, etc., are given. It was new to me that the chant of the rowers on the river was used to spread news among the river-side dwellers. 'Schweitzer tells how when he needed leaf mats for the roofing of his hospital he advertised his need by telling his patients when on their homeward way to be sure and chant loudly the Doctor's requirements as they passed alongside of villages. Sometimes the natives interweave in these chants remarks on the character of the various white men who live along the river. On one occasion the Mission made a most successful appointment of a plantation manager whose virtues had become known to the missionaries in this way.'

The fierce power of the tropical sun is noted: 'I used formerly to have only two bad dreams, which alternated with one another.

One was that I was on the eve of an examination; the other, that I had come on parade in civilian dress. Now I have a third—that I am out in the sun without my helmet. I have now reached the stage of being horrified when I see in the illustrated papers pictures of people standing bare-headed in the open air, and it always takes me a moment to realise that in Europe white men can take such liberties with impunity.'

Many interesting medical matters are well put for the laymen to understand. The terrors of fetishism are shown. 'The greatest sceptics,' writes the Doctor, 'were they once face to face with the facts would become supporters of Missions.' A suggestion from facts of every day occurrence is made that certain cases of deliberately cut skulls which have been supposed to indicate a knowledge of trepanning in pre-historic man, may, rather, merely indicate a use of certain parts of a skull for fetish purpose. The parietal bones appear to be specially used in equatorial Africa; extra virtue is attributed to the fetish if the unfortunate owner of the skull has been killed for the express purpose of getting these bones.

The final extract in the article is a bit from a school girl's letter about anæsthetics. 'The girls in the mission school write letters to those in a school in Europe. In one of these letters you may read: "Since the Doctor came here, wonderful things are happening. First, he kills the sick people; then he cures them; then he raises them to life again."'

BOOKS IN PREPARATION.

Quarterly Statement.

THE CHINESE RECORDER issues this statement with a view to widely making known what books are being prepared in Chinese. Incidentally it hopes that much overlapping may thus be prevented. Missionaries who have books on the stocks will confer a favour by notifying Dr. MacGillivray, 143 North Szechuen Road, Shanghai.

C. T. S. List.

A Brief History of Missionary Enterprise.
 Stories from the Crusades,
 The Path of Life (Drummond Tract Society).
 The Story of Cromwell.
 Brave Deeds of Youthful Heroes.
 A Chinese St. Francis, by Campbell Brown.
 Life of William Burns.
 The Story of the Vikings.

C. L. S. List.

Turton's "Truth of Christianity."
 Hastings's "Bible Dictionary,"
 Bryce's "South American Republics,"
 S. D. Gordon's "Home Ideals,"
 Popular Church History.
 Christianity in Relation to Law and Government. (New Tract for the Times).
 China Mission Year Book for 1915.
 Great Souls at Prayer.
 Elizabeth Harrison's "In Story Land." } By Edith G. Traver, Swatow.
 Maud Lindsay's "Mother Stories" }
 Dr. Torrey's "What the Bible Teaches" } Translated into Mandarin by
 Dr. Broadus' "Commentary on Matthew" } Dr. C. W. Pruitt, Chefoo.

Correspondence

SPECIAL PLANS FOR EVANGELISTIC WORK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Replying to your letter, I take pleasure in telling you something of our special plans for evangelistic work. The Foochow Conference of the Methodist Episcopal Church began active preparations for the coming Eddy campaign at the Conference session in November 1913. The program adopted after prayerful discussion has two objectives:

(1) *The deepening of the spiritual life in the church*, which we trust will result in an effective appeal to the non-Christian members of the congregations and communities. To this end a systematic course in Bible instruction has been offered in the churches during the year. *Every member of the church has placed in his hand a portion of the Scriptures which he is expected to learn.* The pastor regularly instructs the members of the church in the Scripture assigned, and the district superintendent and the missionary in charge examine the membership once in three months on that particular portion of Scripture. This plan of reaching the membership of our church and instructing them in the Scriptures we think forms the basis for the deepening of the spiritual life. The preacher usually selects his texts for the preaching service from those portions of Scripture which the people have been studying, and so his congregation is more deeply interested in the sermon than they would

have been had they had no knowledge of the subject from personal study.

(2) *The deepening of a sense of obligation among ministers and membership to spread the Gospel to the contiguous communities throughout the conference.* To this end we launched a program in the Conference session to increase the financial offerings of the people both for self-support and the material equipment of churches, schools, and the planting of new churches. After the fullest discussion the native ministers and missionaries resolved to set a worthy example to the churches, which would be both educative and inspirational. They adopted a budget for the year, stating definitely the causes which should receive special emphasis. They found on investigation that it would cost \$100,000 Mex. to meet these responsibilities. Thereupon they resolved to meet these obligations. The native ministry without a single exception and the missionaries responded in a most effective manner in the execution of this program. Many of the ministers pledged as much as one third of their salaries for three years.

Appeals of course were made to the church in the United States for help in this campaign, and we are greatly heartened by the assurance that the \$100,000 has been secured. The ministers returned to their charges after the Conference and faithfully presented the cause to their congregations and met with most hearty and generous response. We are assured that there will be a very large increase in this Conference along all lines. The

success of the Eddy Campaign is already well assured, and we feel that we are now organized to utilize and carry forward the spiritual inspiration that will come from his presence and ministry.

Very truly yours,

W. S. LEWIS.

"SEEKING THE TRUTH IN LOVE."

To the Editor of

"THE CHINESE RECORDER."

SIR: I have just received some literature from "The Chinese Bible and Book Society" advocating the use of 神 for "God." In twenty-five years I have been in favour of this, myself, but I have felt so confident that this term would eventually prevail that it has not troubled me much to find the foreign missionary body (other than the Romans)

complacently voting in favour of *Shangti*. I do not know that I care to join a "society" to further a change which (as I say) I am sure will come about naturally when the Chinese get a little more independent of our leading strings. But I do think it of real importance that nothing should be done to prejudice the adoption of 神. And I wish therefore to urge all who favour that term to dissociate themselves from, or better still not to link themselves with, a gentleman who wants "to be assured that no Higher Criticism, doubters as to Verbal Inspiration, quibblers on the Atonement and others (*sic*), will be allowed" to work for the adoption of 神. Let us welcome *all* support, seeking the truth in love.

F. L. N.

[We shall refer to this matter in a later issue.—ED.]

Missionary News

London Missionary Society,
Advisory Councils.

The above met in Shanghai from August 31 to September 16. The members represented the five central fields of the Mission, viz., Canton and Hong Kong, Fukien, Shanghai, Central China and North China. There were six foreign delegates with the China Treasurer and Council Secretary (Dr. Cochrane), and seven Chinese delegates. Dr. Cochrane has prepared a handbook, giving details of (1) the work of other Missions, (2) the field, staff, work, and etc., of the L. M. S., (3) policy for development and the needs arising therefrom. It is a book

which will be invaluable to understand fully the varied interests of the Mission, and the new problems and activities. This handbook was thoroughly revised by the Council in detail, and it will now be issued. In addition, matters entrusted by the District Committees and the Provincial Councils were reported on and discussed, and many others affecting the whole of the Society's operations in general were carefully considered. The foreign and Chinese Councils met apart but simultaneously, and, later, both held joint sessions to co-ordinate findings and define results, so that the recommendations which go to the

Home Board are the findings of the combined Councils. This is another step forward in the development of co-operation between the missionaries and their Chinese colleagues. Estimates for expenditure, additions to staff, new buildings, rearrangement of foreign staff, policy for development or curtailing of various branches, were some of the subjects discussed and defined in the joint Council.

At the foreign Council meetings departmental reports were submitted by the members, dealing with church and evangelistic work, education and students, language and literature, medical work, union and federation, finance. These covered the whole of the Mission's field in China. It is of interest to know that great developments are taking place in Central China, North China, Canton, and elsewhere, along the highest lines of co-operation with other Missions, more especially in educational branches.

Matters affecting the well being and efficiency of the Chinese Church were freely and fully discussed at the joint sessions. The various District Councils and Provincial Councils are showing signs of life and usefulness, and are a proof that where the missionaries and Chinese colleagues are animated by a spirit of true brotherliness and helpfulness, fears give way to confidence, and the whole work benefits by the coming together in Council of the leaders, both foreign and Chinese. It is gain for all, and above this is the great impetus it gives to the Chinese to give themselves with unreserved energy to the service of the Christ. This equality secures harmony, removes doubt, and ensures efficiency.

Kwangtung Educational Association.

Fifth Annual Summer Teachers' Institute, Honglok, Canton, China. July 3-31, 1914.

The Fifth Annual Summer Institute for Teachers of mission schools was held, under the auspices of the Kwangtung Educational Association, at the Canton Christian College, Honglok, Canton, China, from July 3-31, 1914. The attendance this year excelled that of any preceding year, despite the fact that several teacher-students were unable to come on account of the floods along the West River. 160 teachers registered and 140 were present and paid fees. Of these, 81 were men and 59 women.

The spirit of the school was better than ever before and an earnest effort was made by all to conform to the rules of the school. Many more of the students were young men and women than ever before.

Again this year there were a number of students who could not understand the instruction given because of different dialects spoken, yet they had come to imbibe what they could and to learn how such a school is carried on. We trust they may be able to establish similar schools in their own Hakka and Hoklo speaking districts.

The Chinese teaching staff was drawn from the Fati High School (2) and the Canton Christian College (6). Miss S. J. Davis, American Board Mission, was the efficient matron for the women students. Miss M. R. Anderson, Baptist Mission, conducted the Pedagogy class for a week of excellent demonstration lessons. Rev. H. R. Wells, London Mission, had charge of

Bible instruction assisted by Rev. W. D. Noyes, Presbyterian Mission, Liu Tak Shaang, and Sz-to Wai.

The course of study has been prepared and the three years' course was conducted in full. We trust that music will be added when a teacher can be provided.

As usual the evenings were given to lectures, debates, and socials. The following lectures were given :

- Switzerland (illus. by lantern), C. K. Edmunds, Ph. D.
- School Hygiene, Dr. Ch'an In Fan.
- Relation of the Y.M.C.A. to the Church, Rev. Tse Yan Luk.
- Forest Preservation, Rev. Young Seung Po.
- First Aid to the Injured, Dr. A.H. Woods.
- The New Jurisprudence, Hon. Ng Chik P'oon.
- The Teeth (illus. by lantern), Dr. Lau Tung Shaang.
- The Relation of the Bible to Civilization (illus. by lantern), Rev. H. O. T. Burkwall.

The Christian College summer school boys entertained the teacher-students one evening, and the Institute reciprocated in kind the next Saturday evening. On the last evening a farewell party was given in honor of Mr. Chiu Koon Hoi who leaves at the end of the summer for the United States to enter a theological school. As a mark of appreciation the students presented Mr. Chiu with a gold pin. Mr. Chiu has been most helpful in the work of the Institute. It is to a great degree due to his unwearying and unselfish labor that the Institute has grown to such proportions and that the organisation of the school is so efficient. We are sorry to lose him from this work but bid him Godspeed in his preparation for larger usefulness.

At the closing exercises three young women were granted "Certificates of Standing." They had finished the full course of three years. Next year's class promises to be much larger than this year's as there are more of the younger generation of teachers in it. Lack of knowledge in arithmetic was the prevailing cause of failures this time.

To make this Teachers' Institute a greater power for good the members of the Educational Association should become vitally interested in its success. The Institute is the only source whereby the old style teachers may receive instruction in modern pedagogy and if we take the personnel of the present session as a criterion the younger teachers are eagerly seizing this opportunity to learn more. We would appeal to the members of the Association, that as they receive benefit in their schools through the Institute, they also give of their time in labor for the whole. It is the Lord's work.

Shantung Federation Council.

Since the organization of the Federation in 1907 there has been one regular meeting in 1908. Then the plague prevented the meeting at the Triennial date (1911) and the Revolution prevented a 1912 meeting. A special meeting was called by the secretary following the Mott Conference in Tsinanfu, where it was decided to hold a regular session during the summer of 1913. Again circumstances prevented the Conference and it was postponed until the time of the Y.M.C.A. Conference this year.

This year's meeting narrowly escaped postponement because of the trouble in the Tsingtau end

of the province, but fortunately a sufficient number of delegates arrived so that a meeting was made possible. The attendance was about thirty and the Missions represented included :—

English Baptist,
Church of England,
American Presbyterian,
Gospel Mission,
American Board,
American Methodist Episcopal,
Young Men's Christian Association.

The main business at this meeting was the reorganization with a strong set of officers and committees. It was decided to meet next year at the time of the Y. M. C. A. Summer Conference, the Federation meetings to follow or precede the Y.M.C.A. The place is not fully decided but will probably be Tsinanfu.

The following officers of the Federation were elected :—

President. Rev. F. Harmon, English Baptist Mission,
Vice-Pres. Rev. J. T. Wen, Methodist Episcopal,
Rec. Secy. Rev. Y. M. Chia, Presbyterian,
Cor. Secy. Mr. C. Herschleb, Y. M. C. A.,
Asst. Cor. Secy. Rev. C. T. Wang, Chinese Church,
Treasurer. Rev. J. W. Hunter. S. P. G.

The chairmen of the different committees were appointed as follows :—

Union Movements: Rev. G. L. Davis,
Education: Mr. R. C. Wells,
Self-support: Rev. C. T. Wang,
Summer Conference: Rev. E. W. Burt,
Work in Cities: Rev. R. M. Mateer,
Use of Secular Papers: Mr. Chang of Tsinanfu Y. M. C. A.,
Survey of the Field: Dr. E. F. Tucker.

The Federation is now well organized and we hope that no calamity will prevent regular meetings in the future.

The Shantung Y. M. C. A. Summer Conference recently closed an interesting session here at Taianfu. The attendance showed 25% increase over last year and the work of Bible classes and commissions was all very satisfactorily done.

P. O. HANSON.

Report of the Christian Life and Work of the Synod of Northern China for the Years 1911-1914. (Translation.)

The Synod of Northern China of the Presbyterian Church of China held its fifth meeting at Tsingtau, Shantung, from July 4th to 11th. It makes the following report :—

Since the last meeting of the Synod three years ago, two notable events have taken place in the history of China—the establishment of the Republic of China, and the suppression of a subsequent rebellion. On account of these events, many lives were lost and much property was destroyed, and the people much disturbed. As far as the constituents of our Synod are concerned, the same were not disturbed; the evangelistic work was in no wise hindered, on the contrary, great progress was made.

The following are some of the reasons for joy and gratitude :—

(1) Four ministers were ordained and four candidates licensed for the ministry. Over twenty missionaries arrived from America to work in our bounds who will be a decided help to the work of our Church.

(2) There has been noticeable progress in Christian zeal and activity on the part of our church members, both men and

women. This has been shown especially in Y. M. C. A., C. E., and Home Mission work. These societies have stimulated and furthered Christian life and activity.

(3) When we consider the matter of church contributions, there is also cause for rejoicing as the total amounts to Mex. \$38,461, which is an advance of \$17,737 over that reported last time.

(4) Other signs of advance in church activity are a larger number of church buildings, dispensaries, schools, and evangelists. Much zeal has been displayed in these good works and the desire manifested not to leave these to be performed by the next generation.

(5) There has been far greater study and teaching of the Bible which has resulted in an increased church membership. Many students in government schools have been enrolled as Bible students and quite a number of these have joined the church.

(6) Decided advance has been made by our churches in the matter of self-support, and there is a deeper feeling of responsibility as to propagating the Gospel. At Tsinanfu, the provincial capital of Shantung, the Independent Church of Christ recently established was presented by the Governor of the Province with 20 *mow* of land for the purpose of erecting a church, schools, dispensary, and Y. M. C. A. building. Some of these buildings are now in process of erection.

(7) Greater interest in the truth is manifested on the part of the heathen, and this includes all classes of people. Quite a number of these have been enrolled into

Bible study classes; some have already joined the church.

From all this we see how abundantly the grace of the Lord has been manifested in the bounds of our Synod.

In the five Presbyteries of the Synod 7 new churches were organized, thus making a total of 77 churches.

There were 2,793 additions to the church membership on profession of faith, making a total of 14,182 communicants.

In our theological schools there are at present over 70 students preparing for the ministry or for Christian service.

Another source of great rejoicing was the advent of three Korean missionaries and their families who have come to Shantung having been sent over by the Church of Christ in Korea. The Synod extends them a most hearty welcome to come and take part in the work of evangelization within our bounds.

We cannot forget, however, that there are also causes for regret as well as for joy. The Synod has to mourn the loss of four faithful ministers—Rev. Lan Yu Hwoa, of the Presbytery of Shantung; Rev. W. B. Hamilton, D.D., and Rev. Yuan Yue Chin of the Presbytery of Tsinan; and the Rev. F. H. Chalfant, D.D., of the Presbytery of Weih sien. These were most faithful servants of God, loved and respected by all. Truly men of their stamp and character are only too few. Although these faithful servants have departed to their Lord and Master, yet we cannot help but mourn their loss to the work. Undoubtedly God has His wise purpose in this dispensation of His Providence.

Causes for regret are the lack of spiritual life and activity among

the students of our schools, and the few candidates for the ministry. It behooves us to pray earnestly that God's spirit may move the hearts of our students, so that they shall not merely crave to obtain earthly knowledge and learning, but above all, a deeper knowledge of God's truth, and greater love and reverence for Him, and the consecration of their lives to Christian service.

In conclusion we would mention that during the past three years there has been no suffering from famine or the loss of crops, or from the disturbances engendered by the war and the rebellion. Surely God has thus manifested His abundant mercy and grace to our Church.

Our earnest petition at the throne of Grace is, that each member of the Synod may be filled with a greater desire to work for the Master and that the presence of the Triune God may abide with us alway.

Respectfully submitted,

YU TSI SHENG,

Rev. W. O. ELTERICH,

Stated Clerk.

News Items.

A number of British and some of the American societies are holding missionaries that are on furlough, and are not sending out all of their new recruits. The number of new missionaries will accordingly be considerably less than usual.

Three Koreans have been at Lai-yang studying the language preparatory to beginning missionary work amongst the Chinese in Shantung Province. These men are members of the Presbyterian Church of Korea and made a fine impression at the Synod meeting in Shantung, this summer. Dr. Robert Mateer writes that he thinks great things are to

be hoped from their work and influence. It is said that the Church in Korea is prepared to send reinforcements after a start has been made.

* * *

The contributions made by the Kuling and Peitaiho communities to help those Missions in special financial need owing to the war have been very deeply appreciated by those to whom the money was sent. The head of one of the German Missions, to whom the money was sent, writes: "The news of this kindness and this expression of love on the part of the Kuling and Peitaiho communities has caused the deepest affection. The heartiest thanks were offered to our Lord. His blessings were called upon those who have realized that Christian love is stronger than national hatred, and that Christianity stands higher than nationality."

* * *

Miss Luella Miner, Principal of the North China Union Women's College in Peking, was fittingly honored by her Alma Mater, Oberlin College, at the late commencement, thirty years from her graduation, by the degree of Doctor of Letters.

At the Centennial Conference of 1907 Miss Miner was chairman of the Committee on Women's Educational Work, and was chosen chairman of a permanent Committee on Women's Educational Work, a position which her other occupations constrained her to decline.

* * *

So far as we are able to learn the colleges and boarding schools carried on by British and American societies have not been largely affected by the war. Word has been received by a good many Missions to exercise strict economy, and many have stopped all building operations. A good deal of uncertainty exists as to whether any expansion will be possible in the immediate future, and some considerable retrenchments may have to be made. All unite in feeling that this is a time when increased responsibility should so far as possible be placed upon the Chinese, and the latter appeared to be recognizing that they should bear a larger proportion of the burden than in the past.

* * *

Until recently the two German societies in South China (the Berlin and the Rhenish Missions) and the

Basel Mission (an international organization) were cut off from all communication with the Home Boards. Much difficulty has been experienced in securing funds. On September 16th Rev. Otto Schultze of the Basel Mission wrote: "We hope to obtain money by bills of exchange as before. The situation of the Berlin and Rhenish Missions, of the Berlin Foundling Home and the Hildesheim Mission for the Blind is more serious, as they have hitherto received their funds from home through the German bank which is now closed." We understand that only very recently has the Berlin Mission been able to arrange to draw money through a foreign bank in China. It is now using its good offices to seek to do the same for other German societies in South China. Missionary salaries in these Missions have been reduced by vote of the missionaries themselves, and those of Chinese preachers have had to be reduced also. All schools

have been closed with the exception of one or two where the pupils pay full board and tuition.

* * *

The deaths during the past few months of Mr. P. S. Yie, the Editor of Progress Magazine, and of Dr. Moses Ch'iu of the Government University in Peking will be received with deep regret by all. The proportion of some of the ablest young men in the Church who are not physically fitted for prolonged work is thus strikingly brought home to us all. During the past winter some seven Chinese, pastors and others, prominent in the work of their Missions have been in Kuling suffering from tuberculosis. There is great need that more attention be given in some mission institutions to the physical education of the boys and girls in those institutions. It is extremely sad to see so many break down at the very beginning of their careers.

The Month

THE NEUTRALITY OF CHINA.

The military operations of the Japanese in Shantung have caused considerable agitation and uneasiness amongst the Chinese. The German Legation has dispatched at least six notes concerning this question to the Hwai Chiao Po and the Chinese have in various ways protested at least four times. Furthermore, China formally notified the British Minister of her objection to the presence of the Japanese troops on the Shantung Railway. There was at one time a possibility of armed conflict over this matter. The Government, however, kept a cool head and public excitement has to a certain extent died down. The Japanese have made a lengthy statement in which they claimed that all that has been done was necessary and disclaimed most of the charges of barbarity levelled against their soldiers.

everywhere business has been at a standstill. The Ningpo-Shaoshing section of the Chekiang Railway has also received a great set back. The Lanchow-fu-ili Railway scheme has also been withdrawn and the construction of the Lung-hai Railway suspended and the Chinese and foreign staff dismissed. The Hankow-Canton Railway is threatened with the drying up of its funds and a stopping of all work. The money for the construction work of this Railway is derived from the four Power loan composed of British, French, American, and German groups. Three of the groups are belligerents in the present war. Part of the group is unable to keep up its end and paralysis of the four part syndicate is certain. It is hoped to secure money from other directions and so avoid entire stoppage of work.

LOANS.

SOME EFFECTS OF THE WAR.

In Shanghai and other treaty ports shipping has practically ceased and

It is reported that the Ministry of Communications is negotiating with the representative of an American

Bank for the loan of G.\$50,000,000. This is to be used for railway construction and other uses. It is said to be necessary on account of the failure of Chinese loans in Europe. A preliminary understanding between a London house and the Chinese Government for a loan of \$100,000,000 has been arrived at. It is proposed to use a large amount of this on the improvement of Hankow city. Among other things Hankow and Hanyang are to be connected by bridges and the north bank of the Yangtze is to be connected with Wuchang either by a tunnel or a bridge.

THE CAMPAIGN AGAINST OPIUM.

The question of the rapid increase in the number of opium shops in Shanghai has been brought to public attention through an open letter to the Shanghai Municipal Council prepared by Arnold Foster. The Press in Shanghai has discussed the question to a certain extent. In this connection we quote a short paragraph from the *National Review* on opium and its substitutes:—

The attempts to smuggle cocaine, morphia and other substitutes for opium are engaging the attention of the authorities. The Governor of Fengtien has asked the Peking Government for instructions as to how to deal with the smuggling of these substitutes, and the Government, in a reply published in "The Govern-

ment Gazette," informs him that those who smuggle these deleterious drugs are to be dealt with as strictly and severely as those who smuggle opium, and the same rewards are to be given for the discovery of attempts at smuggling these things as are already given in the case of opium. There can be no question that vast quantities of these drugs are being smuggled into China in spite of the utmost vigilance of the authorities; and their bulk and method of packing make it possible to conceal them much more easily than was the case with opium itself.

THE TEACHING OF ENGLISH IN CHINA.

On September 27th the Society to Study the Teaching of English, whose membership is composed of Chinese schoolmasters, held its inaugural meeting in Shanghai. Its members are either natives of Kiangsu or natives of other provinces who have been teaching English in the schools in Kiangsu. The purpose of the society is to study and if possible improve the method of teaching English at present in vogue in Kiangsu.

PLAGUE IN MONGOLIA.

Plague is reported at Dolonor on the Trans-Baikal railway. Strict precautions are being taken by the Russian authorities to prevent it from spreading.

Missionary Journal

BIRTHS.

At Sanyuanhsien, August 15th, to Mr. and Mrs. ANDREW YOUNG, E.B.M., a daughter (Hannah Armstrong).

At Chikungshan, August 25th, to Mr. and Mrs. E. G. BEVIS, C. I. M., a daughter (Lois Jane).

At Taikuhsien, August 29th, to Mr. and Mrs. JESSE B. WOLFE, A. B. C. F. M., a son (Walter Husted).

At Kanchow, September 3rd, to Mr. and Mrs. W. H. SINKS, C. I. M., a daughter (Ethel Edia).

At Kuling, September 7th, to Mr. and Mrs. C. BEST, C. I. M., a daughter (Helen).

At Taianfu, September 13th, to Prof. and Mrs. PERRY C. HANSON, M. E. M., a daughter (Elizabeth Moody).

At Kiangyin, September 14th, to Rev. and Mrs. L. I. MOFFETT, S. P. M., a son (Newton Craig).

At Nanking, October 1st, to Mr. and Mrs. J. H. DADISMAN, Y. M. C. A., a son (Robert Hunter).

At Shasi, October 9th, to Rev. and Mrs. A. E. WANDEL, S. M. S., a daughter (Dagny Emilia).

MARRIAGES.

At Sintientsi, August 28th, Mr. H. C. THOMPSON to Miss D. M. WATNEY, M. B., B. S., both of C. I. M.

At Shanghai, September 5th, Rev. GUSTAF EEDERLOF to Miss MARIA AXLING, both of S. M. S.

At Nanking, September 22nd, Mr. H. E. DENNIS, Y. M. C. A., to Miss JOSETTE BEEBE.

At Chungking, October 1st, Mr. F. BIRD to Miss A. L. PARRY, both of C. I. M.

DEATHS.

At Lichuanhsien, August 26th, LILLY PALMBERG, aged one year, from dysentery.

At Kanchow, September 4th, ETHEL EDIA SINKS.

At Hangchow, September 12th, the Rev. J. J. MEADOWS, C. I. M.

At Sungyang, September 19th, HELENE PERSIS GEORG, aged one year, from dysentery.

At Anping, September 29th, ERNEST OTHNIEL MERIAN, aged ten and a half months, from dysentery.

At Chefoo, September 30th, Rev. D. L. COLEMAN, A. P. M.

ARRIVALS.

August 25th, Mr. and Mrs. W. HAGQVIST, C. I. M., and two children (ret.).

August 30th, Dr. and Mrs. EYERSTONE and child, M. E. M. (ret.), Miss JANE HYDE, A. P. M. (ret.), Mr. and Mrs. WM. LOCKE and three children, A. P. M. (ret.).

September 8th, Mr. G. F. DRAFFIN, C. I. M. (ret.).

September 17th, Misses M. A. EDWARDS and K. E. COOKE (ret.) and Misses S. I. STEVENS and R. M. MATHESON, all C. I. M.

September 30th, Dr. and Mrs. TUCKER, and Mr. ALFRED NEWBURY.

October 4th, Mr. KARL BECK, Miss AMMERMAN, Miss MILLER, all Ref. Ch. in U. S., Miss MEYERS.

October 5th, Dr. and Mrs. J. A. ANDERSON, C. I. M., and two children (ret.).

October 14th, Mr. and Mrs. HAGMAN, Mr. HAMILTON, Mr. GISH, all For. C. M.

October 16th, F. A. M. NELSON, M. R. C. S., L. R. C. P., and D. M. GIBSON, M. R. C. S., L. R. C. P., from England, for C. I. M.

October 19th, Dr. and Mrs. C. H. BARLOW and two children, A. B. F. M. S. (ret.), Rev. S. J. TALBOT.

October 20th, Mr. G. P. BOSTICK and daughter, S. B. C. (ret.).

October 21st, Mr. ROGER WOLCOTT, Mr. and Mrs. A. W. LOCHHEAD and three children (ret.), M. MCKENZIE, D. D., (ret.), Mr. G. BOMPAS, Miss SHIPLEY, all Can. Pres. Mission, Dr. J. C. GARRITT, (ret.), Mr. and Mrs. LINGLE, (ret.), Dr. and Mrs. ROBERTSON and two children, (ret.), Mr. and Mrs. LANNING. The Misses BRACK (2), Miss JOHNSTONE, all A. P. M. Miss CHAPIN, A. B. C. F. M. (ret.), Mr. EDWARD JAMES and two daughters, Meth. Epis. M. (ret.), Mr. and Mrs. REISMER, Nanking University, Dr. S. L. HART, L. M. S. (ret.).

DEPARTURES.

September 22nd, Miss L. SCHMIDT, C. I. M., to North America.

September 23rd, Mr. F. S. BROCKMAN, Y. M. C. A., for America.

October 5th, Mr. and Mrs. W. EMSLIE and two children, and Mrs. W. SÖDERSTRÖM. All C. I. M.

October 9th, Mr. and Mrs. J. K. HILL and son, Miss TAYLOR and Miss BREWER, all Wesleyan Mission.



THE CHINA COUNCIL OF THE AMERICAN PRESBYTERIAN MISSION (NORTH).

From left to right :—Dr. C. F. Johnson, Rev. P. W. McClintock, Rev. J. B. Cochran, Rev. C. F. Patton, Dr. O. T. Logan.

Rev. W. O. Elterich, Ph.D., Rev. A. M. Cunningham, Rev. J. C. Garritt, D.D., Rev. O. S. Crawford.

THE CHINESE RECORDER

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VOL. XLV

DECEMBER, 1914

NO. 12

Editorial

A Call to Prayer. LAST month in The Sanctuary some prayers were given, for two objects: for the unity of the world in its spiritual life, and for unity in national life. Again this month we take up the latter of these two themes, not this time in forms of prayer but in topics; and we suggest certain things for which we all should pray. This war is the greatest calamity the world has ever known: our prayers must be fervid and constant. The topics are practically those of the Committee of Reference and Counsel representing the Foreign Missions Conference of North America, which they included in a circular letter sent out under date of September 18th. By following these topics we may have the satisfaction of knowing that we are joining our voices to those in America and the countries of Europe that are being raised in petition for these same things.

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The President's Proclamation.

IN this connection we should like to call attention to the truly remarkable proclamation of the President of the United States, setting forth Sunday, October 4th, as a Day of Prayer and Supplication. In no other place of which at present we have knowledge are we aware of such an excellent summary of the things for which Christian peoples should pray in this time of sinful war. As was to be expected, President Wilson carefully abstains

from any sentiment approaching a breach of neutrality. He requests all God-fearing people :—

“to unite their petitions to Almighty God, that, overruling the counsel of men, setting straight the things they cannot govern or alter, taking pity on the nations now in the throes of conflict, in His mercy and goodness showing a way where men can see none, He vouchsafe His children healing peace again and restore once more that concord among men and nations without which there can be neither happiness nor true friendship nor any wholesome fruit of toil and thought in the world; praying also to this end that He forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience to places of vision and to thoughts and counsels that purge and make wise.”

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The Week of Prayer.

ON pages 774-777 of this issue will be found the topics suggested for the week of universal and united prayer, January 3rd to 9th, 1915. We need hardly remind our readers that the World's Evangelical Alliance, which issued these topics, is an international and interdenominational society. It is not a political organization and has become the permanent centre of international appeal on behalf of persecuted Christians, its freedom from political trammels qualifying and entitling it to make petition or protest to any government in the world, and securing for it a respectful hearing. It will be noted that the topics, as printed, make no direct reference to the war. This was only to be expected as the programme has to be prepared early in the year, so that it can receive the approval and signature of representatives of the Alliance throughout the entire world. The programme, however, can be readily adapted and leaders can bring forward supplementary topics to suit the peculiar circumstances. It is quite possible that fresh topics may be issued before the close of the year, but we think it well that the programme, as printed, should be followed as closely as possible so as to avoid confusion and the possible break in the unity of petition and intercession which the programme of the Week of Prayer, being universal and international, represents.

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Some Duties and Warnings.

OUR readers will doubtless have perused many articles on the Christians' attitude to the war, and possibly received definite letters of instruction from their Boards. They will, however, not grudge the space given to the following extracts from a letter sent by one

of the Missionary Boards in America to its missionaries on the field:—

"All missionary workers should observe the strictest neutrality in speech and writing. President Wilson has issued special appeals to the American people on this subject, copies of which you have doubtless seen. The considerations he mentions apply with special force to missionaries and boards. This is partly because Christian workers are supposed to exemplify the Christian wisdom and fairness at such a time, and partly because we must be careful not to imperil the sacred interests which have been entrusted to us.

Remember the established policy of our Board and Missions not to make appeals to our Government or to its diplomatic or consular representatives, except in cases of urgent necessity. Information, of course, should be sent to them; but we should avoid anything which looks like telling government officials what they ought to do.

Show all possible kindness to neighboring missionaries from the warring nations. In some cases, their supplies from home may be seriously diminished or cut off altogether, so that their work may be brought to a standstill and the missionaries themselves subjected to great suffering.

Exercise all practicable economy in your expenditures and prepare yourselves for a possible enforced retrenchment. We know that you always try to be careful about financial matters, but we are sure that you will appreciate the importance of special effort under present conditions. You have had painful reason to know of the financial anxieties which the Board was already facing and now the hopes that we had formed for a more prosperous year have been shattered by this awful war. The cutting off of the greater part of the export and import trade of the United States has precipitated a very serious situation.

Call conferences of the leaders of the native churches and lay the whole situation before them, asking their hearty co-operation and explaining to them that this is an eminently appropriate time for them to develop the grace of self-support in every possible way. Schools, hospitals, and churches should be brought as nearly as possible to self-support. Such self-support, always desirable, and one of our missionary axioms, is now, like the avoidance of special appeals, made doubly imperative.

Make as clear as you can to non-Christian officials and people that this war is not due to Christianity but to a disregard of its precepts. While, as Christian workers, we must be strictly neutral as between belligerents, we should be outspoken in lamenting this war as essentially unchristian.

Let us search our own hearts with due humility and penitence. Avoid all pharisaical assumption of superiority to our European brethren, remembering that we ourselves as Americans have often shown quite as belligerent a spirit as that which we are now condemning in our European brethren."

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Native Church Independence.

DR. Hewett's article in this issue should be pondered carefully and prayerfully, for it contains a call to self-examination, especially on the part of those who are still dubious or suspicious as to the place the Chinese should occupy in the founding, governing, and self-propagation of the Church in this land. We would fain hope that Dr. Hewett's experience is no common one at this time of

the day. The leading strings should be gently released, else they will chafe, some day snap, and some folks will have a great fall, and if those pulling opposite ways escape a bruising it will be surprising. There may be in isolated cases or abnormal areas reasons why the missionaries' grip should remain tight for a brief season, but, assuredly, the sooner the better for the body of missionaries to realise that their place of duty, as it is their place of honour, is side by side with the Chinese, on terms of equality, to be counsellors and friends in fullest and frankest co-operation, with no trace of superior airs or of higher culture. "I am among you as he that serveth" is the suitable sentiment at this stage. The spirit of independence is permeating the Churches, and it is destined to grow and intensify, and woe to the mission or the missionary who misses this opportunity of rendering great service to God and the Church by being inimical or lukewarm. We are thankful for the evidence which comes from all over the land that tokens of the new day are abundant, and that the Chinese are proving their worthiness and fitness by labour, devotion, wisdom, and generosity. Chinese and missionaries side by side, each learning from the other, and each the better for the other, is what ought to be, and largely is, the fact.

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Working through the Chinese.

MR. Harmon's wise words should be studied in the light of Dr. Hewett's, for both articles deal with the same problems, from different viewpoints. No one who has had a fairly long experience would doubt for a moment that the finest blossoms and the most numerous on the Tree of Life in China have been of the planting and garnering of the Chinese. Mr. Harmon deals trenchantly but simply with this arm of the service, and his method seems, to us, to be wise and practicable, and makes for the building up of the Kingdom. No higher service is possible to the missionary to-day than that of training men and women, who are needed in ever increasing numbers, to assault the strongholds in a way that no body of missionaries can ever hope to do, though earnest and persistent, by reason of their insufficient numbers. And may we add a plea that, further, there should be a fresh and persistent devotion to the labour of preaching by missionaries, and thus not only will they be

guides and examples to those who are co-workers, but they will also give spirit and strength to their coadjutors, and a stronger Church will inevitably emerge, which will help to solve some of the problems stated by Dr. Hewett.

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Unique Evangelism. IN "The Month" our readers will find a preliminary report of the recent evangelistic meetings for students, officials, gentry, and business men. Since the report was written, Mr. Eddy and his co-workers have conducted a successful campaign in Shanghai and are entering upon work in Nanking. The method and results indicate and justify the carefulness and comprehensiveness of planning and the whole-hearted and statesman-like co-operation with which this movement is identified. To those who have been watching this unique work it seems that the great problem is not, "Is China open or are the educated classes open to approach?" This has been demonstrated, provided the approach is wise, and friendly, and tactful. The real problem is, "Are we as Christians ready to enter the open doors and make good the opportunity?" We understand that the desire of the committee is not to place too much emphasis on the numbers attending meetings or the large numbers signing for Bible study, although these should not be disregarded, for they are significant. The real test of the permanency of the work is, however, the numbers actually enrolled and regularly attending the Bible classes. The new situation among the educated classes and their friendly and open attitude to Christianity calls for a new alignment of the Christian forces. We are faced with important questions. In some cities it looks as if some of the Chinese pastors do not seem to wish for a new movement which will disturb the old settled order which would require work and re-adjustment and co-ordination with other Churches. The fact has emerged that there is a woeful dearth of Christians who have conceived of their Christianity as involving work for others. Too many conceive it on the basis of privilege. Even leaders of Bible classes are slow to follow up their advantage in visitation and personal work. It is feared that probably one half of those who sign but do not get into Bible classes or do not stay in are lost through the failure of the Christian workers. The problem is a serious one and will receive fuller attention later.

Administrative Efficiency.

IN the frontispiece will be found a picture of the China Council of the American Presbyterian Mission (North). In the December issue of the 1911 RECORDER, which dealt with some of the problems arising out of the relation of the Home Base to the Foreign Field, particulars were given of the manner in which the China Council was serving as an executive head over eight Missions without limiting the freedom of the Missions to express their opinions; endeavoring to place every missionary where he could work to the best advantage, and avoiding all waste arising out of unnecessary duplication of work; or the use of methods which experience had proved to be unsatisfactory.

The Missions referred to are located in the Provinces of Chihli, Shantung, Kiangsu, Anhwei, Chekiang, Hunan, and Kwangtung, and in the Island of Hainan; and are connected with 33 Stations occupied by over 400 missionaries. Each Mission has the general care and supervision of all work within its limits, and the whole work is reviewed in the annual Council Meeting, many important matters being either attended to in the interval by the chairman of the Council, who is left free for such work, or by the Executive Committees of each Mission.

As each annual meeting has come round it has been shown that there is a growing co-operation between the various Missions and that the Council is in a good position to advise both the Boards and the Missions with regard to the work, so as to unify aims and methods and increase the efficiency of the Mission as a whole. Of course this plan may not work in other Missions. But our readers will be interested in what has been done in one Mission in the line of efficiency, in helping Missions in the matter of sending home their appeals for money, and the working out of definite lines of policy for the different lines of work, while taking into account the great variety of conditions existing between North, Central, and South China.

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Suggestions from Early Failures.

UNDER the caption "The Failure of Early Christian Missions to China" the Rev. A. C. Moule writes in *The East and the West* for October of the "definite mission from the Nestorians, which arrived A. D. 635 and remained until at least A. D. 845," which he calls the Early Nestorian Period; and of the "active

presence of Nestorians A. D.C. 1200-1370 and of a mission of Franciscan friars from Europe A. D. 1294-1350," referring to these as a later Nestorian Period and the Franciscan Mission. Mr. Moule gives references to the known sources of historical information concerning these Missions, and concludes his article by extended comment on the methods and characteristics of their work, under headings that are significant to all careful students of present-day mission work: (1) Education; (2) Native Ministry; (3) Organization; (4) Literature; (5) Relation to the Home Base; (6) Imperial Patronage; (7) The Cross; (8) Foreignizing; (9) Extraterritoriality.

We may not, here, examine either the references or the inferences in Mr. Moule's most excellent and interesting article. Our object is to call attention to it, and to suggest it to readers of the RECORDER as worthy of their careful consideration. Incidentally we may add that it is one more of those very excellent articles which are so frequent in *The East and the West* that they make that magazine well-nigh indispensable to all thoughtful and careful missionaries.

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The Going and the Coming Years.

IN this issue will be found the annual index for the past year. It indicates a range of subjects wider than has ever been attempted, and we would convey our hearty thanks to those who have helped us in supplying literary matter and also to those who have made the RECORDER known among their friends and so increased the number of subscribers. During the year several changes have been made in the administration of the RECORDER, enabling it more than ever to serve the missionary body. We trust that the fact of the RECORDER being so necessary to the missionary in China and to the sympathizer in the home land will lead to still further interest in the increase in the number of subscribers. The plans for next year cover a wide range of subjects of vital interest to the missionary body and endeavours are being made to keep in touch with all workers in vital movements. To all our subscribers we wish a very happy New Year. This greeting is no stiff formality but is the natural result of thought and effort in a work in which they and we are so happily associated and the fruition of which we trust will lead to the bringing in of the best of happiness in many hearts and homes.

The Sanctuary.

"I will arise and go to my father, and will say unto Him, Father, I have sinned against heaven, and before Thee, and am no more worthy to be called Thy son." St. Luke 15: 18, 19.

PRAY

That the mind of Christ may so dominate the governments and peoples now at war that a just and lasting peace may be speedily established on a basis of mutual forbearance and brotherhood.

That the spirit of Christ may more thoroughly pervade the life of nations as well as of individuals; that national jealousies and suspicions may be abated; that the pagan and selfish elements in our civilization may be eliminated; that all men shall realize that they are brothers; and that out of the tumult and strife of this present time faith may become clear that the kingdoms of this world shall become the Kingdom of our God and of His Christ.

That the war may not retard the progress of the work of Christ, but that it may be overruled, in the providence of God, to create conditions more favorable to the extension of the Kingdom of our Lord, and that to this end the Church may be given the larger vision and the sacrificial spirit.

That all people may interpret the present opportunity in terms of spiritual obligation and privilege, that this most awful war in the history of the world may be made the occasion of the greatest revival of vital religion, that shall not be limited by national boundaries but shall include all nations.

That the Christian fellowship which has become so intimate in recent years be not broken, and that we may remember the heavy burdens that must be borne by the people of the nations now affected by the war.

That we may be brought to such a realization of our own sins in our daily lives as will drive us to humble confession of them all, and will lead us in real penitence of heart to seek a fuller understanding of the divine purpose and a more consistent expression of it in our national and social life.

That all who are ministering to the physical and spiritual needs of the soldiers—chaplains, physicians, and nurses—be given needful grace and strength.

Contributed Articles

Some Points of Permanent Import in the Missionary Message

D. E. HOSTE.

THAT changing conditions in a country call for modification in missionary methods, is recognised by all ; and, to a limited extent, the same is true in regard to the presentation of our message. The decay of old beliefs amongst some classes in certain parts of China, for instance, and a corresponding advance in acquaintance with various branches of western knowledge, obviously suggest such a modification. Again, as thoughtful Chinese come to recognise the extent to which social and political improvement, in other countries, have been due to the operation of Christian principles, a new avenue of approach to their minds and consciences is presented to the Christian missionary. Whilst it would be a serious mistake to refuse to avail ourselves of this and other advantages of a similar character, it remains true that, after all, the Christian message is the same to-day as when it was first given to man.

Readers of the New Testament must be struck with the absence of explicit references to the manifold systems of religious and philosophical thought which prevailed in the Roman Empire at that time. Whilst there is some difference amongst scholars as to the extent to which the Apostle Paul had given systematic study to the religions of his time, it seems to be agreed that he possessed, at all events, a fair working acquaintance with them. Apart, however, from an obvious difference which appears in the apostle's addresses, delivered respectively to Jewish and Pagan hearers, he seems to have viewed mankind, not so much as grouped within the folds of different religious systems, as in the light of certain great moral and spiritual facts common to them all. He recognised that at the root of all the disorders in the world around him, lay the moral weakness and spiritual impotence, which, however they might in their manifestation be modified by education and environ-

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

ment, were common to the whole race. In other words, he regarded the fact of sin as the fundamental cause of human disaster and ruin. Nor did he look upon sin merely as the infringement of natural and moral law. He regarded it primarily as an offence against the holiness of a personal God, and as such drawing forth His righteous wrath and judgment. The writer ventures to think that, at the present time, there is need of this latter and more important aspect of moral evil, as set forth in the Holy Scriptures, being given a prominent place in the proclamation of the Christian message. A presentation of Christianity that fails to give emphasis to the moral responsibility of all men to act up to such light as has been given them, and their consequent guilt in the sight of God, incurred by failure to do so, must be regarded as essentially weak and defective. It may be asked here, however, whether in China the necessity for this is not modified by the fact that the truths of moral responsibility and of retribution for sin are, in some measure, recognised and taught by the religions already in the country? Surely, it may be urged, it is for us, as the messengers of Christ, to sound forth the revelation of the love of the Father manifested in Christ. That the New Testament abundantly supports such a proclamation is indeed beyond question. St. Paul, for instance, makes it in the following words,—“God commendeth His love toward us in that while we were yet sinners Christ died for us.” Whilst St. John tells us,—“Herein is love, not that we love God, but that He loved us and gave His Son to be a propitiation for our sins”: or again, take the words of St. Peter,—“Christ died, the just for the unjust, that He might bring us to God.” Nor are these quotations merely isolated texts, taken out of their setting, but are rather condensed expressions of the broad tenour of the teaching of their writers. That this constitutes an essential point of permanent import in our message to sinful men is, indeed, most true. And yet the fact remains that our Lord laid it upon His disciples that their message was to be one of “repentance” as well as and prior to “remission of sins,” both of which “should be preached in His name among all nations.” Nor does it require a very extensive knowledge of men in this, or in any other country, to perceive the practical necessity for this. Whilst most missionaries of experience have met with Chinese already exercised about their moral failures, to whom the message of forgiveness of sins through

Christ has come as the true balm of Gilead for their wounded consciences, it must be sorrowfully admitted that indifference as to moral responsibility abounds on all hands, the solemn truth conveyed in our Lord's words,—“Except ye repent, ye shall all likewise perish,” being ignored and disregarded, if not actually denied.

A further essential point in our message is the presentation of the Christian standard of ethics. Every student of the Synoptic Gospels has been impressed with the large place given to certain precepts enjoined upon the disciples by our Lord Himself as a new standard, both in respect to the thoughts and intents of the heart, and also to conduct towards our fellow-men. The principle of “an eye for an eye,” or in other words, that, whilst I am bound to respect my neighbour's rights, I am also called upon to vindicate my own, is abrogated in the case of the disciple. His whole life in this present world is to be a practical expression of the principle of readiness to suffer loss and shame rather than contend for his rights; and of willingness to love and serve those who dislike and despise him. Moreover, it is in following this line of conduct, that the disciple will become a “fisher of men.” Some time ago, the writer heard of an instance of this principle of sufficient interest to warrant its being repeated here. A young missionary was preaching in a Buddhist monastery, his audience consisting of the abbot and several of the priests. In the course of his remarks, he so excited the anger of the abbot, that the latter lost his self-control and struck the missionary in the mouth. The latter quietly bowed and walked away. This incident led to one of the priests, who witnessed it, embracing the Christian faith. It appears that something like the following train of thought was raised in his mind. Here were two religions brought into contact,—the one gets angry and uses violence; the other bears it meekly. The moral of this story is not, it need scarcely be said, that Buddhists always lose their temper, and that no Christian ever does so, but simply that it is important for a Christian preacher, living amongst people of another religion, to exemplify in his own person the principles he proclaims. This brings us to the last point to which it is desired here to draw attention, namely, the fact of the resurrection of our Lord Jesus Christ and its immediate bearing upon the deliverance of men from the dominion of sin in their personal lives. The more sincerely any one endeavours to carry out the law of

love as enunciated by Christ, the more woeful the discovery of his own inability to do so. "To will is present with me; how to perform I know not." Hence, the permanent import of the presentation of Christ as the One who imparts to the trusting soul, His Own resurrection life and power. The essence of the Christian message, in this aspect of it, is that man having failed to accomplish his own deliverance from the power of sin, Christ has been raised from the dead, and exalted to the right hand of God in order, by His Spirit, to dwell in those, who in simple trust and unreserved surrender, place themselves in His hands. Thus we are brought to the kernel of the matter: namely, a personal transaction between the sinner and the Saviour, between the one who commits sin and is, therefore, the servant of sin, and the One who did no sin, and is now able to deliver all who put their trust in Him. The writer ventures here to deprecate the line of thought sometimes expressed, that this is a high truth of Christianity, which the minds of the Chinese, so long obscured by erroneous teachings, cannot be expected to apprehend at once. Surely, however, the most effective preparation for receiving it, is a sense of need produced by the practical experience of failure in the personal life. So far from this being some advanced mystical doctrine, it is in fact the initial point of true Christian living, and for purposes of missionary propaganda the essential thing, of course, is that the experience of it should be known, at all events in some definite and real measure, by those who proclaim it. "The Kingdom of God is not in word, but in power."

Native Church Independence

J. W. HEWETT.

THE subject of the self-support of the native church is one that is claiming a great deal of attention just now and its importance is increasingly becoming recognized.

But self-support is only part of the matter that is really important; the whole subject is "native church independence," and may be defined as: the management of all matters connected with the conduct and support of the native church being entirely in the hands of, and wholly controlled by, natives.

The immediate and first question to consider and decide upon is whether this involves a principle or whether "native

church independence" is only a matter of expediency. The answer to this is vitally important. If it be indeed a principle, then it should be followed faithfully and consistently right through whatever the temptation for interference on the part of the foreigner. If it be considered only as a matter of expediency, then a little leaven will leaven the whole lump and foreign control will become inevitable, for the ground would not be strong enough for a firm and consistent stand of "hands off" policy to be taken under every circumstance of stress and trial. I am myself convinced that a great and vital principle is involved. Christ's message was "Go and preach the gospel and make disciples, teaching them to observe all things whatsoever I commanded you." "Go ye into all the world and preach the gospel to the whole creation." And again, "Repentance and remission of sins should be preached in His name unto all the nations;" "Ye are witnesses of these things;" "Ye shall be my witnesses." We see, then, that Christ's commission to his church was preach, witness, make disciples, baptize, teach; no word is mentioned of leading, guiding, dominating or of organizing churches.

Again God in His dealings with man right through all the ages has enlightened and instructed the conscience, but has never dominated nor coerced the actions. Israel *would* go astray. God sent prophets and his only Son to protest and warn, but He sent no angel from heaven to restrain. Jesus himself when on earth refused authority. The time had not come. When a certain man came to Jesus and asked him to judge and interfere on his behalf, our Lord's answer was, "Man, who made me a judge or divider over you" (Luke 12:14). Through his personal influence he might have assumed the position with apparent temporary benefit, but it was not God's mission for Him. I do not believe it is any more our mission. Neither has our time yet come.

We come to China and preach, make disciples, baptize, teach. Then we go on and organize churches, take the lead, and to a greater or lesser degree, according to the man, exercise a veiled or unveiled domination, and that on the score that our native brethren are not yet sufficiently enlightened or experienced to manage their own corporate church matters. That churches should be independent eventually is the aim avowed by all protestant missionaries, but it is to be feared that an error similar to that of the Roman Church in the earlier days is

being re-enacted, now as then with the best intentions, but with results that time will increasingly reveal as disastrous. We praise God for all that is spiritual. All that is spiritual will last. But domination is not spiritual and must retard and stifle the spiritual in our native brethren.

This year I am just concluding my twentieth year in China and have witnessed the working of many churches in many different provinces in China. Some have been but newly established, others a decade or more, but the tale was always the same, *viz.*, the time for native control was not yet ripe; that they hoped for it and were working with that always in view; that if it were attempted at once, in a month there would be no church. It is a remarkable fact that the more years the church had been established the less possible did the missionary-in-charge feel it to leave it under native control. This experience was consummated more recently on coming to a province where I know a church established some fifty years. Here the missionary-in-charge expressed himself in the same way, but with more emphasis than ever and here I believe more mission funds are paid out for natives' salaries and for educational work than in any other work of like proportions of the same mission in China.

If the principle of "native church independence" be admitted, then it may be asked when it should first be put into practice. The answer is obvious. From the commencement. Can the Chinese worship idols without the help of the foreigner and successfully organize the means of maintenance of temples and fail to be able to worship God without foreign oversight and control? That this independence should be cultivated from the commencement is most important. A baby who is not allowed to walk until it can do so without stumbling will never walk at all. But how a baby enjoys those early struggles and what fits of delight as he succeeds. Nor do his falls cost him much. He is quickly down and quickly up. It is the day of small things. A fall late in life is a serious matter. We read in one epistle of the Apostle Paul, "Let him that stole, steal no more," also "Put away lying." The Ephesian church needed such injunctions and yet God countenanced it as a church and had patience. The apostle taught, but did not interfere. It was for them also a day of small things.

A church commences from an individual, a single house. Let God be prayed to to provide for His own and the prayer of

faith will most assuredly be answered. "If a child ask for a fish,how much more will not the Father give the Holy Spirit to them that ask Him." Everything depends, of course, on the foundation being a true one ; on the work in the first instance being a true work of God the Holy Spirit, and not "wood, hay, stubble." If spiritual, it will last. It is God's, and the "gifts and calling of God are without repentance." No man shall pluck out of Jesus' hand.

A convert, born again of the Spirit, gathers his family around him ; family and daily worship is commenced ; neighbours are attached, a church has come into existence. Just here comes in the western organizer. In every way the young church needs help. They lack money ; they lack experience. The westerner has both. He can build them a chapel and pay a preacher and organize meetings ; he can shelter them from enemies, and shoulder responsibilities. All this is very convenient to the native and agreeable to the missionary. He sees in the foreigner and rightly so a true friend and he honestly thinks it his duty to loyally trust and obey. But just here is the critical time. The infant church has been introduced to Christ and from henceforth it should be "Christ must increase and I must decrease." From this time the missionary should teach them that in all things they must look to God—for money, for protection, for wisdom, for guidance, for everything. As long as God reveals it as His will the missionary is prepared to instruct in the whole will and purpose of God as far as he knows it and they can bear it, but for the carrying out of that will and for the conduct of their affairs both in private and corporate life, they must look to God for grace, wisdom, and strength.

It is hardly necessary to enlarge on how the exercise of trust in God and of dependence alone upon Him will develop in them all the highest and noblest qualities of man and be of incalculable benefit ; and how that the interposition of anything deflecting that trust and dependence from God to man is doing them a wrong as proportionately great and deplorable. I say the highest qualities of character are thus developed. Not only so, but qualities of leadership must be gradually developed too. A man must grow into a position of experience and authority. Rob him of his opportunity in the day of small things, where will you find him the same opportunity later on ? It is no wonder, then, that the longer a church has been established

and controlled by a foreigner, the less fit it is for independence. That the governance of foreigners must be a great hindrance to the acceptance of the gospel by the natives is certain. Put ourselves in reversed positions and imagine the Chinese at home introducing a new religion and founding churches where they were in dominating authority and control. Would it call to its ranks the best men? I believe that in China the best men are deterred because of a stigma all too real of being a 'follower of the foreigner' and of being a 'rice Christian,' conditions produced not through the unworthiness of believers among our native brethren but through our own mistaken policy.

Let me ask: Will there be no mistakes, no failures? Let me then ask first how perfect are existing churches as now controlled by the foreigner. Are there here no mistakes? No errors of judgement? Is the standard realized as pure as heaven's? Still more, and look away to the homeland. Are our churches there quite ideal? Do they so satisfy the heart of Christ as to leave nothing to be desired? Are the ministers *all* men of God and *full* of faith? Is there no love of filthy lucre? Is all done for the pure glory of God? Are all erring members faithfully dealt with? Are the communion tables all properly guarded? Is every member a holy child of God? Yet God sends no angel from heaven to interfere and enforce an outward conformity to righteousness. A pope indeed would dearly like to interfere and put things straight; would *we* allow it? If a church's purity has not its source from Christ within, no power in heaven or earth working from without can accomplish it. It comes then to this, that the righteousness of a church corporate whether controlled by a foreigner or by natives will after all only be one of degree and in any case far from perfect. And which would be the more pleasing to God? A native church controlled by foreign ideals, or one truly representing the native spiritual life? In a foreign controlled church the standard is an artificial one and not to be known until through some circumstances, as *e.g.*, a Boxer rising, all external support is taken away. A church native-controlled would at least be what it was and its diseases being on the surface easily diagnosable. That foreign-controlled churches cannot stand without the control of the foreigner surely spells failure on the part of the foreign control.

It may be said that with a people like the Chinese this principle may be a possible one, but what about a savage race devoid of education? Let me quote Livingstone as he wrote on commencing his first missionary labours on ground which for the gospel was virgin soil. "In our relations with the people," he said, "we were simply strangers exercising no authority or control whatever. Our influence depended entirely on persuasion, and having taught them by kind conversation as well as by public instruction, I expected them to do what their own sense of right and wrong dictated." Who can exaggerate the weight of these words, and the value of the principle involved!

The Apostle Paul is sometimes quoted as acting and writing in a spirit contrary to this principle. I do not think it was so. Without arguing the point specifically I would call attention to the enormous area covered by this one man. He was never very long at any one place; he did not remain to control and direct.

These principles of dependence on God alone must be carefully inculcated from the commencement and insisted on consistently and continually, however great the temptation may be to interfere. If, in any line of action, a church cannot be persuaded after prayer and exhortation to act according to the will of God, then let them go their own way and let their error teach its own lessons. But nothing should offend the missionary, nor chill his love,—"I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved." The great work of the missionary after winning converts to Christ is to build them up in the faith. We talk of winning converts. To become saints men still need to be won. Church rules and legal measures cannot manufacture them. Much time will be needed in obeying the divine commission "to teach."

I know there are in China many churches where the principle before us is to a greater or lesser extent in force, and is to be found more ideally in evidence in the out-stations. I have read, too, of work in Korea and other places where this principle seems to a great extent to have been acted upon and always with remarkable results. Certainly God can overrule mistakes and the errors of man and work in spite of great limitations and He will always honour all that is spiritual. But I do not think the principle is generally sufficiently realized or acknowledged.

If missionaries allowed the natives to manage their own church affairs, what a vista of opportunities and possibilities is afforded ! What an immensely enlarged sphere of service ! He need no longer give himself to tables which can be better served from native sources, but can give himself unto the ministry of the Word and to prayer. I have come across one missionary in my experience whose chief occupation in the church he served seemed from his own observations to be dragging out unwilling contributions, disciplining members, and holding lengthy interviews about material affairs. A missionary should not be occupied with material affairs (unless exceptionally) but in enforcing principles and teaching truth. He needs to be in closest touch with God to consider whether the cause could not be best helped by his absence rather than by his presence.

How frequently we see from responsible Boards or Directors appeals for more funds and workers. Yet God can work by the few as well as by the many. I do not myself believe it is God's will for a further great increase of foreign workers. Much of the work now being done by the missionary could be laid down and its time given to infinitely more valuable labour ; funds would be set free for other uses and fields yet unreached could easily be covered.

Again note if a church is independent, how happily the contributions flow in. It is sacrifice and not salary that increases the zeal of the preacher and his supporters alike ; sacrifice automatically purges the church of unworthy members, and local persecution purifies their lives.

If the native church is left to manage its own affairs it will develop along native and indigenous lines instead of having western sectarianism foisted upon it. To see native churches labelled with western names seems to me most unhappy.

There is another consideration of great importance and apparently at first sight most difficult of solution. What about churches which have been established many years, and are still controlled by foreigners ? How can they be placed on an independent footing ?

If a house be built on wrong foundations and the superstructure is bad, it had better be pulled down. Patch-work is worse than useless. I believe the right way would be to teach the principle of independence faithfully and persistently and then gradually withdraw—withdraw salaries, withdraw or

donate buildings, withdraw direction and control, withdraw oneself. Then if the work is rotten let it rot, but pray and labour that from the decomposing remains a new, living, spiritual growth may emerge. It will, if ever a spiritual germ existed. I have said, gradually withdraw, because both the instruction of the principle and fair dealing with the salaried agents would demand time.

In conclusion let me sum up as follows :—

1. That the Chinese are capable of managing their own affairs, including the worship of God.

2. That the sphere of the missionary is to witness, preach, and teach; to win converts to the Truth; to persuade and influence to right action, wholly basing one's influence on the power of the Holy Spirit and abstaining from direction and control.

3. That the Chinese can serve their own tables better than foreigners, leaving the latter free for spiritual ministry and giving them greater opportunity for preaching in regions beyond.

4. That God, the Holy Spirit, should be trusted to develop His own work; to guide the Chinese into all truth, and raise up its own ministers.

5. That the missionary should be content to decrease from the time a convert is won that Christ may increase.

6. That so far from making it a benefaction to allow the natives to become independent it should be taught and insisted upon as a duty and responsibility necessary to their development.

7. That only work that is essentially spiritual will avail in building up the Church of Christ or bringing about the Kingdom of God; all else will prove wood, hay, and stubble.

The Attitude of Missionaries toward Evangelistic Work with Regard to Working through the Chinese

FRANK HARMON.

AT first sight there would seem to be but one answer to the question before us and there is a danger that we may be tempted to give that answer without considering that possibly another might be of some weight and value.

Like so much else in China the situation has undergone great changes within the past two decades. In the old days the constituencies the missionaries had to draw from were, for by far the greater part, poor and ignorant, the men elected were largely dependent on the missionaries who trained them and afterwards employed them as they chose. That day has passed, a different class of men are pressing forward, and they both require, and deserve, better training and more discriminate treatment.

The position in many minds, very briefly stated, is as follows :—The number of foreign missionaries the home churches can send to the field is quite inadequate ; the gospel is to be presented to people of a strange language very difficult to acquire, to people whose habits, customs, and moral outlook are in many respects quite different from ours, and whose prejudices are deep-rooted and persistent.

A not unimportant consideration is the question of finance; it is held that a Chinese is practically as well-off as the foreigner on say, one-third of the foreigner's allowances. Another point to be kept in view is that the Church is fast growing beyond the power of the possible foreign missionary staff to supervise.

These and other no less pertinent considerations have led many of our number to the conclusion that the hope for the conversion of China must necessarily rest on Chinese Christians; men raised up on the field itself, educated and disciplined for the work, and made effective in it by the best attainments and the endowment of the Holy Spirit; men who can speak effectively to the consciousness and experience of their fellow-countrymen.

The above expresses in brief the position as it appears to many thoughtful and experienced missionaries, and it is strongly

reinforced by the fact that by far the larger proportion of converts to Christianity is the result of Chinese (not necessarily *official* Chinese) effort. The idea is therefore to call into being and activity a Chinese ministry fully equipped mentally and spiritually. It is not forgotten by those who work towards this end that while they can put a period to the work of intellectual instruction, spiritual growth is a much more delicate plant and requires much more, and more tender, solicitude than the training of the intellect.

It would seem to the writer, who is in sympathy with the above position, that some consideration should be paid to the following points amongst others :—

Not every church either at home or in China, in this or in any age, contains a large proportion of members with the necessary qualifications required of teachers and leaders.

That given the church members with the requisite gifts and graces, the spiritual force desired and anxiously sought for, their powers cannot be adequately directed or developed from the study. It is worth while dwelling on this for a moment. The great missionaries from the greatest downwards have combined precept with example, practice with theory: have led *into* the fight not merely pointed the way *to* it. The way to make preachers is to preach: the way to secure devotion and enthusiasm is to shew those qualities ourselves. "Send us teachers with hot hearts" said some heathen when appealing to J. G. Paton for workers to be sent them, and, we may add—intellectually equal to the work to be done.

The work will not be done by arm-chair missionaries; all missionaries who have left their mark on the ages have been men of action, and it is to be feared that we are in danger of thinking education will do all that is necessary to make men winners of souls, builders who will not need to be ashamed when their work is tried as tried it must be.

It is not asserted that we put too fine an edge on our present-day students; it might plausibly be argued that for *the* work of the Church our Chinese brethren are less efficiently equipped than for any other department of service; doctors, teachers, technical instructors must all be trained to a fine point, but for dealing with the souls and consciences of men—it is to be feared that we sometimes think blunt tools are good enough.

It has been said that the missionary is the generator of a new moral energy; ultimately he prevails by his life and

character. I submit a query to those who read this paper :— Have our Chinese brethren the same moral standard which centuries of Christian tradition and training have secured to us? Will they at all times and in very different circumstances from those of missionary compound surroundings, uphold justice, purity, truth? It must be conceded, I think, that in those habits which are included under the word “breeding” the foreigner has certain advantages; he has acquired a certain liberal-mindedness, a quality of tact which ought to distinguish men who have had the advantage of intercourse with various classes of men and have not read widely in vain; it may be he has a truer sympathy with the feeble and erring which makes him a more efficient and wiser helper and guide. My feeling is that there is an inspiration and initiative in the foreigner which is of extreme value in direct preaching work, and there is also a steadfastness of purpose and endeavour which tells enormously in the long run.

To sum up :—My conviction is that the work of evangelization must be eventually done by the Chinese but that the foreign missionary is invaluable not only as a teacher but also as a preacher, and that without the energy, inspiration, and initiative which he brings to the work, our Chinese brethren would be deprived of an asset beyond price at this juncture.

Let us unite in the prayer that the Lord of the harvest will thrust forth more labourers, both Chinese and foreign. He knows who they are and where they are.

Worship

R. A. TORREY.

ONE of the most deeply significant utterances that ever fell from the lips of our Lord is that found in John 4 :23, “The hour cometh and now is, when the true worshippers shall worship the Father in spirit and truth : for such doth the Father seek to be his worshippers.” Here our Lord tells us that what the Father is seeking above all else among men is worshippers. God desires obedience of men ; He desires service ; He desires prayer ; He desires praise and thanksgiving ; but His supreme desire from men is worship. He is *seeking* “worshippers.” We often hear it said that we are saved to serve, that is true, but it is far more profoundly

true that we are saved to worship. The whole work of redemption finds its culmination and completion in a body of men and women being found and fitted to worship God (Rev. 7:9-15). But while God is seeking worshippers, He finds but very few in this day. The one thing most lacking in modern religious life is worship. We do a good deal that we call worship but it is not real worship. If any one will take their concordance and look up the usage of the word "worship" they will find that worship is a definite and distinct act, namely, a soul bowing itself in adoring contemplation before the object worshipped. Worshipping God is a soul bowing before God in adoring contemplation of Himself. The root of the Hebrew word translated "worship" in the Old Testament means to "bow down." Prayer is not worship; thanksgiving is not worship. Some one has well said, "In our prayer we are occupied with our needs; in our thanksgiving we are occupied with our blessings; in worship we are occupied with Himself."

Worship is both a duty and a privilege. Worship of God and of Christ is a duty first of all, because God has commanded it. "It is written, *Thou shalt worship the Lord, thy God, and him only shalt thou serve*" (Matt. 4:10). But our Lord Jesus is God manifest in the flesh and so we read that "when he bringeth the first begotten into the world, he saith, Let all the angels of God worship *him*" (Heb. 1:6). We owe worship to God; it is His due. We owe love to our fellow-men, obedience to our parents, worship to God. Worship is our very first duty toward Him. He is the All-holy, All-wise, All-mighty One, the Infinite One, All-perfect One; and our rightful attitude before Him is that of bowing before Him, or prostrating ourselves before Him, in adoring contemplation of His infinite glory and loveliness, of His attributes, of Himself. If we do not worship God we are robbing Him of what is His due. It is not enough that we obey Him, that we pray to Him, that we return thanks to Him, that we seek to serve Him and do His will; we must *worship* God. Have you ever *worshipped* God? How much time do you spend each day in worshipping Him, in pure and simple worship, in bowing before Him in silent and adoring contemplation of Himself? As we have already seen God is seeking *worshippers*. While He desires obedience, service, prayer, praise, thanksgiving, His supreme desire from men is worship, therefore worship of God is our first and most fundamental obligation of life.

But worship is a privilege as well as a duty. It is a privilege because it brings joy to God. As He is seeking worshippers, He is satisfied in the deepest longings of His Being when He finds worshippers.

Worship is also a privilege because it brings the highest joy possible to the worshipper. There is no higher, no deeper, no purer joy than that which springs from the adoring contemplation of God. Indeed, there is no other joy so high, so deep, so true, so pure as this. God is the supreme Beauty and in the contemplation of Himself is the supreme joy. I have walked many miles and climbed through underbrush and briars and over crags and precipices, have endured discomfort and faced danger, just to get some beautiful view ; and when at last I have reached the eminence I sought and from it have looked out and feasted my heart on the never-to-be-forgotten vision of towering mountain and sunlit valley, of forest and river, of village and hamlet, of ever-changing clouds and sunshine, I have felt more than repaid for all the trial and suffering and weariness encountered to obtain the view. I have sat for hours before some great masterpiece of art in joyous beholding of its beauty. This old earth has few purer joys than these, but they are nothing to be compared to the profound and holy joy that fills the soul as we bow before God in worship, asking nothing, seeking nothing from Him, wholly occupied with and wholly satisfied with Himself. The Psalmist was surely not thinking only of the future but also what he had enjoyed in the present when he wrote, "In thy presence is fulness of joy" (Ps. 16:11). The highest privilege of heaven will be that we shall see His face.

But there is not only joy incomparable in worship—there is something better yet ; in our worship we are transformed into the likeness of Him Whom we worship. "We all with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit" (2 Cor. 3:18). As we gaze upon Him we become like Him, "from glory to glory," that is, each new time of worshipful beholding of Himself imparting something more of His glory to us. Our complete transformation into His likeness will come from the complete and undimmed vision of Himself that we shall obtain when He is manifested at the return of our Lord. "Beloved, now are we children of God, and it is not yet made manifest what we shall

be. We know that, if He shall be manifested, we shall be like Him; for we shall see Him as He is" (1 John 3:2). How soon that manifestation of God in the return of our Lord will come, none of us can tell, but until then as we behold Him in our worship we are made more and more like Him.

Furthermore, worship empties us of pride and reveals us as we are in ourselves, weak and vile. As Isaiah saw the Lord, he cried, "I am a man of unclean lips, and I dwell in the midst of a people of unclean lips" (Is. 6:5). When Job beheld him, though up to that moment he has stoutly maintained his own integrity against the unfounded charges of his friends, he cried, "I have heard of thee by the hearing of the ear; but now mine eye seeth thee: wherefore I abhor myself, and repent in dust and ashes." But while the vision of God fills us with the realization of our own sinfulness and weakness, it also brings into our persons and lives the omnipotence of God. "They that wait upon the Lord shall renew their strength; they should mount up with wings as eagles; they shall run, and not be weary; and they shall walk and not faint" (Is. 40:31). It is true that power comes in answer to definite prayer, but not only in answer to prayer. "Power belongeth unto God" (Ps. 62:11) and the coming in contact and remaining in contact with Him in worship fills our souls with power. Spiritual power has many points of similarity to electric force, and just as a receptive body can be charged with electricity by being insulated and brought into contact with some source of electric energy, so we can be charged with the omnipotent energy of God by the insulation from the world and contact with Himself that are found in worship. As we lie before God in adoring contemplation of His infinite glory, His power flows into us. Nights spent in contact with God, on our faces before Him in worship, are followed by days of power in contact with our fellow-men. The one greatest secret of the lack of power in service to-day is the absence of worship in our relations to God Himself.

A Plan for Reaching the Student Classes of the Lower Schools of China

A. B. DE HAAN.

THE emphasis of the Y. M. C. A. upon student work in China is a recognized fact. The success which has followed this work within the past few years is such as to bring joy to the heart of every one interested in the progress of the Kingdom in China. One outstanding feature presents itself and that is that the work accomplished has been in the schools of higher learning found in the strategic centers of the empire. The large class of middle and lower schools scattered throughout the nation have not been touched. And yet we recognize that it is these same lower schools which furnish the students for the larger and higher institutions of learning upon which the efforts of the Y. M. C. A. are spent.

These lower schools are practically all within the range of effort of some organized missionary body. The recent Mott conferences have shown us that while China may not be said to be completely occupied, it is, nevertheless, practically so. But a study of the missionary methods now in vogue shows that practically no special effort is being made to reach directly the student classes in the government middle and lower schools by the large missionary body. The students of these schools, together with the reading men commonly known as the literati, are not the objects of special effort as a rule.

The weakness of the tremendous efforts of the Y. M. C. A. to reach more of the students in our large city centers is not due to a lack of proper organization nor effort put forth. Is it not rather due to the fact that these students have never had a basis for such work established in their lives while they were still students in the lower schools, in fact, in the years of the most impressionable period of their lives? The lack of larger results, large as the present results are, lies in a large measure in the fact that the present effort to reach students begins at the top without a proper preparatory work, begun many years ago, in the lower schools. No blame is to be attached to anyone for this. Such are the conditions of the present day.

The object of this paper is to present a plan whereby this weakness may in part be remedied. It will include work to be done throughout all of China, touching all Chinese govern-

ment schools. And it has as its fundamental tenet the co-operation of the Y. M. C. A. and the missionary force already on the field in one great effort to reach the student classes of all China.

THE FIELD.

The field to be covered as indicated above is the whole of China proper, namely, the eighteen provinces, to which Manchuria with its three provinces may be added. Within each province the classes to be worked for may be divided into the three following heads :—

(a) The *fu* and *hsien* city school students not already in touch with regularly established Y. M. C. A. work.

(b) Government day schools scattered throughout every county. The work in this case would largely be centered in winning the teachers of these schools rather than the pupils, owing to the immaturity of the pupils.

(c) The reading class of Chinese, commonly known as the *literati*.

METHOD.

(a) The enormous extent of territory to be covered and the large work to be done make it practically impossible for the Y. M. C. A. as an independently organized force to undertake this task. The supply of secretaries needed and funds for such work could not be found. This leads me to my second point, namely,

(b) The field to be worked is already largely occupied by resident missionary forces. If the work in these lower schools is to be done in this generation it will be necessary to utilize these forces. The plan in brief therefore is, that,

(c) The Y.M.C.A. and mission body of all denominations shall co-operate in this work. The Y. M. C. A. shall furnish the idea, the inspiration, foreign national and provincial secretaries, training schools for the local Chinese secretaries to be employed by the Missions, and a general clearing house for all methods for the nation. The Missions shall furnish the Chinese secretaries, finances, and oversight of the work in each station.

Commenting more fully on the above we may say that the Y.M.C.A. would need to provide as follows :—

(1) A national secretary who could give his entire time to the development of this work.

(2) One foreigner in each province whose field would be that of the whole province. The task of this man would be to develop the work in every mission-station field within the limits of his province.

(3) Training schools for Chinese secretaries to be employed by the Missions would need to be established at central points where new men for the work could receive training and where men already in the work could go and receive new ideas and help.

From this we see that, as China is now organized, if this were carried out in full, only twenty-two foreign secretaries would be needed to carry through this plan. For reaching the students of an entire nation, surely this is a small number.

Commenting more fully on the Missions' side of such a plan, the following may be said :

(1) The hearty co-operation of every evangelistic missionary, or approximately so, should be obtained. The success of the plan would rest entirely upon this being done. No province would be entered until such co-operation had been won.

(2) For the actual working staff trained Chinese secretaries would be used. These men would need to be of the best training, not less than of college rank, with a passion for their country's students. A mission station would perhaps begin with one secretary whose task would be confined to reaching out for the student and educated classes in his field. As the work developed an ideal would be for every Chinese county to be manned by one such secretary, making the number of secretaries employed by any station equal to the number of counties under its jurisdiction.

(3) All finances involved in the actual work of each mission field should be furnished by the Mission in charge of that particular work. The hope would be that as the Chinese themselves grew more and more familiar with this work, it would become largely self-supporting.

(4) The work to be undertaken by such a Chinese secretary might well follow the lines suggested below:

(1) His work would largely be that of a traveling, organizing secretary.

(2) His first task would be the survey of his field together with the courting of friendly relationships with the schools

and educated classes. In this preliminary work it would be necessary for the missionary in charge of that field to spend much time during the first months with this secretary as the plan was put into operation. This work would result in a clearing of the atmosphere and make for a direct approach in the future.

(3) Organizing and arranging for lectures before schools and the scholarly class in the strategic centers of his field for the purpose of opening doors and breaking down prejudices would cause this work to appeal to the educated classes.

(4) Judicious distribution of the most up-to-date literature by means of the post-office, or, in cases where the men to be reached were not within the zone of the post-office's influence, by means of direct messenger, would reach many a thinking Chinese, and help win him for Christ.

(5) Athletic relationships between government and mission schools could be courted.

(6) As openings came, the whole work would find its culmination in the establishment of Bible classes to be taught not by the secretary himself but by men chosen either from the Chinese preachers of the Mission or from among the leading intelligent laymen in each center. Wherever there is an out-station preacher in the city or market-town where the Y. M. C. A. secretary would operate these two men should work hand in hand for the same end.

(7) Special evangelistic meetings in the important centers for students and reading men only would be held from time to time.

(8) Local training institutes of several weeks' duration for the purpose of training Bible class leaders would need to be organized and held in the central mission station before the year's campaign began.

(9) Students leaving the lower schools for the city college or university would be given a letter of introduction to the Y. M. C. A. of the place to which they go. Arrangements might be made for the meeting of such students by the local Y. M. C. A. and thus tie them up from the very start to Christian influences. Such a simple act in the life of a country boy going to the great city would have a life-long influence on him. It would be in this way that students would be made more accessible to the influences which would be brought to bear

on them later for direct acceptance of Christ, in case this had not been done in the lower schools. If the work should accomplish nothing more than this it would ultimately pay large returns.

(10) Arranging for summer conferences for government school students of lower grade would carry out the same spirit manifest at our summer conferences for college students.

The above represent some thoughts on the field of work open for such Chinese secretaries. It would require no equipment nor large plant with which to begin. It would plan to go to the student rather than wait for him to come to us. In conclusion, therefore, I would like to sum up a few advantages of this work.

(1) It would have a great appeal for those of our Christian college graduates who find it very difficult to enter upon the work of a country pastorate. I would not anticipate any difficulty in holding our Christian trained students if such work could be offered them.

(2) This plan uses the forces already on the field in China with a minimum of new organization and equipment.

(3) It is within the realm of possibility for the Y.M.C.A. to undertake this work both from a financial and staff point of view. Yet its influence would reach to the remotest corners of the nation, touching, if carried to its full completion, the life of every student in China.

(4) It prepares the student for the greater efforts to reach him in the higher institutions if he is not won before going to the same. Such a student would go to the university with prejudices broken and a basis for the reception of larger Christian truth.

(5) It would furnish the missions with a new idea and with larger motive power, which would result in a marked addition to the church from the educated classes.

(6) It would make for a deepening of the spirit of union among Missions, a spirit which is already marked by great things.

Such in brief is the burden which God has laid upon my heart for the reaching of the whole student body of China. I know not why these ideas have come to me. God has seemingly, out of a study of the local conditions in my own field, made me see a vision of what might be done throughout China if once the forces were organized.

Reminiscences

THE LATE DR. H. V. NOYES.

II.

ANOTHER work was taken up by the Conference. It was the first Chinese newspaper so far as I know in China. Its originator, promoter, and publisher was Dr. J. G. Kerr, and its leading editor often Dr. Chalmers. (Of course the Peking Gazette was in existence, but that was not a newspaper.) It was issued weekly, printed on one side of a piece of paper about a foot square, and sold on the streets for one cash. There was always a deficit in the accounts which the members of Conference met by putting their hands into their pockets and paying it. They got tired of this and it was thrown back upon Dr. Kerr who both financed it and edited it, while for a year or two your humble servant was the nominal publisher. His duties, however, were very light, consisting of wrapping up and mailing each week some twenty-five copies for Hongkong, Amoy, and Swatow. Dr. Kerr also commenced a monthly which I believe was the first of its kind in China. It was the "Child's Paper" which he later persuaded Dr. Farnham of Shanghai to take, and which is still published by the Chinese Tract Society.

The Conference discussed questions of mission policy then as now. Arrangements were made for co-operation, and there has been a great deal of co-operation in the whole history of the Canton Missions, more I think than they are sometimes given credit for. Please understand that by co-operation I do not mean that all division of labor must be discarded, and that everybody must have a part in doing everything. There was most thorough co-operation when Nehemiah built the walls of Jerusalem but that wise statesman did not ordain that each one should build *all around the city* but that each one should build *over against his own house*. I venture the prediction that in coming years, this feature of the "Mission Problem" will be much more emphasized than it seems to be now.

Division of the field was considered, but this later generation should remember that in those early times this was not the same thing as now, when one can practically choose his place and go almost anywhere, laying out the field, as a surveyor would

locate one farm after another. Then we had to locate where we could, not where we would. Mr. Whitehead of the Wesleyan Mission, for a long time, went every two weeks, in a slipper boat, to Taileung and Chan Tsuen, hoping to establish chapels at those strategic centers, but had to give it up. Dr. Kerr afterwards tried to start by sending a Chinese doctor there to open a dispensary, but he was soon driven out. It was only a short time before the "Boxer movement" that the attempt finally succeeded. Time and again, and for years, I travelled from Canton to Tsing-ün and sometimes beyond the pass preaching and distributing books and tracts and, in time of high water, taking cross cuts and coming out on the north river at Sainam or even Lopau, and locating nowhere. When I found that the Baptist Mission had chapels at such strategic points as Sainam, Shek-Kok and Tsin-Un and that the Wesleyans were at Shiu-Kwan and could look after the north reaches of that river, the Presbyterian Mission did not seek to locate there, but took the Lienchou branch because that was not yet occupied. In like manner, I used to go to Kwong-Hoi on the sea coast, in the San-Ning district, where the Church Mission had first secured a chapel, but it was passed over to the Presbyterian Mission, and afterwards when Dr. Hager had settled in Hong-kong, and was coming over from that point, it was quietly arranged that he would take Kwong-Hoi, and mainly the southern part of the district, while the Presbyterian Mission would work mainly in the northern part. The Missionary Conference took up at length the division of the field and after very thorough discussion it was agreed that in walled cities, and I think very large trading marts, the presence of one Mission need not prevent another Mission from taking up work in the locality, but that in the towns and villages, scattered all through the country, where one Mission had a chapel other Missions would not locate.

The question of a uniform scale of salaries for preachers, catechists, Bible-women, teachers, etc., was taken up, committees appointed, and after careful examination recommendations were put on record. Various other matters were considered. Able papers were read and a copy always conscientiously asked for the archives. Where the "archives" are now I do not know, but I presume all the treasured wisdom which they contained has long ago come into the possession of the white ants.

TRAVEL IN CHINA.

It has quite changed, when one can now start from Canton at ten a.m. and reach San-Ning city at nine o'clock the next morning, instead of worrying along for five days in a slow-going boat, as in the olden time. The first trip I ever made was with a colporteur in a slipper boat in which we spent a week. He was not under my care. I was only a companion to him, not yet preaching myself. We visited places familiar to the New Zealand Mission, viz., Kong-Tsuen, Yan-Fo, Chukliu, and Chung-Lok-Tam. This colporteur had a peculiar way of distributing tracts. When the people crowded around him too much, he would take a handful of tracts, throw them into the air and let them come down like a shower of leaves. He had another peculiarity. He took an oil jar filled with a preparation for rheumatism, which he had procured at the hospital. This no doubt had medical virtue in it, and he sold it freely. When he had sold about half of the jar, he would fill it with Chinese whiskey and go on selling as before. I got a share of the profits in a part of a good dinner which he invited me to eat with him at the close of the trip.

I learned in time to travel in either a Sz-Tung or a Sz-Kong boat, in which I could stand upright, and have a dining and study table: or, when accompanied with wife and children, to take a Ho-Tau boat in which one can live comfortably for a month or more at a time. A Ho-Tau for the smooth waters around Canton, where there are no rapids, could be hired for \$1.25 per day. Some used the passage boats, which were then propelled either by the wind, or by tracking, or poling, or rowing. These large boats had usually a force of twenty or thirty men. At night when tracking the boat, each man carried a Chinese lantern. It was a picturesque sight to see, as one could, on the broad West River four or five of these boats with their long lines of lanterns moving along the shore. I was spending a Sabbath near Kom-Chuk, when I saw a passage boat moving towards me without any visible means of propulsion. There was no sail, no rowing, no tracking, no poling, and I wondered what force was at work. My first thought was that it was drifting with the tide, but I looked and saw that the tide was against it. As the boat passed, I got my first sight of a stern wheel propelled by sixteen men, using the treadmill process. For two years, not more than two or three

such boats were seen on the river. Then all at once many of the boats put on these additions. Evidently it had been discovered that more money could be made thus.

In the river, near the Medical Hospital, a well modelled boat was anchored for several months, having side wheels, and a huge box on deck. A Chinese had imagined that, when the boat was in motion, he could use the force to pump water up into the box and then let it fall over the wheel to make it go. Of course he found out in due time that he had not yet discovered "perpetual motion."

Years before steam launches commenced to run on the rivers, I was applied to by Chinese at San-Ui to get permission to run a steam launch for passengers between there and Canton. Still later a company was formed to run a small passenger steamer between Canton and Fatshan. Twenty-five cents was charged for cabin passage and fourteen cents for deck passage. It paid well for one day, although the passage boats charged only five cents. One day however sufficed. A charge against the company was trumped up claiming that it violated Customs Regulations. The project had to be abandoned and still wait for several years. The old passage boat influence was still too strong.

In May 1872, Mr. Selby, of the Wesleyan Mission, and myself explored the Lienchou branch of the North River, and discovered its wonderful scenery. Every day we said "We shall see nothing finer than this" and every evening we said "This is finer than yesterday." Our report led some Canton missionaries, for several years, to spend their summer vacation making a trip to Lienchou. Mr. Selby insisted on going over the mountains to Kwangsi and the last I saw of him he was walking along the river bank, with an ordinary carrying pole on his shoulder, having his bedding in a basket, at one end, and his clothing at the other end. When ready to return, by way of the West River, he went on board a passage boat, but the passengers objected and he was put ashore in the rain with his luggage. A Chinese, who had seen him in Fatshan, befriended him and procured him a passage on a cargo boat, but the boat was across the river opposite the town, and waited there one day. He was, on our journey up the river, quite annoyed by the amount of inspection we received from the Chinese, but he told me, after his return, that all that day people were coming over in the ferry boat to look at him,

and that he afterwards found that the captain had been charging them a cash apiece for the sight, showing him off like a wild beast, but he added "I was so dependent upon him to get back to Canton that I had to submit to it patiently."

It July of the same year I anchored one peaceful night, under the bright stars at Kam-Kai, but was roused at midnight by the alarm of robbers, and my traveling companion, Rev. W. E. McChesney, struck by a stray bullet, fell bleeding and dying by my side. He could not have been conscious of pain, for the bullet had struck him just above the right ear, but his strong frame shuddered as it struggled with death. He soon became quiet, however, and my fingers felt his pulse grow weaker and weaker until it stopped, and left me wondering where now in the wide universe was the real Mr. McChesney who, in the vigor of health, had been talking with me, only a few minutes before.

In the years of travel that followed, till 1885, though generally spending half of each year in an itinerating boat, and now and then finding it prudent to make an orderly retreat, I was in what seemed real danger only once. It was in 1882 that Dr. and Mrs. Simmons in one Ho-Tau boat, and my wife and children and myself in another, made a trip up the West River. We stopped at Wuchou, and the men spent the afternoon selling books on the best streets of the city. The people were fairly friendly; we sold a large number of books and felt pleased with our success. Dr. Simmons had made application to the Prefect to authorize the rebuilding of a chapel that had been torn down by a mob, and he had promised a reply that day. It did not come, and in the morning till ten o'clock we again sold books. As I came back to the front, on one street, Dr. Simmons was coming out on another, but a crowd was following and I saw that some stones were flying. I joined him and we faced the crowd for awhile and finally got back to the boats without injury. Dr. Simmons then sent a man to inform the Prefect that we had been mobbed on the street. Within half an hour he came in his official chair, but a yelling mob came with him and seemed to be throwing stones at him. He made a pretence of trying to stop them, but directly stepped from our boat which was next the shore to Dr. Simmons' boat, which was beyond, and ordered the boatmen to push off which they did. Our boat was anchored to the shore, and the frightened boatmen were hiding helpless at the stern. A hail

of stones and brickbats fell on the boat so strong that, within a few minutes, every panel of every door on the shore side was broken in. Half a dozen men jumped on the bow, and the whole front came down with a crash, when to our intense relief we saw that the boat was moving away from the shore. We afterwards knew that Dr. Simmons had lost no time, but, with his usual coolness and presence of mind, had stopped his boat behind some Chinese boats, and then ordered his boatmen to extend a rope to ours to fasten to their stern, and by that rope we were, just at the critical moment, pulled out of what seemed to be serious danger. A short time after, the Prefect went peacefully away in his chair, leaving us with the strongest kind of a suspicion that he had known and countenanced the whole affair.

GENERAL EXCITEMENTS.

It has happened to me to be in the city during all the excitements that have taken place within the past forty-seven years. I shall refer to four of the most violent.

1. The Tientsin Massacre. It occurred in June 1870. It was far enough from Canton, but there was reason to fear it might be repeated here. For the Roman Catholic Cathedral, and the schools connected with it, stood on the site of the ruined Yamen of the Viceroy Yeh, which, like the site at Tientsin, the French had acquired on the principle that might makes right. It was currently reported that plans had been made for the destruction of this Cathedral. If so, they were not carried out, but there was bitter feeling and the French priests and Sisters of Charity fled in hot haste to the foreign concession. A wild excitement followed which soon passed away but left behind a residuum of anti-foreign hate which continued for a long time.

2. Genii Powder Excitement. On the morning of July 15th, 1871, Canton was quiet. In the afternoon, news came of great excitement at Fatshan. The next day inflammatory placards had been posted throughout the cities and villages for a hundred miles away, and the whole country was swept with a tempest of mingled alarm and rage whose violence the oldest resident had never seen surpassed. The placards charged foreigners with employing Chinese agents to distribute everywhere these "Genii powders" claiming for them a wonderful efficacy in healing or preventing disease, but stated that in

reality they were a slow poison, which would cause death within a month, and moreover had been used to poison wells. Three-fourths of the people believed these absurd stories, and a panic fell on the whole population. For two weeks, there was not a day on which daring and capable leaders might not have gathered a mob for the destruction of every foreign residence and every foreign life. Fortunately the Viceroy was friendly. On the 30th of July, two men were executed in the presence of thousands of the people. One was a leader of three of those bands of sixty into which the organization which made the trouble was divided. August 18th, another ringleader who wrote the placards was beheaded. This ended the storm in Canton, but the excitement spread to Amoy and even to Foochow.

3. Burning the Foreign Concession. On the morning of September 10th, 1883, with no note of warning, and with the fury of tigers, a mob came pouring into the Concession. Men rose from their breakfast tables or office desks, women caught up their children, and possibly some of their jewelry, and fled to the "Ningpo," the only ship then in harbor. A black cloud of smoke was soon surging over the settlement and it grew blacker and wider, till no houses could be seen, but the crash of falling roofs and walls was sounding through the gloom. For three hours the work of burning and plunder continued, till finally the Viceroy's soldiers scattered the mob. Four rioters had been killed; thirteen large mercantile establishments had been changed to piles of charred timber and blackened brick; rare collections of curiosities from all parts of China, manuscripts which had cost the labor of years, precious heirlooms which could never be replaced, were all in broken fragments or ashes.

What caused such an excitement? One month before, a foreigner while drunk had shot dead a boy on the street. It galled the Chinese that he had been only sentenced to seven years' imprisonment. On the morning of the disturbance, a Chinese had been pushed from a steamer by a Portuguese watchman and was drowned. This, however, was only the occasion and not the cause of the mob, for the life of an ordinary laborer is not commonly held so sacred by the Chinese. The outburst was a flaming up of anti-foreign hate, partly aroused by the military operations of the French in Annam, and which was continually increasing. Bitter complaints

were made by the people because the officials had not, instead of quelling the riot, driven all the foreigners away.

4. Chang Chih-tung's Proclamation. It was issued August 20th, 1884, during the war with France. The Military Commissioner, Pang Yu-lin, had quite as much to do with it as the Viceroy. It is difficult to say which class this man hated most—foreigners or Chinese Christians. The proclamation was primarily aimed at the hostile French, but, with deliberation, so carelessly worded as to bring down the wrath of the populace upon all nationalities and upon the Chinese Christians. Five thousand taels (about \$ 7,000 Mex.) were offered for the French Admiral's head, and smaller sums, according to rank, down to one hundred taels for any Chinese giving assistance.

The popular interpretation shouted on the streets was "One hundred taels for a foreigner's head and fifty taels for the head of a Chinese Christian." The news spread like wildfire, and eighteen chapels were wrecked in as many days. The Christians were like sheep in the midst of wolves. In Canton the wards where they lived tried to compel them to move away, and other wards were not willing to receive them. Six men were put in prison, and held in chains by a military official on the sole charge that they were Christians. For nearly a month foreigners did not venture to walk the streets. The intensity of the furor abated, but the animus remained and for months we lived in constant suspense. We knew that we were on a crater which might break out at any time in fierce explosion and flaming fire.

We need not refer to later excitements, as they are within the memory of many of the missionaries, and were not so violent. There was a temporary excitement that arose from the bubonic plague. There was the excitement that came with the "Boxer movement," but this was here less violent and less dangerous for two reasons:—(1) Li Hung-chang had his iron grip upon it; (2) for the first time, a large portion of the gentry and the wealthy Chinese merchants were opposed to an anti-foreign agitation, and gave both their influence and their money to prevent it. By 1911, a long leap forward had been taken, when, in the great revolution, officials, gentry, and people of all classes promised protection to foreign life and property and with wonderful success made good their promise.

Having come to the present time we end our paper. Many interesting matters, too large for such brief discussion, have been left untouched, such as institutional work—educational, from the kindergarten up to the colleges, including schools for lepers and for the blind; medical, for both healing and instruction, including a hospital for the insane; and last, but not least, the evangelistic work—the years of street preaching, the wide itinerating, succeeded by the opening of chapels and establishment of churches throughout large portions of the province and, closely connected with this, the multiplication and circulation of Bibles and Christian books, the establishment and growth of the Y.M.C.A. etc., etc. Enough, however, has, I think, been written to make us feel that the China of 1913 is vastly different from the China of 1866.

Language Study

V. METHODS OF LANGUAGE STUDY.

W. B. PETTUS, B.A.

WHEN we begin our study of Chinese, or when we prepare a course for others to follow, we naturally expect the methods which we ourselves have used in language study will be followed. Most of us before coming to China, had some training in Latin and Greek, or French and German, or in all of these, and this has shaped our conception of how a language should be learned, but there are really at least six very different methods of language study, each planned to meet some particular need, and it is well for those who have the responsibility of preparing language courses to consider carefully what is to be accomplished by the students and what is the best method to attain that end. The following is a brief sketch of the outstanding principles and benefits in connection with the various methods of study.

I. THE GRAMMAR-TRANSLATION METHOD.

This method consists of learning rules of grammar and vocabularies, of trying to fit the latter together according to the laws in the former, of translating from the mother tongue to the new language and vice versa; it is supposed to be very valuable as a mental drill. In connection with it, com-

paratively little or no attention is given to the pronunciation. It is accompanied by very little pronunciation and introduces one usually to very little of the literature of the language studied. This is a method followed by many in the teaching of Latin and Greek.

2. THE READING METHOD.

This method usually includes comparatively little of the study of formal grammar. It starts the student early in reading; the language is learned almost exclusively through the eye, and the student is required to express himself very little either in writing or by speech. It has the advantage of opening up the written language very early to the student, but the ear and tongue remain untrained and little attention is given to the pronunciation of the language. This method has been used extensively in England and America during recent years in the study of French and German.

3. THE NATURAL METHOD.

This method is the one advocated by those who think the way to learn a language is simply to listen and talk and not really to attempt to make any formal study of the language. This method, if it can be called a method, has been used in classes by various teachers, amongst whom the most prominent is L. Sauveur and is well described in his book called "Introduction to the Teaching of Living Languages." It produces considerable fluency in speech but little accuracy.

4. THE MASTERY METHOD

often called by its German name *Meisterschaft*. This method is based on the exact memorizing from the lips of the teacher of passages of varying length and complexity and after the passages have been memorized, of breaking them up into the clauses and using these clauses with as many variations of the various parts of speech involved as possible. Phonographic records have been used successfully in the teaching of languages according to this method. Grammar is studied inductively, that is, general statements are deduced from sentences which the student has already learned to use correctly and are not learned in advance from a formal grammar. This method makes for accuracy both in pronouncing and in grammatical

construction. It is well described in Prendergast's "The Mastery Method." It is also embodied in the Rosenthal books on language teaching. This method is being used with good results in the Language School for Missionaries in Tokyo.

5. THE GOUIN METHOD, OR SERIES SYSTEM.

This method which is well described in "The Art of Teaching and Studying Languages" by François Gouin, consists of memorizing series of related sentences accompanying the recitation of them by the appropriate movements in order to have the assistance of motor memory. Grammar is also won inductively. This method has been used with good results in many language schools in various parts of the world. In the language school in Chengtu it has been in use for several years, though they do not use it to the exclusion of other methods. The text they use is called Mandarin Lessons, is written by Mr. Endicott, and is published by the Canadian Methodist Press, Chengtu.

6. THE DIRECT OR REFORM METHOD.

This is the method which is approved by the leaders of the International Phonetic Association. It is best described in "How to Teach a Foreign Language" by Jespersen, published by Sonnenschein, and by the Macmillan Company, New York. The principles as stated by the International Phonetic Association are as follows :—

(i) The first thing to be studied in a foreign language is not the more or less archaic language of literature, but the spoken language of ordinary conversation.

(ii) The teacher's first care should be to make his pupils perfectly familiar with the sounds of the foreign language. To ensure a correct use of the foreign sounds he will make use of a phonetic transcription, which should be employed to the exclusion of the traditional spelling during the initial stages.

(iii) The teacher's next aim should be to impart a perfect command of the commonest phrases and idioms of the foreign language. To obtain this result he will use connected texts, dialogues, descriptions and narratives, all as easy, natural and interesting as possible.

(iv) Grammar will at first be taught inductively, by grouping together and drawing general conclusions from such facts as are observed in reading. A more systematic study is to be kept for a later stage.

(v) The teacher will endeavour to connect the words of the foreign language directly with the ideas they express, or with other words of the same language, not with those of the mother tongue. Translation will therefore be replaced, as far as possible, by object-lessons, picture-lessons, and explanations in the foreign language.

(vi) When, at a later period, written work is introduced it will consist at first of the reproduction of matter already read and explained, then the reproduction of stories, etc., which the pupils have heard the teacher tell; free composition will come next; translation from and into the foreign language is to be kept till the end.

This method includes the benefits of all the other methods; in fact it may be said to be related to the other methods as regular medicine is related to osteopathy, the water cure, or some other one-sided system of healing. The extent to which it is now used in Europe and in America can be gathered from Brebner's "The Teaching of Modern Languages in Germany" and from "The Teaching of Modern Languages in the United States" by Professor Charles Hart Handschen, published by the United States Bureau of Education.

I believe that this method or an adaptation of it is the best for language schools to adopt. For pupils who have to work alone, extracting Chinese from so called teachers who can not teach, a combination of the Mastery and the Gouin Methods is to be commended. The Direct Method can be used only when the teacher is a real teacher and a thorough master of the language being taught.

World's Evangelical Alliance.

Topics Suggested for Universal and United Prayer,
SUNDAY, JANUARY 3rd, to SATURDAY, JANUARY 9th, 1915.

SUNDAY, JANUARY 3rd, 1915.

Texts suggested for Sermons and Addresses.

"*I in them, and Thou in Me, that they may be made perfect in One.*"—JOHN xvii. 23.

"*By one Spirit we are all baptised into one body.*"—1 COR. xii. 13.

"*If we walk in the light as He is in the light, we have fellowship one with another.*"—1 JOHN i. 7.

"*He prophesied that Jesus . . . should gather together in one the children of God that were scattered abroad.*"—JOHN xi. 52.

"*The supplication of a righteous man availeth much in its working.*"—JAMES v. 16 (R.V.).

MONDAY, JANUARY 4th, 1915.

Thanksgiving and Humiliation.

THANKSGIVING—For those gathered home last year in the faith of Christ, and for those added to the Lord by means of the preaching of the Gospel.

For the victories obtained during the year by prayer and testimony, and for the gracious and manifold answers to the petitions of God's people.

For the unshaken assurance that our Crucified Lord is on the Throne, and for the increasing vision of His purpose.

For the entrance of the saving message into almost every land, and for the widening of the bounds of the Kingdom of God in the world.

HUMILIATION—For our slowness in responding to the great call of our day, and our neglect of opportunity.

For our culpable ignorance of our neighbours' need: our blindness to injustice and tyranny: our silence in face of wrong: our selfish contentment while others suffer.

For such pride as has been in our witness: self-will in our activities: unbelief in our prayers.

For the slender influence of the Church upon the world; the increase of pagan thought and conduct; the debasing accompaniments of fashion and amusement; the neglect of public worship: the prevalence of vice and worldliness.

SCRIPTURE READINGS:

Psalm lxxv.; Isaiah lviii.; James iv.

TUESDAY, JANUARY 5th, 1915.

The Church Universal—The "One Body" of which Christ is the Head.

THANKSGIVING—That Christ loved the Church and gave Himself for it, and that all who share in His redemption are members of His Church.

That in Eastern lands the hope of nation-wide churches has been given to Christ's followers, and that in Western lands dividing walls are being lowered.

That in touch with a world without Christ, the call to union in Christ has become more insistent.

That by conference and fellowship new ties between the Lord's people are being wrought, and new love for each other fostered.

That the former days are speaking of God's grace, and that the future years are beckoning us on.

PRAYER—That wisdom and patience may be given to those who seek the welfare of the whole flock.

That in God's good ordering light may arise upon the dimness of ancient churches that have departed from their early faith.

That the memory of the martyrs may stir us to greater fidelity; that the Word so precious to them may be precious to us; and that the Holy Spirit Who made them brave may make us bold to serve and to suffer.

Especially that the memory of John Huss, who, five hundred years ago, on July 6th, 1415, was slain for Christ, may this year be a blessing to Bohemia and to the world.

That in ways unknown to us, the Living Spirit may draw the members of Christ together, and that each part of the Church may be more ready to confess its own faults than to proclaim the failings of others.

SCRIPTURE READINGS:

John xvii. 14-26; Eph. iv. 1-16; Psalm cxxii.; Rev. xix. 7-16.

WEDNESDAY, JANUARY 6th, 1915.

Nations and Their Rulers.

THANKSGIVING—That, in spite of war, a deeper desire for peace is possessing the nations.

That Christian ethics are being more and more applied to the relations between nation and nation.

That the welfare of backward races is being safeguarded ; that slavery is being abolished ; that the traffic in ardent spirits is being circumscribed.

PRAYER—That the nations of Europe may recognise more fully their responsibility ; prejudice and jealousy be lessened : peace promoted : and the coming and reign of Christ hastened.

That the rising nations of the East may be delivered from the mistakes and failures of the West.

That those who are accounted to rule among the Gentiles may be increasingly conscious that their power is delegated, and may rule in the fear of the Lord.

That those in places of influence, whether as Kings, Governors or Magistrates, Leaders or Writers, may be under the control of the Holy Spirit.

SCRIPTURE READINGS :

1 Tim. ii. 1-8 : 1 Peter ii. 13-25 ; Psalm ii. ; Romans xlii.

THURSDAY, JANUARY 7th, 1915.

Missions, and the Jews.

THANKSGIVING—For increase of unity in the efforts of the church of Christ in Mission lands.

For the determination born of that unity to confront together the whole problem of Missions, and by faith and unity to seek to solve it.

For the spreading recognition of the claim of the great Commission, and the increase of interest and gifts.

For the circulation of the Scriptures, and the consequent blessing.

INTERCESSION—For all Missions to the Jews, and for the ancient people of God, that they may be enlightened, delivered from oppression, and ingathered to their Messiah.

For Missions to Moslems, and for the peoples who are in danger of being overwhelmed by the Mohammedan advance.

For the Churches in Mission lands, that they may be delivered from the errors and schisms of the past, be kept pure in life, and loyal to the Word of God.

For the language schools of the East, where missionaries of many Societies study side by side ; and for Missionary Societies, that they may never be forgetful that their great work is the Evangelisation of the world.

SCRIPTURE READINGS :

Psalm lxxvii. ; Isaiah xlix. 3-13 ; Acts i. 1-8 ; Eph. iii. 1-10.

FRIDAY, JANUARY 8th, 1915.

Families, Schools and Colleges, and the Young.

THANKSGIVING—For the sanctity and beauty of home-life lived in the fear of God ; for the gift of children, for the ministry of weakness and pain.

For the spread of education, and the better understanding of the child-mind.

For the renewed interest in the endeavour to attach children to the Church.

INTERCESSION—That parents may be able to order their households in strength and gentleness; that servants, especially those who have the care of the young, may realise the dignity of service; that invalids may be brave in the patience of Christ.

That there may be an increase of worship in the home, and that home discipline may be strengthened.

That teachers and lecturers may be helped to guide the young in reverence as well as in knowledge: in morality as well as in culture.

That Sunday Schools, and Bible Classes, and Associations for the guidance and instruction of young men and women may be prospered.

That the coming generation may be delivered from the snares of liberty and pleasure, and be worthy of the age in which they live.

SCRIPTURE READINGS:

Matt. xviii. 1-14; 2 Tim. iii. 14-17; Psalm xxxiv. 11-22; Deut. vi. 4-9;
Isaiah lix. 21.

SATURDAY, JANUARY 9th, 1915.

Home Missions.

THANKSGIVING—For so many agencies among us for the salvation of the lost, and the uplifting of the fallen, and for the blessing resting upon them.

For the renewed activity of the churches in seeking the people for the service of Christ.

INTERCESSION—For greater unity amongst workers at home, and more co-operation in service.

For all missions, occasional or regular, that the unction of the Holy One may rest upon them and bring revival and power.

For efforts to promote Temperance, Purity, and Health, that they may be prospered according to the Will of God.

SCRIPTURE READINGS:

Psalm xc. 12-17; Luke viii. 35-39; 1 Thess. i.

Our Book Table

OUTLINES OF CHINESE HISTORY. *By LI UNG BING. Edited by Professor JOSEPH WHITESIDE. With numerous illustrations and 14 coloured maps. The Commercial Press, Ltd., Shanghai. Price \$6.00 Mex. net. Postage in China 15 cts.*

It is a commonplace to speak of China as a land of books, and to refer to the books themselves as the cause of Chinese greatness and stability. The literature of China is indeed copious, and books have been so revered that one of China's honoured deities is the god of literature, and amongst their "precious" things are the ink slab and the pencil. Yet such is the irony of history, that the latest literary product now before us reverses the ancient and accepted verdict without one word of apology or regret, for Mr. Li, writing of the scholars and commentators of the Sung Dynasty, says:

"In reverence for antiquity and the inculcation of the Five Constant virtues in teaching the principles of perpetual and universal morality, and in drawing their countrymen to the ancient models of wisdom and

virtue, they agreed with Confucius. In their cosmogony, their philosophy of nature, their attitude in regard to the ancient practice of divination, they, however, differed widely from the Great Sage

Space will not permit of a fuller discussion of their faults which are many. Suffice it to say that their philosophy leads man away from God, that it retards the progress of mankind, that it encourages the telling of lies, and that it is very largely responsible for the weakness in Chinese character of the present day. No other philosophy is better suited to the ends of a despotic government, and this explains why the succeeding ages have paid to it the reverence which is in no wise its due." (pp. 195-196.)

It would ill become a writer in this magazine to speak disrespectfully of books *per se*, but we think Mr. Li has stated an important fact; for when books are for the most part the mere echos of a dead past and yet are considered to be a sufficient guide to personal responsibilities, social duties and national polity, they are not only inimical to progress and a barrier to knowledge, but also a source of corruption and decay. It is an open question whether Chih Hwang-ti, the Emperor, to whom generations of Chinese scholars have applied the opprobrious epithets of "burner" and "butcher," will not ultimately be justified by history, for his burning of the books and his repression of their creators and exponents.

We are now at the beginning of a new literary period in China and no greater misfortune could come upon the land than that it should again come under the dominating influence of a literature that is taken to be an end in itself, or that becomes a binding and strangling force rather than an avenue for the development of thought and the spread of knowledge, and an inspiration for moral and spiritual advance. A brief survey of recent Chinese school books and other current literature has been given in the Book Table department of the RECORDER during the past two years, and incomplete and disconnected as it was, that survey revealed the fact that very little serious and original literary work was to be found in the Shanghai book shops. Translations, stories, primers, readers, magazines abound; but apart from some of the school books nothing typical and national, nothing to stir the pulse, exalt the peoples' ideals, or move the common life was discovered. Borrowed thoughts, utilitarian aims, vague aspirations, bitter satire, indiscriminating criticism and questionable stories seemed to make up both body and soul of the major part of the new literature.

After a critical reading of the book now before us, we frankly say that it is the best thing that has come from a Chinese pen or the Chinese press during the last few years. We congratulate the author on his excellent and thoughtful work and the publishers on their enterprise. The volume is admirably printed and strongly bound; the style is lucid, and the arrangement of the chapters nearly all that could be desired; whilst the maps and illustrations are amongst the best we have seen in any book for a long time. Every student of things Chinese should have this outline of the country's history on his desk, and we commend it especially to the notice of teachers in the various language schools and to all those who are beginning their missionary work in China.

Mr. Li Ung Bing divides the history of China into three periods: (1) ancient history—covering the time from the earliest

traditions down to the end of the Chow Dynasty (about 255 B.C.); (2) the mediæval period—carrying on the story to the 13th Century A.D.; and (3) modern history—which deals with the Mongol, the Ming, and the Manchu dynasties and includes the Revolution and founding of the Republic. To this last period considerably more than two-thirds of the book is devoted. Each chapter is subdivided into sections and there are frequent summaries and reviews. In only one or two chapters have we found the narrative confused, nor have we discovered many verbal mistakes. That there should be slips in the proof-reading is not to be wondered at.

We wish it were possible to follow the author through his chapters, for there are many points on which we should like to elicit further information or offer criticism; but the limits of our space forbid anything beyond a few remarks of a general nature.

First, we express our hearty compliments to Mr. Li on his judicial attitude towards the facts with which he deals. He is not a mere chronicler, but a student and a critic. He has risen high enough to question the past and see beyond the boundaries of the Middle Kingdom. He does not hesitate to discredit the doings of some of the heroes of Chinese history, or to point out failures in the character and conduct of its emperors and statesmen. This new attitude towards the venerated past is one of the most hopeful signs we have seen in recent Chinese books. Then, our author, wisely we think, has confined his attention to an outline of Chinese history. He has not allowed himself to be turned aside by temptations which assail every scholar and writer, namely, to 'write up' special periods or personalities and to run off into the discussion of minor details. There is a steady flow of narrative and the stream broadens and deepens as the centuries pass. It is well to emphasise the author's purpose and the limitations he has set for himself, for if these are forgotten the book is open to obvious and serious criticism. On the one hand, it tells us next to nothing about the social life of the people; little about provincial development, and even less about the commercial and industrial progress of the country; and yet if ever a country has been made great by the industry of the common people China has won that distinction. On the other hand, no use whatever is made of the wealth of information which the history of adjacent countries would have supplied. We have merely China's own account of herself. The wars, the conquests, the treacheries, and the treaties; the palace quarrels and assassinations, the never-ending rebellions and civil wars with their accompaniments of reckless slaughter and indiscriminate pillage are told from the point of view of the Chinese official historiographer. The time must come when Chinese writers will investigate afresh their own wonderful story and will carry on their investigations under the searchlight of fresh information and new standards of national honour and prosperity. Periods of history must be dealt with in detail and the value of the traditional account of things must be newly appraised; the provincial and district histories must be studied as they have not yet been, and the multitudes which make up the population must no longer be

a dumb and indistinct mass. Their story with all its suffering and heroism and blind devotion to partially understood ideals, must be told with sympathy and accuracy.

We repeat that within the limitations of an outline Mr. Li could scarcely have done better, and we hope that he will follow up this work by further critical studies in Chinese history. Ample material exists, and if China is ever to throw off the reproach that is justly cast upon her, *viz.*, that whilst she belongs to the family of nations and owes much to other members of the family, she has existed for herself alone and has made a poor contribution to the common good or progress of humanity. We say, if this reproach is to be removed, and if China's future is to be one of progress, her writers and her literature must readjust their standards of value and must speak the truth however much that truth may lessen national self-esteem. We therefore hail Mr. Li as a leader of a new school that may confer the greatest possible benefit on his contemporaries and become a potent factor in the making of the splendid China that is yet to be.

G. H. B.

THE UPLIFT OF CHINA. *By* REV. DR. ARTHUR H. SMITH, *edited by* REV. B. A. YEAXLEY. *London Missionary Society. Revised and Rewritten. Price 1/0.*

This book in its original form is too well known and appreciated to need commendation. Its style is clear and succinct, and its informing and interesting dealing with the salient features of China, appeals with cogent reason and great force to the Christian conscience. Throughout one notes the hand of a master. It is difficult to find another book, dealing with the same questions and facts, which gives such a series of chapters, in tabloid form, that excels this book. We heartily welcome this revised edition, and wish it a still more extended circulation, for it fills a real need in a real sense.

The editor states that he has endeavoured to bring it up to date, though it is clear that the kaleidoscope in China revolves so rapidly that it is hard to say that anything written is quite "up-to-date." Some events which happened several months before June 1st, 1914, the date given to the editor's preface, are not recorded here. Some statements are far ahead of the times, for, on page 91 it is stated that Dr. Timothy Richard has "retired," which is contrary to fact, for not only has the veteran not retired, but he is renewing his strength, and promises to spend still several years in the service of Christ in the land. Dr. MacGillivray is the editor of the China Mission Year Book, and not Dr. Bondfield—the latter acted for the former one year only during furlough.

The editor states that he is responsible for the errors. May one humbly suggest to him that he should make an effort to save the book, in future editions, from the muddles in the names of places and persons? To one not familiar with the names quoted, the natural inference is that the names which appear in varied forms refer to different places, whereas they are the same. It is eminently desirable to save confusion. Let the editor take his

choice of a system of spelling and writing Chinese names, but do let us have a uniform system, and avoid the mongrel method. For instance: the capital of Shantung is spelt Tsinaifu, Chi-nan, and Chinanfu. In the same province we have 'Tsingchowfu and Ch'ing Chou. We read of Hsi-an and Hsian-fu; of Foochow, Fuchow and Fu-chou; why Hankow and Han K'ou? Why Szuchuan and Ssu-ch'uan? If Shantung (sometimes given as Shantung), why not Chih-li and Hu-pei? If I Ch'ang, why not Shang Hai? If Kiao Chau, why Wei-Hai-Wei? Why Chao, Chou, and Chow all mixed for the same sound? Take the names of persons again. These are samples—Yuan Shih-k'ai, Hsiung Hsi Ling and Ssu-ma Kuang. We have no objection to Smith Arthur-henry, or to Smith Arthur Henry, but who is Smitharthur Henry? T'ang Shao-i drops his aitches in another place, a thing he never does in speech, and appears as Tang. The editor will do well to attend to these corrections in the next edition. But they are only spots on the face of a very bright sun. All missionaries and those interested in Study Circles at home should procure this admirable book. What book will come next from the prolific pen of Dr. Smith? We are waiting for it.

YARNS ON HEROES OF CHINA. By W. P. NAIRNE. *London Missionary Society. Sixpence net.*

TALKS ON CHANGING CHINA. By EMILY ENTWISTLE. *London Missionary Society. Sixpence net.*

These booklets have been prepared for the use of leaders of missionary classes for boys and girls. The idea is well wrought out, and most useful information is conveyed within small space. The first is made up of sketches culled from various biographies or works of missionaries, and from missionary reports, and covers almost all phases of activity, Chinese and missionaries being included. All are well chosen, and will touch, enlighten, and delight the hearts of young people—and older ones, too. Each yarn is followed by a synopsis of the events quoted, and brief outlines are furnished for addresses by the leaders. The second follows much the same lines, but is somewhat more detailed, and is made up of talks on the many sided phases of missionary and other enterprises, from the days of Morrison to the Revolution. These talks provide much useful material for the leaders of classes, and each chapter is illustrated by facts from various sources. A few maps and diagrams add interest and vividness to the talks. The picture of "Chinese Cash" is a misnomer, as it represents a Chinese compass, not *cash* at all. Place-names and dates need revision; for instance, if Morrison died in 1834, why was his translation of the N. T. not published till 1873, and that of the O. T. till ten years later? "Yarns" states that they were issued in 1819. Is it correct to state that the Boxer uprising was the most terrible in the "history of the Christian Church"? In China, yes, but it reads as if it meant all lands and ages. Again, Li Hung-chang was never Governor of Shansi Province. T'ai Yui Sen should be T'ai Yuan Fu, and other names need correction. But both these booklets are admirable for their purpose and deserve wide circulation.

SEPTUAGENARY OF THE PRESBYTERIAN MISSION PRESS. 1914. *Shanghai. Presbyterian Mission Press. Price 60 cents.*

"What wonderful years these past seventy have been," so pens the genial superintendent, Mr. McIntosh, when he introduces this record to the public. As one turns the 54 pages of the booklet, and scans the faces, or views the scenes, so excellently illustrated, one is impressed deeply by the rapidity of the developments, the efficiency of the varied branches, and the multifarious interests of the Mission Press. In 1844, it began with 3 Chinese assistants; in 1914, there are more than 200 such, whose salaries and wages aggregate over \$3,000 per month, and a large foreign staff. What effort, devotion, and persistency this implies! And the social and religious welfare of the whole staff of Chinese is carefully watched over and provided for. The output of this Press covers religious, educational, medical and bi-lingual books, besides periodicals and Scriptures. During the last two years over 127 million pages of the Sacred Scriptures alone were printed here. The output is constantly growing, and the catalogue is a bulky volume. The generous assistance given to missionaries all over the land in the way of purchasing and delivering the output of other presses and societies, is a boon indeed highly appreciated as a labour of love, as the reviewer knows from long experience.

This record is one of which any home press may well feel proud, and we most heartily congratulate the Mission, the Press, and all connected therewith, on this splendid record of great work done, and of the promise of still greater things, all potent factors in the uplift of this great people. We wish for the Press an ever widening influence and ever growing success, for its products are sweet, pure and ennobling, and aid materially in the gathering in of the children of China into the Kingdom of God. May the eventide of those who have retired from the stress of active participation in the tasks be calm and fruitful; and to that ever willing helper of all good causes, Mr. McIntosh, and his associates, the Divine guidance and blessing be given to keep up and extend the noble tradition of the Press.

SEER.

MUNICIPAL ETHICS. *An Examination of the Opium-license Policy of the Shanghai Municipality in an Open Letter to the Chairman of the Council.* By ARNOLD FOSTER. Price thirty cents. For sale at Kelly & Walsh, Limited.

To this pamphlet which, including the introductory remarks, has 52 pages, reference was made in an editorial in the October issue of the CHINESE RECORDER. It is the result of a study of the Municipal Gazette and aims to show how, while the Chinese Government has been making progress in the abolition of opium, the Shanghai Municipality has been going the other way. The pamphlet is an appeal to the conscience and is intended to arouse public sentiment with regard to the wrong that either intentionally or otherwise the Shanghai Municipality is permitting. In this pamphlet Mr. Foster has done something that needed to be done. The pamphlet should be read by all and in connection therewith

the correspondence between the British Government and the Shanghai Municipal Council and the additional light thrown upon the problem in the correspondence in the Shanghai Press. In connection with the announcement that in about two and a half years the problem will solve itself by the disposal of the accumulated stocks, we should remember that in the meantime a fine opportunity exists for the speculators who have brought in the stocks to hide themselves behind public indifference, and add to their accumulated gains from the degradation of human beings. While recognizing that there are difficulties in the way, some of which are legal, yet it hardly comports with the dignity of the Shanghai community to assume that their hands are so tied that they could not stop this evil even if they wanted to. It does not suit the enlightened status of Shanghai that its members should stand supinely by and let those whose only interest is mere gain, dictate their policy at such a juncture. Dr. Foster's pamphlet has drawn attention to this evil which was in danger of being overlooked. One can only hope that this first shot will be followed by an organized effort that shall arouse public sentiment sufficient to put an end to this traffic before two and a half years.

CHINESE CHURCH YEAR BOOK (中華基督教會年鑑). *China Continuation Committee. Price, 40 cents.*

At the National Conference held in 1913 in Shanghai under the leadership of Dr. John R. Mott, it was decided that a Chinese Church Year Book should be prepared and published, and the Continuation Committee that was organized at that Conference was entrusted with the duty of preparing and publishing such a book. The first issue of this work has now been finished and the result is before us in a substantial volume of 150 leaves, with an appendix of 51 leaves, making a total of 402 pages. A cursory reading of the book, which is just from the press, shows that an immense amount of work has been done in setting forth the status of the Church in China in all its varied branches and activities. This work is of immense importance in furthering the progress of Christianity in China, as it will be the means of bringing before the Chinese Church leaders the general facts regarding the work of the Church in China. Pastors, Christian teachers, and intelligent laymen in the Church, as well as the increasingly large number of educated men outside of the Church who are interested in Christianity, will find in the book a fund of information in regard to all branches of Christian work in this great land. With but few exceptions the articles were prepared especially for this book. The general statistics, taken from the English China Mission Year Book, are quite full and as nearly complete as we might reasonably expect. But some of the items are new and appear here for the first time. A glance at the table of contents shows what a wide field has been covered by the editors.

After the introduction there are three articles which give a general survey of the beginnings and progress of Christian work in China from 1807 down to the present time. The second general division treats of the present condition of the work of

the various Churches and Societies working in China, including theological schools, volunteer bands, Sunday School Union, etc. The third division treats of evangelistic efforts all over the country, including a report on the meetings led by Dr. Mott and Mr. Eddy during their last visit in China. The fourth division treats of Christian education in all of its varied forms and activities. The fifth division treats of Women's Work in China. The sixth division tells of the work of the Young Men's Christian Association, including an account of students who have gone to foreign countries for education, and also of the work of the Young Women's Christian Association in China. The seventh division treats of Christian books and periodicals, giving, among other things, quite a full list of recent publications of commentaries, Christian biographies, treatises on theology, and general evangelistic tracts and books of various kinds. The articles given under this head by different writers are especially full and valuable. The eighth division treats of medical work in its various forms throughout China, including an account of work done for the Chinese blind, lepers, orphan asylums, etc. The ninth division tells of the many efforts that have been made toward union, federation, and comity, within recent years. There is here a very striking exhibit of the sincere and effective efforts that have been put forth in this direction and the wonderful amount of success that has already been attained.

The Appendix contains some twenty articles on various subjects connected with statistics. We have a list of all the missionary societies and Churches working in China; the names and addresses of many of the Chinese secretaries of annual church meetings, conferences, presbyteries, conventions, etc.; a list of theological schools and seminaries; a list of hospitals and dispensaries; a list of schools and colleges, with the numbers of students and Christians in each; a list of Christian periodicals, with the names of their editors, and the subscription price per year; a list of Christian teachers in colleges and middle schools. It is clearly stated that these lists are far from complete; but they form an excellent beginning in the collection of data, which are needed by all Chinese Christian leaders. Full statistics are given of Church members and catechumens; a comparative table showing the growth of the Church from the beginning in 1807 down to the present time. Last of all is given a table of the statistics of the Roman Catholic Church in China.

Each of the sub-divisions under the main divisions above referred to, contains a number of articles by different writers on the various phases of each subject. These names, many of which are well known to the Christian public in China, are a guarantee that the statements in the articles are trustworthy and give as far as possible an accurate statement of the facts as they are. One of the most interesting tables given in the Appendix is a list of the names and addresses of the ordained Chinese pastors in the various Missions in China. The collection of this list must have required no small amount of work, but it is very valuable, as it makes available for the first time a direct approach to the Chinese pastors of other Churches and binds the pastors themselves

more closely together. It will perhaps be surprising to some that this list, purporting to give the names of most of the ordained men in all the Churches in China, contains only 647 names. One would think that there were many more than this; if, however, the total figure of 650 ordained Chinese workers, given in the General Statistics of the China Mission Year Book for 1914, is accurate, this list must be very nearly complete, though the editors fear that there are a good many omissions. Among so many very valuable articles it is difficult to pick out one or more of outstanding merit and interest. They are all good and exceedingly interesting. Perhaps two of the most interesting ones are those in regard to the efforts at union that have been made by the Anglican Churches and the Presbyterian Churches. These two great branches of the Christian Church have made more progress toward union among themselves than have any of the other main divisions of Christian workers, and it was natural, therefore, that the editors should have articles prepared on the Anglican and Presbyterian Churches for this issue of the Year Book.

The book is printed by the Commerical Press, which is to be congratulated on getting it out in such good shape. It is printed on maopien paper and bound in paper covers. The price is fixed at forty cents per copy, with a discount of thirty per cent. It is to be hoped that all missionaries will do their utmost to extend the circulation of this book among the pastors, teachers, evangelists, and lay leaders in the Churches. Such a book would be valuable as a present to officials and literary men who are interested in Christianity but who may not yet have become Christians. We heartily commend it to all who are interested in the progress of Christianity in China, as one of the most valuable contributions that has been made during this year to the great work of evangelising this country.

A. P. P.

THE FIRST CHRISTMAS TREE AND OTHER STORIES. By DR. HENRY VAN DYKE, adapted into Chinese by MISS LAURA M. WHITE and MISS YUEN YUH YING. *Christian Literature Society. Price, 25 cents.*

We welcome these stories (which appeared, we believe, in the 女鐸報) in a form which will give them a wider circulation, among that ever-growing section of the Chinese Christian community—the intelligent and educated young. What do the shades of Medhurst, Morrison, and other Protestant pioneers think, we wonder, if they are permitted to see these young Chinese folk, to whom every allusion to the New Testament is as familiar as a quotation from the Four Books to an educated youth of Confucian up-bringing; and to whom Charlemagne, Socrates, and Plato need no introduction?

The book is evidently intended for a Christmas gift; and though only the first story deals with Christmas, this is enough to give a twenty-fifth-of-December flavour to the whole. All have a sound moral, and nearly all presuppose a strong Christian bias in the reader.

Our favourite is "The Lost Boy," in which a sanctified imagination has played around the incident of Our Lord's first visit

to Jerusalem, with great effect. The story recalls a type of book very familiar to spiritually-minded Roman Catholics, produced by saintly men and women who have brooded over every incident of Christ's Life, Death, Resurrection and Ascension till all that is relevant to it, in nature or grace, has gathered round it and lit it up. Of such is the well known naïve but powerful book, "The Meditations of Anna Emmerich," who was not even a "religious," but only an obscure German working-woman. Of such is the tender poem of Francis Thompson's, "Little Jesus," which it is a shame to break by quotation. However, these lines will serve to show its quality:

"And didst Thy Mother at the night
Kiss Thee, and fold the clothes in right?
And didst Thou feel quite good in bed,
Kissed, and sweet, and Thy prayers said?"

Doubtless in this regard, as in others, Protestants have gone poor, because of the excesses of mediæval Catholicism which often took for gospel, crude and fantastic legend; it was inevitable, perhaps, that the pendulum should swing too far in the opposite direction. Yet such stories as "Ben Hur,"—a book which would have horrified the Pilgrim Fathers, or the Scottish Covenanters—and, *inter alia*, Dr. Van Dyke's "Lost Boy," and "The Fourth Wise Man," are evidence that this part of our Christian inheritance has come to us at last.

There are a few places in the book under review, which, though few and unimportant, show us that Miss White was not in China when it was put in final shape; these can, however, easily be dealt with in the next edition, which, we predict, will soon be called for.

C. E. C.

SOME CHINESE SCHOOL BOOKS.

REPUBLICAN NATIONAL READERS for *Higher Primary Schools* (高等小學共和新國文). *Commercial Press. 6 Vols. 5 cts. each.*

The books have already been carefully reviewed in this series of notes but the following notes were written by a Christian Chinese school-teacher and they are translated and published to show his standpoint and to indicate how different the standard of value may be:—

"The lessons are well written and arranged; they are neither too long nor too short. The range of subjects treated in the lessons is wide and calculated to enlighten the pupils morally and intellectually.

Religion and literature are two different matters. This book is a literary text, hence it has nothing to do with religion. As missionary schools have not their own written books, it seems to me that the National Readers may well be used. Again, the aim in writing these books was to assist pupils to acquire a good character, and this, of course, is in conformity with the principles of religion.

These Readers, moreover, contain examples of every kind of rhetorical Chinese writing. It is not only a literary text, but a book of new knowledge as well, and we think that the best part of the book is its introductions to, and explanations of, the different sciences."

NEW NATIONAL READER FOR GIRLS (高等小學女子新國文). *Commercial Press. 10 cents each.*

A set of six books very suitable for girls' schools, containing many stories from universal history and literature. A most interesting and instructive series. Illustrated.

E. F.

THE REPUBLICAN CITIZEN READERS (ENGLISH) (共和國民英文讀本). PRIMER AND FIRST READER. *By SOO YING JUK, Principal of the Shanghai High School (民立學校). Commercial Press. Primer 12 cents, First Reader 20 cents.*

These are good books. The primer uses a combination of the old A. B. C. and the word and sentence methods. There is rather more attention paid in it to diphthongs and combinations of letters than is usual in primers, words with similar spelling and pronunciation being grouped together, such as *tire, fire, wire*, etc. There are, however, some inconsistencies in that respect. Like most beginners' books, these have the most serious defect of containing no diacritical marks and no rules to guide instructors in teaching the rules of phonetics. The material of the first reader is well chosen. Each lesson has a list of questions on the lesson and an English-Chinese vocabulary, and there are often helpful suggestions attached in the form of notes.

SELECTIONS FOR HOME READING, WITH ANGLO-CHINESE NOTES (英文自修補習讀本). *Nos. 1 and 2. Commercial Press. Price, 40 cents per book.*

The selections are mostly from Hans Andersen, Grimm, and similar writers, though a few good stories of adventure are included. The Chinese meaning of the more difficult words on each page is given at its foot. For students who like this kind of literature, these books are well-adapted to the purpose of the compiler in preparing them, namely, to make it easy to get the pleasure of the story without the expenditure of much energy in looking for words in a dictionary. They will thus serve a very useful purpose.

FIRST AND SECOND BOOKS FOR NON-ENGLISH-SPEAKING PEOPLE (新法英文課本). *40 and 50 cents each.*

LANGUAGE LESSON TO ACCOMPANY BOOK ONE (新法英文課本第一集教授法). *40 cents.*

These books were originally prepared for teaching English to immigrants from Europe in America. For this purpose they are admirably adapted. The subject matter consists of sentences which bring in the same words time after time. The method is very similar to that used in Silsby's *Progressive English Lessons*, Graybill's *Everyday English*, etc. As a book to be used by teachers who know no Chinese, it is excellent. There are no diacritical marks and no effort to teach phonetics, hence the book should be preceded and accompanied by one which indicates and emphasizes pronunciation. The profit in using this book with Chinese students will be almost entirely dependent upon the personality and persistency of the teacher.

R. P. M.

PROGRESSIVE ENGLISH GRAMMAR. *By* R. P. MONTGOMERY, B.A. *Commercial Press. 70 cents, post paid.*

This book is intended for students who wish to master English Grammar without a teacher. It is prepared by a teacher who has had much experience in teaching English. Whilst it is an advanced book, containing all the main principles of grammar, the language is simple. There are diagrams, model sentences, and Chinese sentences (Mandarin), to illustrate all the uses of words, phrases, and clauses. Altogether it is a most useful book, and we commend it to the notice of teachers and missionaries generally.

B.

NEW DRAWING BOOKS (初等小學共和新圖畫(鉛筆)). *Three Sets. Commercial Press. 64 cents.*

Set I. Consisting of 8 books for beginners. Graded from straight lines to simple curved objects for pencil drawings.

Set II. In 6 books also for pencil drawing; rather more difficult than Set I; graded from easy copies of flat objects to easy copies of animals, birds, fishes, country scenes and human figures, etc., suggestive drawings.

Set III. In 6 books. For the higher classes, for brush drawing. The first four books for pen and ink, and the last two for colours. A most artistic set of books. The subjects are common objects and insects, fruits, flowers, animals, etc., drawn in few strokes.

CHINESE TEACHER'S BOOKS (鉛筆習畫帖). *48 cents.*

Two books containing small drawing copies with the order of lines numbered for the guidance of the teacher. To be copied on the blackboard.

MUSIC (五彩幼稚唱歌集). *20 cents.*

Kindergarten Song Books. Two books of very simple songs; easy tunes in the numerical sol fah, the subjects of the songs being everyday occupations. Suitable for action songs.

REPUBLICAN SONG BOOKS (民國唱歌集). *In four books. \$1.00*

In numerical sol fah. The tunes are original and very pleasing. The subjects are national, historical, patriotic, love of parents, duties of children at home and school, good advice to children, etc. Includes action songs.

SONG BOOK (唱歌集). *20 cents.*

Containing in one volume most of the songs in four books of the "Ming Kok T'shaung Koo Zih." Patriotic and filial songs, with a few other new additions.

THE NEW SONG BOOK (新唱歌). *In two books. 80 cents.*

The tunes set to numerical sol fah.

E. F.

AGRICULTURAL READERS (中華農業教科書). Shanghai, Chung Hwa Book Company (中華書局). 6 Vols. 84 cents.

The choice of seeds, examination and analysis of soils, the use of fertilizers, destruction of insect pests, etc., are treated in a simple manner in these readers. Such lessons, if properly explained by the teacher, should not only impart useful information, but awaken the interest of the scholars in the processes of nature. The illustrations, however, are poor and badly printed.

A CHINESE GRAMMAR (虛字使用法). Commercial Press. 50 cents.

This is a new book of four small volumes issued by the Commercial Press this year, for the purpose of enabling persons to write in an easy Wen-li style. As there are schools of language started now all over China for the benefit of hundreds, if not thousands, of young missionaries, they will find this a most useful hand-book, which will save them much time, as it is written by a first class scholar, who has written it *con amore*.

Correspondence

WORLD'S EVANGELICAL ALLIANCE. UNIVERSAL WEEK OF PRAYER.

To the Editor of

"THE CHINESE RECORDER."

SIR: May I again trouble you to announce that the Chinese translation of the Programme of the Universal Week of Prayer (January 3rd-9th, 1915) is now ready for distribution. There are two editions, Wenli and Mandarin, and are published by us as the representatives of the World's Evangelical Alliance for the whole of China. Missionaries in all parts of China may obtain the required number of copies *free of cost* by applying to the Agent, Central China Religious Tract Society, Hankow.

When applying, applicants should state whether Wenli or Mandarin is desired, also the number of copies.

It is the earnest hope of the Council of the World's Evangelical Alliance that the Universal

Week of Prayer should be more widely known and observed in China, and we trust that missionaries of all Churches will endeavour to make arrangements for its due observance.

Thanking you for making these facts known,

I remain,

Yours sincerely,

G. MILES,

Hon. Secretary, C. C. R. T. S.

SOCIAL SERVICE.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: Will you kindly insert the following notice in the columns of your paper, for which courtesy we shall be most grateful?

The Committee on The Social Application of Christianity desires to get in touch with all persons who are interested in social service, and will welcome any information regarding such

work as is being carried on in any part of the Republic. Kindly communicate with the undersigned.

Yours sincerely,
CHENGTING T. WANG,
Chairman.

TRANSFER OF WORK.

To the Editor of

"THE CHINESE RECORDER."

DEAR SIR: I was much interested in the editorial in the August issue of the RECORDER on the transfer of mission work from one society to another. Being particularly interested in the withdrawal of the American Baptist Foreign Missionary Society from Central China, I am impelled to comment on the statements made.

The four instances that are adduced in the editorial are hardly apposite. In the case of the Rhenish Society, the transfer, as the editorial acknowledges, has not taken place. In my judgment also the tenor of the official communication is against transfer. In the case of the London Mission, there is concentration in Peking, Canton and Hankow. There has not been any abandonment of a great centre like Peking, Canton, and Hankow in order to concentrate elsewhere. With regard to the transfer of the Foreign Christian Mission from Shanghai to Nanking, you appear to be mistaken in your information—no such transfer is contemplated. The question before the denomination is that of spending a large amount of money on a new educational building in Shanghai,

or spending the same amount of money on out-stations. No work or workers are to be transferred.

With regard to the withdrawal of the American Baptist Foreign Missionary Society from Central China, a move which has caused considerable comment, I think it should be borne in mind that there are some practical difficulties in the way. There does not appear to be any other Baptist Society able to take over the work. To transfer the work to some other denomination will probably not be acceptable to the denomination at home. Furthermore, the native Christians in Hangyang do not seem very willing to agree to the transfer. They have gone so far as to say that if such transfer is made they will withdraw in a body and endeavour to carry on the work independently.

Personally I am of the opinion that a great mistake has been made under the circumstances in considering the surrender of this important base. Whatever difficulties there are at present existing, time will solve. The resuscitation and rejuvenation of the Mission would seem to be the easiest solution.

Thanking you for the opportunity of expressing another view point of this problem,

I remain,

Yours sincerely,

LOUIS AGESSIZ GOULD.

c/o American Baptist Mission,
Shanghai.

[The Foreign Christian Mission has voted more than once to transfer the entire Shanghai work; it is not a question of the educational work only.—ED.]



CONGREGATION AND HOUSE GIVEN FOR CHURCH AT TAI-HO, HINGHWA, CHINA.



THE TWO BROTHERS WHO
GAVE THEIR HOME.



HERO NUMBER ONE AND
HIS WRECKED HOME.



THE VETERAN WHO GAVE HIS COFFIN.

Missionary News

Giving Their All.

The accompanying photographs tell a tale of sacrifice for the Kingdom of God by a group of Chinese village Christians that is not often duplicated even in Christian lands.

At the village of Tai-ho, (太湖) on the seacoast of Hing-hwa, Fukien, in a barren region, frequently devastated by clan fights, there has been a small congregation worshipping for nearly twenty years in the house of a military second degree man, who became an earnest Christian after he was freed from the slavery of opium. He died several years ago and left his property to two sons, the elder of whom became a Christian through the influence of his father's peaceful and triumphant death. The younger wasted his portion in riotous living, and about two years ago, after spending all, he came back home, reformed, and became an earnest Christian.

For some time past the congregations had overflowed the little house, half the people gathering around the door on the threshing-floor. The need of a new church building had been much talked of, but no move was made, except the appointment of a committee.

An old member, very lame, and poor, had had his little house, in which he lived, destroyed by a typhoon last summer. He arose in the congregation one Sunday morning and told the people that the wreck was all he owned in the world, and he would give it for a new church.

Then another veteran, who is blind, told the astonished congregation that he had put all his little savings into a good coffin, in which he had hoped to be decently buried. This he turned over to the Building Committee. It was valued at over twenty dollars (silver).

Then the younger brother, who had nothing left but half of the house where they were worshipping, offered his share of the house and threshing-door. The elder brother immediately gave the remaining half. The house can be sold for three hundred dollars cash. The congregation in a short time added over four hundred dollars to the above three hundred and twenty-five or more.

This occurred without the knowledge of any foreign missionary. Indeed no foreigner, living in a comfortable house, with an abundance to supply all his needs, could even suggest such sacrifices. Such giving is prompted only by Him who hung upon the Cross. Doubtless there are scores of such groups of Chinese Christians all over the country, and some day they will astonish and shame Christendom with their liberality.

WILLIAM NESBITT BREWSTER.

Bible Study Conference in Canton.

The conference was held from August 20th to September 2nd, in the Presbyterian School buildings at Fati, Canton. The conference was for Christian workers only. Lack of room for entertaining forced us to limit attend-

ance to preachers, teachers, both men and women, and church officers. There were over three hundred in attendance. It was primarily planned by and for the Presbyterian workers of West Kwangtung but its scope was widened by inviting workers of all other denominations working in the same territory to attend, many of whom availed themselves of the opportunity. We are greatly indebted to valuable assistance from other denominations.

The object of the conference was to prepare for a general and widespread evangelistic campaign among all the churches of our Synod. It was felt that in order to secure the proper equipment for this work among the helpers the beginning must be made with the helpers themselves by securing a deeper interest in the study of God's Word and greater zeal for winning souls for Christ.

It was exceedingly hot at that time in Canton and the full days of meetings were very trying, yet in spite of this fact the interest increased every day. Some of our best meetings were the last few days of the conference.

The program in general was as follows:—

Early morning—"Morning Watch" then 45 mins. devotional period after which 45 mins. were devoted to the study of S. S. Methods, Personal Work, etc. After breakfast all gathered for Bible study—this class was conducted by Rev. R. A. Jaffray of the Christian Missionary Alliance Mission—in the book of Daniel. The afternoon was devoted to an hour of singing or conference as to methods of work after which sectional Bible study classes were held, over ten different courses being offered, each member choosing his own course. The evenings were devoted to popular lectures and socials.

The results of the conference are already manifest in greater

interest in Bible study and increased zeal in evangelistic work on the part of the helpers.

It is felt by many that a general conference of this nature should be held each summer in South China.

A. J. FISHER.

The Recent Evangelistic Meetings for Students, Officials, Gentry, and Business Men in China.

A preliminary report on the first weeks of the follow-up has been submitted by the committee in Peking. The report states that over 20,000 were in attendance at the science lectures and 14,000 at the evangelistic meetings. 1,934 signed cards indicating their desire to study the Bible. These have been tentatively assigned to 124 groups or classes which are located in the different churches or in centres for which the churches are responsible throughout the city. In Tientsin difficulty has been experienced this year in obtaining permission from the authorities to hold Bible classes in some of the government schools. It is hoped that this will soon be satisfactorily settled. In Hangchow the committee in charge reports that already more than 500 of those who signed cards are actually in attendance in the Bible classes. A statement of considerable interest has been made by Mr. Wen Shih Tsen, the Secretary of State in Chekiang Province. Mr. Wen determined to become a Christian during the meetings, and has since been accepted by the Presbytery and has been baptized. Mr. Wen says:

"From my youth I have been a believer in God. My view of God, however, was the tradi-

tional view of my fore-fathers, in whose mind God (Shang Ti) and Heaven (Tien) are synonymous terms. I conceived of God merely as power exercising itself in the punishment of evil. I had no idea of God as a Being of love. I have never thought of Confucianism as a religion. I have always considered it merely a system of instruction. Christianity as the true religion is fundamental. Confucianism as a system of teaching is merely a supplementary study on an equality with many other branches of study.

"My first impulse toward Christianity was received when I was a student in Tientsin. The students of the Medical College of the city were notorious for their immorality. Every effort was made to bring about their reform but without success. Finally President Liu of the Medical College induced some of the students to join a Bible class in the Tientsin Union Church. At first there was no perceptible change, but presently surprising results came out. Most of the men in the Bible class were baptized. They became diligent in study, patient in healing, and energetic in preaching the Gospel in other schools. The evidence furnished in the lives of these students convinced me that God has real power to make young men repent and to purify their hearts. I have been much influenced by the Young Men's Christian Association. To me it is the embodiment of what is simple, happy and progressive in religion. The conception of Christianity it reveals prepared me to become a Christian and a church member.

"I have decided to become a Christian because I wish to be

like Christian men whom I have observed—a man with a pure heart, strong blood, true patriotism, and perfect zeal. I believe that Christianity is able to save China. I believe the Bible is the weapon with which she can work out her salvation and face the civilized world. Now is a time of moral decline and danger among the young men of China. Social evils and temptations abound. Many young men who fall are not themselves blameworthy. Rather should those be held responsible who might bring about reforms along social lines. There, I decided to make whatever personal sacrifice might be required in taking a public stand in order that I might lead tempted and half fallen young men into paths of righteousness and morality."

Word has come from Foochow that from 1,600 to 1,800 signed cards promising to study the Bible. At the time of writing Mr. Eddy had left for Amoy and was then to go to Hongkong and Canton. In the meantime meetings were to be held in the various secondary cities throughout the Province of Fukien. Upon his return from South China Mr. Eddy will address meetings for students and business men in Shanghai and Nanking. In both these cities committees are making very thorough preparations. In Shanghai the Tah Wu Teh theatre has been secured. In Nanking the officials have offered free use of a modern theatre situated in front of the Exposition grounds; they have also put the City Railway at the disposal of the Christian Committee during the three days of the meetings. In both these cities normal classes are being held and several scores of teachers are being prepared in advance

to lead the classes which will be formed immediately at the close of the evangelistic meetings. The prayers of Christians throughout China are earnestly requested that all who have any responsibility for the evangelistic meetings may be faithful in doing everything possible to conserve the best results.

Union Evangelistic Meetings in Canton.

The plans for union evangelistic meetings in Canton have really come into existence from three sources—the committee to prepare for the meetings to be conducted by Mr. Sherwood Eddy in November, the committee appointed by the women to plan for meetings for the women to be conducted by Mrs. Eddy, and a committee appointed from the missionary body to provide for a special series of meetings which are to take place simultaneously in all of the leading churches of Canton three weeks after the meetings conducted by Mr. and Mrs. Eddy. This last committee was appointed at the last meeting of the Missionary Conference as a result of three papers which were read on this subject by Rev. C. I. Blanchett of the C. M. S., Rev. R. E. Chambers of the Southern Baptist Mission, and Rev. C. A. Nelson of the A. B. F. M.

These three committees are all working harmoniously and the committee appointed by the Missionary Conference has already united with the Eddy Committee to form the Canton Evangelistic Campaign Committee. This larger committee is keeping in close touch with the committee for the women's work

so that there is no conflict or duplication of work.

The Rev. A. J. Fisher has just been set aside by his Mission to give the greater portion of his time for the next four months to the supervision of this evangelistic work. Mr. Wu Paak Luen, the Chinese secretary for religious work in the Y. M. C. A., is likewise giving the whole of his time to this effort and Miss Banks of the Y. W. C. A. has been set aside by that association for the purpose of the evangelistic work among the women. Rev H. O. T. Burkwall will give a large portion of his time during the campaign and the leading missionaries of all denominations are planning their time so as to be free to give full support during the months of November and December.

In July the Eddy Committee completed the organization of a large working committee composed of delegates from each of the churches. This committee numbers sixty men and is now meeting every week to perfect the plans for the Bible study and follow up work. This committee is also preparing the names and addresses of all those who during the past have been attending the churches and showing interest in the Gospel with a view to making a special effort to secure their attendance at the Eddy meetings. This committee will be responsible for ushering and all the organization necessary in connection with the meetings. To assist in the ushering and personal work it will secure a large number of volunteers from the student associations of the three Christian schools.

The approach to the students of the government schools will be more difficult this year than

it has been in the past several years. This is due in part to the political reaction last year which resulted in a complete change of officials and also to a strong general reaction in religious thought. On account of these conditions the preliminary lectures on scientific subjects which are to be given by Mr. Robertson are of even more than usual importance.

Most of the missions are planning to bring in their workers in order that they may profit by the inspiration of the meetings. Plans are under way for a Christian workers' institute which will be held at the same time.

Immediately following the meetings the attention of all concerned will be given to the work of following up those who indicate their interest and, if possible, they will be enrolled in Bible classes.

On the 6th of December special meetings will commence simultaneously in at least ten of the largest churches of the city. These churches have been selected with reference to their location so that through this campaign the whole city may be reached. These meetings will continue for eight successive evenings and if the interest warrants at any special point they will be continued for a

still longer period. In preparation for them a house to house canvass will be made by the church members of the entire city. A special committee will assist in selecting the Chinese pastors who are to be chosen for these services. It is planned that the speaker shall be the same for the entire series. These speakers will be given every assistance in making preparation for this series of addresses. It is hoped that Mr. Eddy will be able to meet with them several times during the course of his visit.

The leaders and committees responsible for this movement have realised from the first that organization—no matter how complete—will not avail to make these meetings successful in winning men and women to Christ and therefore they have been placing great emphasis on the necessity for united prayer. Prayer calendars have been issued and distributed to all members of the church in order that all may share in this work of intercession. During the next two months group prayer meetings will be held in homes and schools and other available meeting places all over the city.

As a result of this combined effort of faith and works it is hoped that a great wave of revival sweep over the whole of Kwangtung Province.

The Month

UNREST IN THE SOUTH.

No less than three times have bombs been thrown in different parts of Canton city, the second and third times being accompanied by a considerable loss of life. The conviction is shared by many that these have to do with plots which had been hatched to foment another revolution in the south of China, but from reliable

sources we understand much of the trouble comes from organizations which have only a nominal political character, their origin being the binding together for robbery. Too much importance, therefore, must not be attached to these outrages and to the general uneasiness.

The large meetings in connection with Mr. Eddy's visit to Canton had to be cancelled on account of the

unrest. The smaller meetings were, however, to be held in the Mission chapels.

to give employment to the poor people."

RAILWAYS.

The Eastern Times reports:—"The Nanking-Changsha Railway has established its office at Hsiakwan, Nanking, and will commence the land acquirement soon." Also "the work of the Pukow-Hsinyangchow Railway will be commenced from the termini at Pukow and Hsinyangchow

THE CAPTURE OF TSINGTAU.

After a lengthy siege the united Japanese and British forces took Tsingtau on November 10th. The Governor of Tsingtau telegraphed to the Kaiser:—"The fortress was stormed and broken in the center and fell after all means of defence had been exhausted. Our artillery was completely overcome."

Missionary Journal

BIRTHS.

- AT Tsinanfu, October 2nd, to Dr. and Mrs. HAROLD BALME, E. B. M., a daughter.
- AT Shanghai, October 22nd, to Mr. and Mrs. H. A. WILBUR, Y.M.C.A., a daughter (Rosemary).
- AT Nanking, October 26th, to Mr. and Mrs. C. H. McCLOY, Y. M. C. A., a son (Robert Winston).
- AT Hwangchow, October 26th, to Rev. and Mrs. G. TONNER, S. M. S., a son.
- AT Chungking, October 27th, to Mr. and Mrs. ERNEST W. SAWDON, F. F. M., a daughter (Eleanor Margaret).

MARRIAGES.

- AT Shanghai, November 18th, Dr. JESSE H. BALDWIN to Miss GERTRUDE I. DRUSBACH, both of M. E. M.

DEATHS.

- AT Laohokow, October 21st, Mr. OLAV ROED, N.L.M., from dysentery.
- AT Chungking, October 29th, AIDAN WILLIAM, only son of Mr. and Mrs. ERNEST W. SAWDON, F. F. M., aged two years and nine months.
- AT Shanghai, November 13th, ROSEMARY, the infant daughter of Mr. and Mrs. H. A. WILBUR, Y. M. C. A.

ARRIVALS.

September 30th, Rev. G. CARLELOW LACY, Miss ELIZABETH LACY, Miss CLARA B. SMITH, and Miss FLORENCE SAYLES, all M. E. M., and Rev. and Mrs. J. B. EYESTONE and child, M.E. M., (ret.).

October 4th, Rev. RALPH A. WARD, M. E. M., (ret.).

October 10th, Dr. and Mrs. E. J. STUCKEY and four children (ret.); Miss A. CHRISTIANSEN and Miss E. MACROW, for L. M. S.

October 13th, Mr. C. D. HAYES, Y. M. C. A.

November 3rd, Dr. and Mrs. YOCUM, S. B. C., Dr. E. J. SUGG and Dr. J. M. FOSTER, both A. B. F. M. Soc'y., Miss DUNKELBERGER and Mr. SHORT, both Un. Evan. Mission.

November 17th, Mrs. W. H. HUDSON and 3 children (ret.), Dr. and Mrs. R. T. SHIELDS and 2 children (ret.), Miss NISBET, Miss HIRSELAND (ret.), all So. Pres. Mission, Mr. and Mrs. W. LYTTLE and 2 children (ret.), Un. Meth. Ch., Mr. G. E. HARTWELL (ret.), Miss G. E. HARTWELL, Miss SHERRITT, Miss HADDOCK, Dr. ADA SPEERS, Dr. and Mrs. BEST, Mr. and Mrs. ALBERTSON and child (ret.), Mr. and Mrs. BEATON, Mr. and Mrs. SMITH, all of Can. Meth. Mission, Miss CORNELIA MORGAN, Ind., Mr. and Mrs. TVELDT, Norwegian Mission, Miss GERTRUDE IRENE DRUSBACH, M. E. M. (ret.).

November 22nd, Rev. E. J. BENTLEY S. P. G.

November 25th, Rev. A. KENNEDY, wife and 4 children (ret.), Ind., Miss COLTERT, Ind., Miss M. A. DOWLING (ret.), A. B. F. M. Soc'y.

November 30th, Mr. FORBES and mother, Can. Pres. Mission, Miss E. M. WAGSTAFF, Wesleyan Mission.

DEPARTURES.

October 5th, Miss GRACE MEEK, M. E. M., for U. S. A.

November 7th, Mr. and Mrs. GULBRANSEN and Miss SCHULT, C. I. M., Miss HOLMSTEN, unconnected, and Mrs. J. H. WORLEY, M. E. M.

October 30th, Miss DUNPHY, Ind., Miss MAYER, Meth. Epis. Mission.

November 7th, Dr. J. E. WALKER and daughter, A. B. C. F. M.

November 17th, Mr. and Mrs. DONALD SMITH, English Baptist Miss.

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